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**AN INTRODUCTORY**  
**NEW TESTAMENT GREEK METHOD.**

**TOGETHER WITH**

**A MANUAL, CONTAINING TEXT AND VOCABULARY  
OF GOSPEL OF JOHN AND LISTS OF WORDS,**

**AND**

**THE ELEMENTS OF NEW TESTAMENT GREEK GRAMMAR.**

**BY**

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**TWELFTH EDITION REVISED, WITH APPENDIX CONTAINING  
LISTS OF WORDS IN ENGLISH.**

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TO

BISHOP JOHN H. VINCENT, D.D., LL.D.,

WHOSE INFLUENCE AS A PROMOTER OF BIBLICAL

STUDY IS UNIVERSALLY RECOGNIZED,

*This Volume*

IS RESPECTFULLY DEDICATED.





## P R E F A C E.

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To acquire a knowledge of a language three things are necessary: 1st, A working vocabulary of the language; 2d, A knowledge of the grammatical principles of the language; and 3d, An ability to use this vocabulary and to apply these principles, so as to gain the best results, whether for a literary or an exegetical purpose. While all agree as to the end desired, the method of attaining this end is a question of dispute among prominent educators.

According to the old method, the student is required first to learn the principles as they are laid down in the grammar, and then to apply them to selected words, or short sentences, and after a brief preliminary training of this sort, he is plunged headlong into the reading of some classical author, and expected to make fast progress, and take great pleasure in the study of the language. His vocabulary is to be learned by looking up the words in the lexicon until they become familiar. Different forms of this method are in use among teachers of the ancient classics, but all follow practically the same order: first, study of grammar; second, application of grammar.

Many of our ablest instructors have long felt that there must be something wrong in a system which begets so little enthusiasm among students, and produces such meagre results, considering the time devoted to study. The method here presented claims to overcome both these difficulties. It will arouse enthusiasm, encourage the student, and increase results. It is equally

adapted to him who has studied classical Greek, and to him who has not. It is the best method for one who wishes to review his knowledge of the Greek Testament, and to lay the foundation for a more thorough study.

It is not supposed that the claims of this method will be accepted until its merits have been tested in the class-room and by the student; but the following outline of the *plan of work* which it advocates may, perhaps, show the value of the principles on which it is based.

1. A portion of the original text is placed before the student. The pronunciation and exact translation of each word are furnished him. By the aid which the teacher orally gives him in advance, and with the material given him in the book, he thoroughly masters the words and phrases of the text assigned. His knowledge is tested by requiring him to recite or write the Greek, with only the literal translation before his eye.

2. In connection with this mastery of the words and phrases of the lesson assigned, the student reads and digests the contents of the "Notes" on these words. This study accomplishes two things, — first, the careful examination of each remark, and its application to the work in hand, aid in fixing more firmly in the mind the words which are to be mastered; and second, grammatical material from the very beginning is being collected.

3. The "Text" and "Notes" having been learned, the next step is of a more general character. Out of the material which has thus far been mastered, those principles which are of most importance, and which the student himself will be most likely to recognize, are pointed out under the head of "Observations." The student may be brought to see these points for himself before having his attention called to them in the Lesson.

4. The grammatical material obtained in the Lesson is now systematized and arranged, and a grammar lesson directly connected with the work studied, is assigned. This not only furnishes a review of what already has been learned, but also enables the student to see the connection, as indicated in the



grammar, of each new fact or principle with the others with which it stands related.

5. The individual words are now separated from their context and placed in alphabetical order. Thus separated, they form the basis of additional study.

6. In order, first, to prevent the memorizing of the Greek text without a clear idea of the force of each word, second, to impress more firmly on the memory the words and phrases of the text, and, third, to drill the student in prose composition, "Exercises," Greek into English and English into Greek, are given. These are always founded upon the sentences which furnish the basis of the Lesson. Prose composition, taught in this manner, ceases to be dreaded by the student, and becomes, indeed, a source of delight.

7. Once more the leading points of the entire lesson, whether suggested in the "Notes," the "Observations," or the "Grammar Lesson," come up for consideration under the head of "Topics for Study." Upon each topic the student is expected to make a statement of what *he knows* (not of what has been said in the book). If his statement is not sufficiently clear or full, it is criticised by the class.

From this outline the idea of the method will be apparent. It proposes, first, to gain an accurate and thorough knowledge of some of the facts of the language; second, to learn from these facts the principles which they illustrate, and by which they are regulated; and, third, to apply these principles in the further progress of the work. A few words in explanation of this statement are needed.

1. The method is an inductive one; yet, while it is for the most part rigidly employed throughout the course, a slight departure is made at times to allow a more complete treatment of a subject, in order to elucidate some detail of which an example has not occurred.

2. The term "facts," as used, includes data from every source. Special emphasis is laid upon the collecting of facts from the

living page of the original text; but paradigms and vocabularies are also to be used for this purpose.

3. It is not to be supposed that a long time must elapse before the beginner is ready to take hold of principles. As a matter of fact, he is taught important principles, and that, too, inductively, during the first hour's work. The three processes are all the while going on together. He is increasing the store of facts at his command, learning from the facts thus acquired new principles, and applying these principles to the new forms continually coming to his notice.

4. The memorizing of the facts of a language before a knowledge of the principles has been acquired is, indeed, a piece of drudgery, and yet not so great as is the memorizing of grammar without a knowledge of the facts. But it will not long remain drudgery; for very soon the student begins to see analogies, to compare one word with another, in short, to make his own grammar.

The following work includes three parts: first, the "Method;" second, the "Manual;" and, third, the "Elements of New Testament Greek Grammar."

The Lessons in the "Method" cover the Gospel of St. John, and include a formal study of every important part of Greek Grammar. The references to sections are to the Grammar which forms a part of this work. The most important principles of the Syntax of New Testament Greek have also been developed.

The "Manual" includes, first, a critical text of the Gospel of St. John, edited so as to present at one glance the texts of Westcott and Hort, Tregelles, and Tischendorf; second, a literal translation of the first four chapters of St. John; third, a complete vocabulary of the Gospel and Epistles of St. John; and fourth, Lists of Words (686 verbs, 1050 nouns), alphabetically arranged according to their frequency of occurrence.

In the third part, the "Elements of New Testament Greek Grammar," an attempt is made, to present in a simple and concise form all the important facts and principles necessary to an

understanding of the orthography and etymology of the Greek New Testament.

The authors are indebted to Professor William E. Waters, Ph.D., Cinn., Ohio, and to Rev. Professor Marcus D. Buell, D.D., of Boston University, for valuable hints in the correction of the sheets.

With a faith in the Inductive Method, which grows stronger every year, and with the hope that the time may soon come when others shall have an equally strong faith in it, we commit this work to its friends, with the earnest wish that it may be the means of opening to many the path which leads to the study of the New Testament in the language in which it was written.

WILLIAM RAINEY HARPER.

REVERE FRANKLIN WEIDNER.

SEPTEMBER 1, 1888.

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### PREFATORY NOTE.

In the preparation of this "Method." the authors would express their great indebtedness to the classical Greek Grammars of Hadley, Goodwin, and Jelf, and to the New Testament Greek Grammars of Winer, Buttmann, T. S. Green, and S. G. Green. Bruder's "Concordantiae" and Thayer's "Greek-English Lexicon of the New Testament" have also been constantly used.



## SUGGESTIONS TO TEACHERS.

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1. Use twenty minutes of every hour in explaining to the class the new points of the advance-lesson ; and in no case ask a class to prepare a lesson which has not thus been explained.

2. Do not fail to require the student so to master the text that, with the English translation before his eye, he can repeat or write the original with accuracy and without hesitation ; and with every advance-lesson review the text of the ten preceding lessons.

3. Let every point referred to in the " Notes " be called up in one form or another in the class-room.

4. In teaching the " Observations," the words or phrases which form the basis of the remarks should be written on the blackboard.

5. Insist upon the thorough mastery of the " Vocabularies," Greek into English, as well as English into Greek.

6. In the translation of the English sentences into Greek, the following order is suggested : (1) The student will write the exercise in a blank-book ; (2) He will copy it upon the blackboard ; (3) The instructor will read and correct the work on the board, the student at the same time incorporating the corrections in his blank book ; (4) The instructor will examine the book and mark all words which contain an error ; (5) The student will rewrite all sentences in which errors have been detected in another blank book.

7. The Lesson may be found to contain more than some classes can prepare for a single recitation, although this will depend largely upon the character of the class and the number of recitations during a week. It is better to divide two lessons into three, or even one lesson into two, than to omit any portion.

8. The Review lessons are very important, and should be thoroughly mastered. Each should be made the subject of two or more recitations.

9. Much time can be saved and much good accomplished by having the class do a part of the work in concert. This is especially helpful in reproducing the original text from the English translation and in translating the English Exercises into Greek.

10. It is not necessary, in fact not advisable, to tell the student everything that may be said concerning a word or form, when it first occurs. Nor is it necessary, when a general statement is made concerning a given point, to indicate all the exceptions which exist.

11. Require the mastery of paradigms, but not merely that they may be recited by rote. The student should be taught to study and compare them, with a view of ascertaining the principles in accordance with which they are constructed. As paradigms are commonly studied, they work more injury than benefit.

12. Introduce conversation in Greek upon the text as far as possible : it relieves the monotony of a recitation, and fixes the text more firmly in the mind.

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# NEW TESTAMENT GREEK

BY AN

## INDUCTIVE METHOD.

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### LESSON I.

JOHN i. 1, 2.

**NOTE.** — In studying the *text* and *notes*, the pupil will observe the following suggestions : —

(1) Take up the words one at a time, and notice the form of each letter, the marks of accent, the transliteration given below it, the number of syllables, and the translation. After reading carefully what is said about it in the Notes, copy it on paper two or three times, each time pronouncing it aloud ; write it from memory two or three times, comparing the result with the printed form ; pronounce it (always aloud) until it can be uttered without hesitation, and always endeavor to associate the meaning with the sound.

(2) In no case take up a new word until the word preceding it has been thoroughly mastered.

(3) Having mastered the words separately, study the verses as a whole, pronouncing the Greek repeatedly. Then, laying aside the Greek text, from the literal English translation pronounce the Greek text repeatedly, and from this translation write the Greek text until you can reproduce it without error.

(4) Understand from the beginning that every *verse* of the Greek text is to be *mastered*. Nothing short of absolute mastery will answer the purpose.

(5) Be prepared to pronounce the Greek exercises in the class-room. The translation of the English exercises into Greek should be written out. This direction applies to all the exercises.



## 1. TEXT.

<sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος  
 En ār-chē ēn hō lō-gōs, kai hō lō-gōs  
*In beginning was the Word, and the Word*

ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.  
 ēn prōs tōn thē-ōn, kai thē-ōs ēn hō lō-gōs  
*was with the God, and God was the Word.*

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.  
 Hou-tōs ēn ěn ār-chē prōs tōn thē-ōn.  
*This was in beginning with the God.*

## 2. NOTES.

1. ἐν, *in*: (a) ε = e in pet, always short; (b) ν = n; (c) the apostrophe (') over the vowel is the smooth breathing, and has no practical value; (d) ἐν is a preposition.

2. ἀρχῇ, *in beginning*: (a) ā = a in father (a is a doubtful vowel, short in some words, long in others, but is here long by position, because it is followed by two consonants), and η = e in prey; (b) two consonants, ρ = r, and χ = ch; (c) the mark under ῆ is ι (*iota*) = ĩ in pit, the sign of the dative sing. Here, after a long vowel, this *iota* is written under the vowel and called iota subscript; in such a case it is not pronounced; (d) the mark (˘) over ῆ is called the circumflex accent, and indicates the syllable to be accented; (e) note the smooth breathing over the initial vowel.

3. ἦν, *he was*: (a) imperf. 3 pers. sing. of the irregular verb εἰ-μί (*ei-mi*) *I am*; (b) ῆ has the smooth breathing and the circumflex accent (see above).

4. *ὁ, the*: (a) *ο* = *o* in *obey*; (b) the mark (´) placed over the vowel is the rough breathing, and indicates that it is to be pronounced with a strong emission of the breath, as though the letter *h* preceded, *hō*; (c) *ὁ* is the definite article, nom. sing. masc. 862

5. *λόγος, word*: (a) *ο* = *o* in *obey*; (b) *λ* = *l*, *γ* = *g* in *go*, *ς* = *s* in *so*; (c) in dividing a word into syllables, a single consonant is always connected with the following vowel; (d) the mark over the first syllable, or penult, is the acute accent; (e) the ending *-ος* indicates the nom. sing. masc. Masses

6. *καὶ, and*: (a) *αι*, = *ai* in *aisle*, is a diphthong; (b) the mark (´) is the grave accent; (c) in a diphthong the accent stands over the second vowel.

7. *πρός, with*: (a) *π* = *p*, *ρ* = *r*, *ς* = *s*; (b) *πρός* is a preposition; (c) being immediately<sup>1</sup> followed by another word, it is written *πρός*, not *πρός*, cf. *καὶ* (6). TTOS

8. *τὸν, the*: (a) *τ* = *t* in *to*, *ν* = *n*; (b) the ending *-ν* indicates the accusative sing.; (c) *ὁ, the*, nom. sing., *τόν, the*, acc. sing. masc.; (d) *τὸν*, not *τόν*, why? 6-

9. *θεόν, God*: (a) *θ* = *th* in *thin*; (b) *-ν* marks the acc. sing.; (c) *-ον*, the termination of the acc. sing.; (d) *θεόν*, not *θεόν*, because it is not immediately followed by another word.

10. *θεός, God*: (a) *-ς*, case-ending of nom. sing. masc.; (b) *-ος*, termination of the nom. sing. masc.; (c) *-ο-* indicates that *θεός* belongs to the O declension, commonly called the Second declension, cf. *-ος* of *λόγος*, *-ον* of *τόν, θεόν*; (d) *θεός* is without the article, and is the predicate of the sentence; (e) *θεός*, not *θεός*, why? 7413

11. *οὗτος, this*: (a) *ου* = *ou* in *group*; (b) the rough breathing is written over the second vowel of a proper diphthong; (c) the circumflex accent is written over the breathing, cf. *ῆν*; (d) *-ος*, termination of nom. sing. masc., cf. *λόγος, θεός*; (e) *οὗτος* is a demonstrative pronoun. 434

<sup>1</sup> I. e. so closely connected in sense as not to require any mark of punctuation.

### 3. OBSERVATIONS.

1. Five vowels ; ε, ο, always short, η, always long, α, ι, doubtful, i. e. short in some words, long in others.

2. Three diphthongs : αι, ου, η.

3. Ten consonants : γ, θ, κ, λ, ν, π, ρ, σ, τ, χ.

4. There are two breathings, the smooth (´) (not pronounced), and the rough (´) (= English *h*).

5. Every initial vowel of a word has a breathing.

6. A Greek word has as many syllables as it has separate vowels or diphthongs.

7. In dividing a word into syllables, a single consonant is connected with the following vowel.

8. The last syllable of a word is called the ultimate, the one next to the last, the penult, the one before the penult, the antepenult.

9. There are three accents, — the acute (´), the grave (`), and the circumflex (^).

10. The marks of accent stand over the vowel of the accented syllable.

11. The grave accent can stand only on the last syllable, and takes the place of the acute on a word followed closely by another word in the same sentence (καὶ for καί, πρὸς for πρός, θεὸς for θεός).

12. The circumflex is placed above the breathing (ἦν, οὔρος).

13. A proclitic (*leaning forward*) is a word which has no accent, and is pronounced as if it were a part of the following word (ἐν, δ).

14. -ος is the termination of the nom. sing. masc. of the second declension, -ον acc. sing.

## 4. VOCABULARY.

- |                                  |   |
|----------------------------------|---|
| 1. ἡ ἀρχή, <i>the beginning.</i> | 8. ὁ λόγος, <i>the word.</i>            |
| 2. ἀρχῇ, <i>in beginning.</i>    | 9. ὁ (m.), ἡ (f.), τό (n.), <i>the.</i> |
| 3. εἰμί, <i>I am.</i>            | 10. οὗτος, <i>this (nom. masc.).</i>    |
| 4. ἐν, <i>in.</i>                | 11. ὁ λόγος οὗτος, <i>this word.</i>    |
| 4. ἦν, <i>he was.</i>            | 12. οὗτος ὁ λόγος, <i>this word.</i>    |
| 5. ὁ θεός, <i>the God.</i>       | 13. πρὸς, <i>with.</i>                  |
| 7. καί, <i>and.</i>              | 14. τόν, <i>the (acc. masc.).</i>       |

## 5. EXERCISES.

1. Translate: 1. Εἰμὶ ἡ ἀρχή. 2. Ὁ λόγος ἦν ἐν ἀρχῇ. 3. Ἐν ἀρχῇ ἦν ὁ θεός. 4. Καὶ ὁ λόγος ἦν θεός. 5. Ἐν ἀρχῇ ἦν ὁ λόγος οὗτος. 6. Πρὸς τὸν θεὸν ἦν.

2. Translate: 1. He was in [the] beginning. 2. And the Word was God. 3. This was the Word. 4. He was with God. 5. God was in [the] beginning.

## 6. TOPICS FOR STUDY.

1. Consonants in this lesson. 2. Vowels. 3. Two breathings. 4. Division of words into syllables. 5. The terms ultimate, penult, antepenult. 6. Three accents. 7. Use of grave accent for the acute. 8. The circumflex accent. 9. The proclitics ἐν and ὁ. 10. Terminations -ος, -ον.

## LESSON II.

JOHN i. 3, 4.

## 1. TEXT.

<sup>3</sup> πᾶν-τα δι' αὐ-τοῦ ἐ-γένε-το, καὶ χω-ρὶς  
 dī' au-tou ě-gě-ně-tō chō-ris  
*All-(things) through him became, and without*  
 αὐτοῦ ἐγένετο οὐδὲ ἓν. <sup>4</sup> ὁ γέ-γο-νεν  
 oude hěn. Hō gě-gō-něn  
*him became not one-(thing). That-which hath-been-*  
 ἐν αὐτῷ ζω-ὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν  
 autō zō-ē phōs tōn  
*made in him life was, and the life was the light of-the*  
 ἀν-θρώ-πων.  
 ān-thrō-pōn.  
*(of)-men.*

## 2. NOTES.

1. πᾶντα, *all-things*: (a) -ᾶ marks nom. plur. neut.
2. δι', *through*: (a) for διὰ; (b) -a is cut off because next word begins with a vowel, and an apostrophe (') marks the omission; (c) διὰ is a preposition.
3. αὐτοῦ, *of-him*: (a) αυ = ou in house, ου = ou in group; (b) -ov is the sign of gen. sing. of the O or second declension of nouns; (c) gen. sing. masc. of the pronoun of the third person; (d) proper diphthongs take the breathing, as well as the accent, upon the second vowel.
4. ἐγένετο, *it became*: (a) the root (fundamental part of the word) is γεν-; (b) ε- prefixed is the sign of past time; (c) -το,



pers. ending of 3 pers. sing.; (d) the verb is in the sing., because in Greek a neuter plural regularly takes a singular verb.

5. χωρίς, *without*: (a) ω = o in prone, always long; (b) originally an adverb, but here used as a prep.; (c) why grave accent?

6. οὐδέ, *not*: (a) negative conj., compounded of οὐ, *not* and δέ, *but*; (b) οὐδέ, not οὐδέ, why? (c) breathing on second vowel of diphthong.

7. ἓν, *one-thing*: (a) the numeral adjective, *one*, nom. neut.; (b) the accent always follows the breathing, except in the case of the circumflex, which is written over the accent (ἦν, οὗτος); (c) ἓν, not ἔν; why? (d) εἷς, *one* (masc.), μία, *one* (fem.), ἓν, *one* (neut.).

8. ὃ, *which*: (a) the relative pron., nom. sing. neut.

9. γέγονεν, *it-hath-been-made*: (a) the root is γεν-, cf. ἐγένετο (4); (b) γ - is the sign of completed action; (c) γεγον- is the tense-stem of the 2 perfect, to which the personal endings are added; (d) an ε of the root γεν- is changed to o in 2 perfect, as -γον-; (e) the -ε- of -εν is the pers. ending of 3 pers. sing.; (f) -ν of -ε(ν) is added because the next word begins with a vowel.

10. αὐτῷ, *in-him*: (a) iota subscript is the sign of the dative (see I. N. 2, c); (b) -ω, the termination of the second declension in the dative sing.; (c) αὐτῷ, pers. pron. of third person, dat. sing. masc., cf. αὐτοῦ, gen. sing. (3).

11. ζωῇ, *life*: (a) ζ = z; (b) -η is the sign of the feminine, and marks the A or First declension, cf. ἀρχή; (c) ζωῇ, not ζωή, why?

12. ἡ, *the*: (a) the article, nom. fem. sing; (b) the form of the article marks the gender, ἡ ζωή, *the life* (fem.), ἡ ἀρχή, *the beginning* (fem.), ὁ λόγος, *the word* (masc.).

13. τὸ, *the*: (a) the article, nom. sing. neut.; (b) not τό, but τὸ, why?

14. φῶς, *light*: (a) φ = ph in graphic; (b) ω is long by nature; (c) the circumflex accent can stand only over a vowel long by nature, or over a diphthong, ἀρχῇ, ἦν, οὗτος, αὐτοῦ, φῶς.

15. τῶν, *of-the*: (a) -ων marks the gen. plur.; (b) τῶν is the article, gen. plur. of all genders.

16. ἀνθρώπων, *of-men*: (a) -ων marks gen. plur.; (b) from ἄνθρωπος, *man*, of the second declens., like λόγος, θεός; (c) ἄνθρωπος, but ἀνθρώπων, the acute accent on penult, instead of antepenult, because ultimate is long.

### 3. OBSERVATIONS.

1. One new vowel, ω, two new diphthongs, αυ, φ.

2. Three new consonants, δ, ζ, φ.

3. η and φ are called improper diphthongs, because their first vowel is long. Their second vowel, ι, is written below the first, and is called iota subscript, but is not pronounced.

4. Proper diphthongs take the breathing, as well as the accent, upon the second vowel, οὔτος, αὐτοῦ, καὶ, οὐδὲ.

5. The cutting off of a *short* final vowel when the next word begins with a vowel is called elision. An apostrophe ( ' ) marks the omission, as δι' for δια.

6. In elision, prepositions with the acute on the ultima lose the accent with the elided vowel.

7. The circumflex can stand only on one of the last two syllables, and only on the penult when the ultimate is short (οὔτος).

8. The acute can stand only on one of the last three syllables, and only on the antepenult when the ultima is short (ἐγένετο, γέγονεν, ἄνθρωπος, but ἀνθρώπων).

9. -η indicates nom. sing. fem., -η dat. sing. fem. of A or First declension; -ος nom. sing., -ου gen. sing., -φ dat. sing., - , acc. sing., -ων gen. plur. of the O or Second declension; -ᾱ marks the nom. plur. neut.

10. The article in the nom. sing. of the three genders is ὁ, ἡ, τό, and marks the gender of nouns; cf. ὁ λόγος, ἡ ζωή, τὸ φῶς.

11. A root is the fundamental part of a word, and is properly of one syllable, as γερ-.

12.  $\epsilon$ -prefixed to the root or stem of a verb beginning with a consonant, indicates past time, and is called the augment. As a new syllable is added, it is called the syllabic augment.

13.  $-\tau\omicron$  and  $-\epsilon$  are personal endings of the 3 pers. sing. of verbs.

14. All verbs of the 3 pers. sing. ending in  $\epsilon$ , annex  $\nu$  when the next word begins with a vowel. This is called  $\nu$  movable, which may also be added at the end of a sentence.

#### 4. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 1. 1. The Alphabet. 387             | 5. § 69. 1, 2. The Voices. 435                |
| 2. § 4. 1, 2. Breathings. 390            | 6. § 70. 1, 2. The Moods. 438                 |
| 3. § 14. 1-3. Division of Syllables. 397 | 7. § 71. 1. The Tenses. 439                   |
| 4. § 16. 1-6. The Accents. 398           | 8. § 72. 1-6. General View of the Tenses. 440 |

#### 5. VOCABULARY A.

- |   |   |
|---|---|
| 1. ἄνθρωπος, $\acute{o}$ , <i>man</i> . | 9. οὐδέ, <i>not</i> .                     |
| 2. αὐτοῦ, αὐτῷ, <i>of him, to him</i> . | 10. ὅς, ἧ, $\delta$ , <i>who, which</i> . |
| 3. αὐτόν, <i>him</i> .                  | 11. πάντα, <i>all things</i> .            |
| 4. αὐτήν, <i>her</i> .                  | 12. πάντες, <i>all (men)</i> .            |
| 5. αὐτό, <i>it</i> .                    | 13. τῶν, <i>of the (plur.)</i> .          |
| 6. διά, <i>through</i> .                | 14. φῶς, τό, <i>light</i> .               |
| 7. εἷς, μία, ἓν, <i>one</i> .           | 15. χωρίς, <i>apart from</i> .            |
| 8. ζωή, ἡ, <i>life</i> .                | 16. οὗτος ὁ ἄνθρωπος, <i>this man</i> .   |

#### 6. VOCABULARY B.

PRESENT MID. AND PASS.	2 AORIST MID.
γίν-ομαι, <i>I am, become, am made</i> .	ἐ-γεν-όμην, <i>I became, was made</i> .
γίν-εται, <i>he is, becomes, is made</i> .	ἐ-γέν-ετο, <i>he became, was made</i> .

## 2 PERFECT ACT.

γέγον-α, *I have become, been made.*

γέγον-ε, *he (it) has become, been made.*

## 7. EXERCISES.

1. Translate: 1. Πάντα ἐν ἀρχῇ ἐγένετο. 2. Ἐν ἀρχῇ ἦν οὐδὲ ἓν.  
3. Ὁ λόγος ζωὴ ἦν. 4. Ὁ ἄνθρωπος δι' αὐτοῦ ἐγένετο. 5. Ἐν αὐτῷ  
καὶ δι' αὐτοῦ ζωὴ ἦν. 6. Αὐτόν, αὐτήν, αὐτό. 7. Χωρὶς τῶν ἀνθρώ-  
πων. 8. Ἄνθρωπος ἐγενόμην, ἄνθρωπος γέγονεν. 9. Καὶ χωρὶς αὐτοῦ  
ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. 10. Πάντες, πάντα.

2. Translate: 1. The life was the light of men. 2. All things  
were made through him. 3. The Word was life. 4. Apart from  
him not one thing was made. 5. That-which hath been made  
was life through him. 6. The man, of the men; through him,  
in him, without him. 7. He is made man, he was made man, he  
hath been made man.

## 8. TOPICS FOR STUDY.

1. Place of breathings. 2. Ultimate, penult, antepenult.  
3. Rules for dividing a word into syllables. 4. Grave accent.  
5. The acute accent. 6. The circumflex accent. 7. -η and -η.  
8. -ος, -ου, -φ, -ον, -ων, -ᾶ. 9. Three forms of the article. 10. Differ-  
ence between ὁ and ὁ. 11. -ν movable. 12. The root. 13. The  
augment. 14. The active, middle, passive. 15. The moods.  
16. The tenses.

## LESSON III.

JOHN i. 5, 6.

## 1. TEXT.

Ἡ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ  
*And the light in the darkness shines, and the*  
 σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος  
*darkness it not apprehended. There-was a man*  
 ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.  
*having-been-sent from God, name to-him John.*

## 2. NOTES.

1. τῇ, *in the* : (a) iota subscript marks dat. sing. ; (b) η indicates the fem. ; (c) the article, dat. sing. fem.

2. σκοτίᾳ, *in darkness* : (a) σ = s in *so*, at the end of a word written s, elsewhere σ<sup>1</sup> (§ 1, 2),<sup>2</sup> cf. λόγος, πρὸς, θεός, χωρίς, φῶς, but σκοτία ; (b) iota subs., sign of dat. sing. (I. N. 2) ; (c) α (or η) is the sign of the A or First declension.

3. φαίνει, (*he, she,*) *it shines* : (a) present stem φαιν-, root φαν- ; (b) -ει, pers. end. of 3 pers. sing. ind. act. ; (c) used intransitively, *it shines*, τὸ φῶς φαίνει, *the light shines*.

4. αὐτὸ, *it* : (a) pers. pron. of 3 pers. acc. sing. neut. ; (b) cf. αὐτοῦ, gen. sing. masc., αὐτῷ, dat. sing. masc.

5. οὐ, *not* : (a) οὐ is a proclitic (§ 19), cf. ὁ, ἡ, ἐν.

<sup>1</sup> In some German editions of the N. T. and of the Greek classics, σ at the end of a word forming part of a compound is printed s ; as, *εἰσέλθειν*.

<sup>2</sup> These references to sections are to the Grammar of New Testament Greek which forms a part of this volume.



6. κατέλαβεν, (*he, she,*) *it apprehended*: (a) compounded of the prep. κατά, *down*, and the root λαβ-, *take*; (b) λαβ- is the root, but the present stem is λαμβαν-; (c) -ν movable (§ 10, 1); (d) -ε in -ε(ν) is pers. end. of 3 pers. sing.; (e) in compound verbs the augment follows the preposition; (f) ε in κατέλαβ- is the augment, the sign of past time (§ 74, 1); (g) it takes the place of the final α of κατά, which is dropped; (h) κατέλαβ- is the stem of 2 aor.

7. ἀπεσταλμένος, *having been sent*: (a) -μενος, ending of part. mid. and pass.; (b) compounded of prep. ἀπό and σταλ-, the stem of the perfect; (c) the present stem is στελλ-; (d) the prefix ε in ἀπεσταλ- is not the sign of past time, and therefore not the augment, but the sign of completed action, and takes this form because the root begins with two consonants; (e) the final ο of ἀπό dropped before prefix ε, cf. κατέλαβεν (6); (f) the form is the perf. pass. part.; (g) -ος in -μενος like -ος in λόγος, θεός, οὗτος.

8. παρὰ, *from beside*: (a) here governing the gen. and used with persons only.

9. θεοῦ, (*of*) *God*: (a) -ου is the sign of the gen. sing. of the O or Second declension.

10. ὄνομα, *name*: (a) τὸ ὄνομα, *the name*; (b) acute accent on the antepenult, because ultima is short (§ 17, 1).

11. Ἰωάνης, *John*: (a) some manuscripts spell the word Ἰωάνης; (b) ending -ης indicates a masc. of the A or First declension.

### 3. OBSERVATIONS.

1. The letter *s* (sigma) at the end of a word has the form *ς*, elsewhere the form *σ*.

2. Improper diphthongs (*α, η, ω*), in which the first vowel is long, take the accent over the first vowel. cf. ἀρχῇ, αὐτῷ.

3. The *iota subscript* is not pronounced, and it marks the *dat. sing.*, cf. ἀρχῇ, αὐτῷ, τῇ, σκοτίᾳ.

4. The stem is the fundamental part of a word which is not changed in inflection.

5. The inflective part, called endings, is added to the stem to form cases, tenses, persons, and numbers.

6. Changes in the form of nouns are made by adding different case-endings to a common stem.

7. Nouns of the A or First declension are mostly feminine, and end in  $\tilde{a}$ ,  $a$ , or  $\eta$ . The *masculines* end mostly in  $\eta s$ .

8. Stems of nouns of the O or Second declension end in  $o$ -, as  $\lambda\acute{o}y\sigma\text{-}s$ ,  $\theta\epsilon\acute{o}\nu$ ,  $\alpha\tilde{\nu}\theta\rho\omega\pi\sigma\text{-}s$ .

9. The article is conveniently used to designate also the gender, as  $\acute{o}$   $\lambda\acute{o}y\omicron\varsigma$  (masc.),  $\eta$   $\sigma\kappa\omicron\tau\acute{\iota}\alpha$  (fem.),  $\tau\acute{o}$   $\acute{o}\nu\omicron\mu\alpha$  (neut.).

10. The tenses do not merely distinguish *time* (present, past, future) as in English, but also *action*, as indefinite, continued, or completed.

#### 4. GRAMMAR LESSON.

- |                                      |   |
|--------------------------------------|---|
| 1. § 12, 1, 2. The Consonants.       | 5. § 27, 1, 2. Three Declensions.           |
| 2. § 23, 3, <i>a-c</i> . Inflection. |   |
| 3. § 25, 1-3. The Cases.             | 6. § 73, 1-4. Inflection and the Verb-stem. |
| 4. § 24, 1, 2. Number and Gender.    | 7. § 74, 1, 2. The Augment.                 |

#### 5. VOCABULARY A.

- |  |  |
|--|--|
| 1. Ἰωάννης, -ου, $\acute{o}$ , <i>John</i> . | 6. παρά, with gen., <i>from</i> (indicates source).    |
| 2. λαμβάνω, <i>I take, receive</i> .         |  |
| 3. κατα-λαμβάνω, <i>I grasp, apprehend</i> . | 7. σκοτία, - $\tilde{a}s$ , $\eta$ , <i>darkness</i> . |
| 4. ὄνομα, -τος, τό, <i>name</i> .            | 8. στέλλω, <i>I send, set</i> .                        |
| 5. οὐ, <i>no, not</i> .                      | 9. ἀπο-στέλλω, <i>I send forth</i> .                   |
|  | 10. φαίνω, <i>I shine</i> .                            |

#### 6. VOCABULARY B.

##### PRES. IND. ACTIVE.

πιστεύ-ω, *I believe*.

πιστεύ-εις, *thou believest*.

πιστεύ-ει, *he believes*.

πιστεύ-ομεν, *we believe*.

πιστεύ-ετε, *you believe*.

πιστεύ-ουσι(ν), *they believe*.

## SECOND AORIST.

<i>Ind. Active.</i>	<i>Ind. Middle.</i>
ἔλαβ-ον, <i>I took.</i>	ἔγεν-όμην, <i>I was, became.</i>
ἔλαβ-ες, <i>thou tookest.</i>	ἔγέν-ου, <i>thou wast.</i>
ἔλαβ-ε(ν), <i>he took.</i>	ἔγέν-ετο, <i>he was.</i>
ἐλάβ-ομεν, <i>we took.</i>	ἔγεν-όμεθα, <i>we were.</i>
ἐλάβ-ετε, <i>you took.</i>	ἔγέν-εσθε, <i>you were.</i>
ἔλαβ-ον, <i>they took.</i>	ἔγέν-οντο, <i>they were.</i>

## 7. EXERCISES.

1. Translate: 1. Τὸ φῶς τῶν ἀνθρώπων ἐν τῇ ἀρχῇ φαίνει. 2. Ὁ ἄνθρωπος τὸ φῶς οὐ κατέλαβεν. 3. Ὁ θεὸς τὸν ἄνθρωπον ἀποστέλλει. 4. Παρὰ θεοῦ ἐγένετο. 5. Οὗτος ἦν ἐν τῇ σκοτίᾳ, καὶ τὴν ζωὴν οὐ κατέλαβεν. 6. Πρὸς τὸν λόγον, διὰ λόγου, χωρὶς λόγου, ἐν λόγῳ, διὰ τῶν λόγων. 7. Οὗτος ὁ ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ ἐν τῇ σκοτίᾳ ἦν. 8. Ὄνομα αὐτῷ ἦν Ἰωάνης.

2. Translate: 1. All things were made through him. 2. Through him we believe. 3. The man was in the darkness. 4. He apprehended the word of the men. 5. The light does not shine in the darkness. 6. I believe, we believe, he believes, they believe. 7. His name was not John. 8. All believe through him.

## 8. TOPICS FOR STUDY.

1. Consonants. 2. Breathings. 3. -ν movable. 4. Division of a word into syllables. 5. Grave accent. 6. Circumflex accent. 7. Acute accent. 8. Proclitics ἐν, οὐ, ὁ, ἡ. 9. Endings -α, -η. 10. Endings -ος, -ου, -ω, -ον, -ων. 11. Action, indefinite, continued, or completed. 12. The root. 13. The verb-stem. 14. The augment. 15. Personal endings of pres. ind. act. 16. Of 2 aor ind. act. 17. Of 2 aor. ind. mid.

## LESSON IV.

JOHN i. 7, 8.

## 1. TEXT.

Ὁὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ  
*This-one came for witness, that he-might-witness*  
 περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν  
*concerning the light, that all might-believe*  
 δι' αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα  
*through him. Not was that-one the light, but that*  
 μαρτυρήσῃ περὶ τοῦ φωτός.  
*he-might-witness concerning the light.*

## 2. NOTES.

1. ἦλθεν, *he came*: (a) from ἔρχομαι, *I come*, 2 aor. ἦλθον, *I came*; (b) inflected like ἔλαβον, the 2 aor. of λαμβάνω (see III. Voc. B); (c) -ν movable, because the next word begins with a vowel sound.

2. εἰς, *for*: (a) preposition always governing the acc.; (b) a proclitic.

3. μαρτυρίαν, *witness, testimony*: (a) υ = γ, like υ in pull; (b) -αν denotes acc. sing. of the A or First declension; (c) ā does not change into η, because it is preceded by ι (§ 29, 4).

4. ἵνα, *that*: (a) a final conjunction indicating purpose, and followed by the subjunctive.

5. μαρτυρήσῃ, *he might witness*: (a) stem μαρτυρε-; (b) σ- is sign of 1 aor. stem (§ 90); (c) -ε of stem is lengthened into η before σ (§ 6, 1); (d) -η is the sign of subj. 3 pers. sing.

6. *περὶ*, *about, concerning*: (a) a prep. here governing the gen.; (b) why grave accent?

7. *τοῦ*, (*of*) *the*: (a) -*ov* indicates gen. sing. of O or Second declension; (b) the article, gen. sing. neut. (§ 62).

8. *φωτὸς*, (*of*) *light*: (a) from *φῶς*, gen. sing. *φωτός*; (b) of the Third or Consonant declension, stem *φωτ-*, found by dropping -*os* of gen. sing.; (c) a few neuter stems in *τ*, like *φωτ-*, change *τ* to *σ* in the nom. (§ 39, 1 a, note; § 13, 13).

9. *πάντες*, *all*: (a) -*ες*, sign of nom. plur. masc. of 3d decl.

10. *πιστεύσωσιν*, *they might believe*: (a) stem *πιστευ-*; (b) *σ*- is sign of 1 aor. stem (c) -*ωσι* sign of subj. 3 pers. plur.; (d) -*ν* movable, why? Such is the reading of best MSS. (§ 10, note).

11. *οὐκ*, *not*: (a) *οὐ*, *not*, becomes *οὐκ* when the next word begins with a vowel (§ 10, 2).

12. *ἐκεῖνος*, *that-one*: (a) a demons. pron. generally referring to the more remote subject, while *οὗτος*, *this*, generally refers to the *nearest* subject.

13. *ἀλλ'*, *but*: (a) for *ἀλλά*, *but*, an adversative conj.; (b) the final *a*, being short, is cut off by *elision*, because the next word begins with a vowel (§ 9, 2); (c) compare *δὲ αὐτοῦ*.

### 3. OBSERVATIONS.

1. *οὐ* before a consonant, but *οὐκ* before a vowel.

2. All nouns whose stems end in *a* or *η* belong to the A or First declension: *σκοτί-α*, *μαρτυρί-α* *ἀρχ-ή*, *ζω-ή*.

3. All nouns whose stems end in *o* belong to the O or Second declension: *λόγο-ς*, *θεό-ς*, *ἄνθρωπο-ς*.

4. All nouns whose stems end in a consonant belong to the Third declension: *φῶς*, gen. *φωτ-ός*.

5. The augment *ε-* in *κατ(έ)λαβεν*, *(ἐ)γένετο*, is the sign of *past* time.

6. Compounds consisting of a preposition and a verb take the augment *after* the preposition; but the preposition, if it ends in a vowel, loses that vowel before *ε*, as in *κατέλαβεν*.



7. As the augment is the sign of *past* time, it belongs to the historical tenses (imperf., aor., pluperf.), but it is found only in the indicative.

8. -η is the sign of the subj. 3 pers. sing., -ωσ of 3 pers. plur.

#### 4. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 2, 1, 2. The Vowels. 388            | 4. § 17, 1-3. General Rules of Accents. 399 |
| 2. § 3, 1, 2. The Diphthongs.            |   |
| 3. § 15, 1-4. Quantity of Syllables. 395 | 5. § 26, 1, 2. Stems of Nouns. 407          |
|  | 6. § 29, 1-3. Inflection of τιμή. 409       |

#### 5. VOCABULARY A.

- |  |   |
|--|---|
| 1. ἀλλά, <i>but</i> .                            | 9. οὗτος, <i>this (near)</i> .                      |
| 2. εἰς, <i>for, into, unto</i> .                 | 10. πᾶς, πᾶσα, πᾶν, <i>all, every</i>               |
| 3. ἐκεῖνος, <i>that one (yonder)</i> .           | (sing.).  |
| 4. ἔρχομαι, <i>I come</i> .                      | 11. πάντες, πᾶσαι, πάντα, <i>all</i>                |
| 5. ἵνα, <i>that</i> .                            | (plur.).  |
| 6. μαρτυρία, -ās, ἡ, <i>witness, testimony</i> . | 12. περί, <i>concerning (gen.), around (acc.)</i> . |
| 7. μαρτυρέω, -ῶ, <i>I witness</i> .              | 13. πιστεύω, <i>I believe</i> .                     |
| 8. οὐ, οὐκ, <i>not</i> .                         | 14. φῶς, φωτός, τό, <i>light</i> .                  |

#### VOCABULARY B.

- |   |                                      |
|---|--------------------------------------|
| 1. οὗτος ὁ ἄνθρωπος, <i>this man</i> .      | 5. ἦλθεν, <i>he came (2 aor.)</i>    |
| 2. αὕτη ἡ μαρτυρία, <i>this testimony</i> . | 6. μαρτυρήσω, <i>I might witness</i> |
| 3. τοῦτο τὸ φῶς, <i>this light</i> .        | (1 aor. subj.).                      |
| 4. οὗτος, αὕτη, τοῦτο, <i>this (near)</i> . | 7. πιστεύσω, <i>I might believe</i>  |
|   | 8. ἐπίστευσα, <i>I believed</i> .    |
|   | 9. γινώσκω, <i>I know</i> .          |

## 1 AOR. SUBJ.

πιστεύσ-ω, *I might believe.* πιστεύσ-ωμεν, *we might believe.*  
 πιστεύσ-ῃς, *thou mightst believe.* πιστεύσ-ητε, *you might believe.*  
 πιστεύσ-ῃ, *he might believe.* πιστεύσ-ωσι(ν), *they might believe.*

## 6. EXERCISES.

1. Translate: 1. Ὁ γέγονεν ζωὴ ἦν. 2. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν. 3. Δι' αὐτοῦ ἐπίστευσα. 4. Ἦν τὸ φῶς ὃ ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. 5. Εἰς τὸν κόσμον ἦλθον. 6. Ἰωάννης ἦλθεν εἰς μαρτυρίαν, ἵνα πᾶς ἄνθρωπος πιστεύσῃ δι' αὐτοῦ. 7. Γινώσκω, γινώσκει, πιστεύομεν, πιστεύουσιν(ν), γίνομαι, γίνεται, ἔρχομαι, ἔρχεται. 8. Ἐγένετο, γέγονα, γέγονε(ν), ἔλαβον, ἦλθον, ἔλαβε(ν), ἦλθε(ν), ἐμαρτύρησα, μαρτυρήσῃ, πιστεύσῃ, πιστεύσωσιν.

2. Translate: (a.) 1. I am made, I was made, I have been made. 2. I believe, I believed, I may believe. 3. I take, I took. 4. I come, I came. 5. I shine, I send forth, I apprehend, I witness, I send.

(b) 1. In the beginning the Word was with God. 2. All things were made through God. 3. Not one (thing) was made without him. 4. He was the life of men. 5. The darkness apprehended not the light. 6. John came that he might bear witness concerning the light, and that all might believe.

## 7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Two breathings. 3. Division of words into syllables. 4. Use of grave accent for acute. 5. Circumflex accent. 6. Iota subscript. 7. Endings -ι, -ν. 8. Declension of τιμή. 9. Three declensions. 10. The historical tenses. 11. The augment. 12. - movable.

## LESSON V.

JOHN i. 9-11.

## 1. TEXT.

<sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα  
*He-was the light the true which lighteth every*  
 ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ  
*man coming into the world. In the*  
 κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,  
*world he-was, and the world through him became,*  
 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια  
*and the world him not knew. Unto the his-own-*  
 ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.  
*things he-came, and the his-own him not they-received.*

## 2. NOTES.

1. ἀληθινὸν, *true*: (a) -ον is the nom. sing. neut. ending of adjectives of the 1 and 2 declensions; (b) the adjective follows the noun which it qualifies (φῶς), and the article (τό) is repeated before it.

2. ὃ, *which*: (a) rel. pron., nom. sing. neut. agreeing with its antecedent φῶς in num. and gen.; (b) cf. ὅς, ἥ, ὅ (§ 64, 1).

3. φωτίζει, *he (it) gives light*: (a) pres. stem φωτιζ-; (b) -ει sign of ind. act. 3 pers. sing., cf. φαίν-ει (III. N. 3).

4. πάντα, *every*: (a) stem παντ-, but nom. sing. πᾶς (for παντς, § 39, 1, b; also § 13, 5, d), πᾶσα, πᾶν; (b) acc. sing. masc. πάντα; (c) cf. πάντα (II. N. 1); (d) πᾶς in sing. without the art. often means *every*.

5. ἐρχόμενον, *coming*: (a) stem ἐρχο-; (b) -μενον ending of part. mid. and pass.; (c) nom. sing. neut. agreeing with φῶς,<sup>1</sup> cf. ἀπεσταλ-μένος (III. N. 7).

6. κόσμον, *world*: (a) -ον acc. sing. of the O or Second declension.

7. τῷ, (*in*) *the*: (a) article, dat. sing. masc. (§ 62, 1).

8. οὐκ, *not*: (a) not οὐ, why?

9. ἔγνων, (*he, she, it knew*): (a) stem γνο-; (b) ε- is augment, sign of past time (2 aor.); (c) -ω marks 3 pers. sing. of stems in ο inflected like 2 aor. of verbs in -μι (§ 120). 4 7 1-

10. τὰ, *the*: (a) article, acc. plur. neut. (§ 62). 4 3 3

11. ἴδια, *his-own-things*: (a) -ᾶ is sign of neut. plur. acc.

12. οἱ, *the*: (a) article, nom. plur. masc. (§ 62). 4 3 3

13. ἴδιοι, *his-own*: (a) -οι is sign of nom. plur. masc. of O or Second declension. 4 / 3

14. παρέλαβον, *they received*: (a) παρά, *beside*, and the root λαβ-, *take*; (b) cf. κατέλαβεν (III. N. 6); (c) -ον, pers. end. of 2 aor. 3 pers. plur. (III. Voc. B).

### 3. OBSERVATIONS.

1. Adjectives are inflected as substantives, and are mainly of the *first* and *second* declensions, ending in -ος, -η, -ον.

2. Participles ending in -ος, -η, -ον, are declined like adjectives having the same endings.

3. The relative pronoun is ὅς, ἥ, ὃ, *who, which*.

4. The neuter relative pronoun ὃ can readily be distinguished from the masculine article ὁ because of its accent.

5. πᾶς, πᾶσα, πᾶν, *all*, in the sing. without the article often means *every*: πάντα ἄνθρωπον, *every man* (acc. sing.).

6. The personal endings of the 2 aor. ind. act. are, in the sing., -ον, -ες, -ε(ν), in the plur., -ομεν, -ετε, -ον, as κατέλαβ-ε(ν), ἦλθ-ε(ν), παρέλαβ-ον.

<sup>1</sup> Some construe it with ἄνθρωπον, in the acc. sing. masc.

## 4. GRAMMAR LESSON.

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2. § 10, 1, 2. Movable Consonants. 393
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7. § 62, 1. Inflection of the Article. 423
8. § 98, 1, 2. Personal endings of the Ind. 457
9. § 99, 1-3. Use of the Endings. 457

## 5. VOCABULARY A.

- |   |  |
|---|--|
| 1. ἀληθινός, -ή, -όν, <i>true, genuine.</i> | 5. κόσμος, -ον, ὁ, <i>world.</i>                         |
| 2. γινώσκω, <i>I know.</i>                  | 6. ὅς, ἥ, ὃ, <i>who, which.</i>                          |
| 3. ἐρχόμενος, -η, -ον, <i>coming.</i>       | 7. παρα-λαμβάνω, <i>I take to my-<br/>self, receive.</i> |
| 4. ἴδι-ος, ἰδί-α, ἴδι-ον, <i>one's own.</i> | 8. φωτίζω, <i>I give light.</i>                          |

## VOCABULARY B.

τὸ φῶς τὸ ἀληθινόν, } *the true light* (attributive position).  
 τὸ ἀληθινὸν φῶς,  
 ἀληθινὸν τὸ φῶς, } *the light is true* (predicate position).  
 τὸ φῶς ἀληθινόν,

## 6. EXERCISES.

1. Translate: 1. Ἦν τὸ ἀληθινὸν φῶς. 2. Ἦν τὸ φῶς ἐρχόμενον εἰς τὸν κόσμον. 3. Πάντα ἄνθρωπον φωτίζει. 4. Ἐν τῷ κόσμῳ οὐκ ἦν. 5. Πάντα δι' αὐτοῦ ἐγένετο. 6. Ἐν ἀρχῇ ὁ κόσμος ἐγένετο. 7. Οἱ ἴδιοι αὐτὸν παρέλαβον. 8. Τοῦ φωτός, τῷ κόσμῳ, τὸν κόσμον, πάντα ἄνθρωπον, τῶν ἀνθρώπων, τῇ σκοτίᾳ. 9. Γινώσκω, ἔγνω· ἔρχομαι, ἦλθεν, ἐρχόμενος· κατέλαβε(ν), παρέλαβον, ἔλαβον.

2. Translate: (a) Orally from the literal translation into Greek: 1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. V. 11.

(b) 1. The light is true. 2. The true light lighteth every man. 3. The light came unto his own. 4. I do not know him. 5. He knew him and received him. 6. In the beginning the world was made through him.

## 7. TOPICS FOR STUDY.

1. Diphthongs. 2. Elision. 3. Movable consonants. 4. Quantity of syllables. 5. Proclitics. 6. Stems of nouns. 7. Three declensions of nouns. 8. Endings -α, -η. 9. Endings -ος, -ου, -ψ, -ον, -οι. 10. The article ὁ, ἡ, τό. 11. Personal endings of pres. ind. act. 12. Of participle. 13. Of 2 aor. ind. act. 14. Of 2 aor. ind. mid. and pass. 15. Inflection of τιμή, σκοτία, ἄνθρωπος.

## LESSON VI.

### 1. TEXT.

JOHN i. 12, 13.

### 2. NOTES.

1. ὅσοι, *as-many-as*: (a) -οι marks nom. plur. masc. of adjectives of 1 and 2 declensions (§ 44, 1); (b) a derivative rel. pron. of number (§ 64, 2).

2. δέ, *but*: (a) an adversative conj., much weaker than ἀλλά (IV. N. 13), often rendered by *and*; (b) postpositive, *i. e.* always put after one or more words in its sentence.

3. ἔδωκεν, *he gave*: (a) ε-, augment, sign of past tense; (b) root δο-, *give*; (c) -ν movable; (d) -κ- marks an irregular 1 aor. (§ 90, 3); (e) -ε(ν) is ending of 3 pers. sing.; (f) from δίδωμι.

4. αὐτοῖς, *to them*: (a) -οις marks dat. plur.; (b) the pers. pron. of third person; (c) cf. αὐτοῦ, αὐτῶ, αὐτόν, αὐτό (§ 57, 1).



5. ἐξουσίαν, *power*: (a) -ᾶν, acc. sing. of First declension; (b) -ᾶ is not changed into η, because it is preceded by ι (§ 29, 4).

6. τέκνα, *children*: (a) -α marks neut. plur. of Second declension (§ 34, 4).

7. γένεσθαι, *to become*: (a) root γει-, *to become*; (b) -σθαι marks the inf. mid. (here 2 aor.) (§ 111); (c) -έσθαι, with accent on penult, marks 2 aor. inf.

8. πιστεύουσιν, *to-believing-ones*: (a) -ν movable (§ 10, 1; (b) -σι marks dat. plur. of Third or consonant declension (§ 27, 2, b); (c) root πιστεῖ-; (d) pres. part. πιστεύ-ων, -ουσα, -ον (§ 104); (e) πιστεύ-ουσι(ν) is for πιστεύ-οντσι(ν), as τ is dropped before σ (§ 13, 4), and then ν is dropped (§ 13, 5, d), and ο is lengthened into ου (§ 6, 2).

9. οἱ, *who*: (a) rel. pron. nom. plur. (§ 64, 1); (b) How does it differ from the article (nom. plur.)?

10. ἐξ, *of, from*: (a) the prep. ἐκ becomes ἐξ when the next word begins with a vowel (§ 10, 2); (b) always governs the gen.

11. αἱμάτων, *of-bloods*: (a) -ων sign of gen. plur.; (b) stem αἱματ-, ending in a consonant, and so of the Third declension (§ 38, 1); (c) nom. sing. αἷμα, final τ of the stem being dropped (§ 39, 1, a).

12. θελήματος, *of will*: (a) -ος, sign of gen. sing. of Third declension; (b) stem θεληματ-; (c) nom. sing. θέλημα; (d) note the change of accent.

13. σαρκός, *of-flesh*: (a) -ος, sign of gen. sing. of Third declension; (b) stem σαρκ-; (c) the nom. sing. (σάρξ) is formed by adding σ to the stem (§ 39, 1, b); (d) σάρκς = σάρξ (§ 13, 4).

14. ἀνδρός, *of-man*: (a) -ος, sign of gen. sing. of Third decl.; (b) stem ἀνερ-, and irregular in its declension (§ 40, 3, note; also § 13, 10).

15. ἐγεννήθησαν, *they-were-begotten*: (a) root γεννα-, *beget*; (b) ε-, augment, sign of past tense; (c) -θη- is the sign of 1 aor. pass. (§ 95, 1); (d) -σαν marks 3 pers. plur. (§ 108, 1); (e) α in γεννα- lengthened into η before -θη- (§ 95, 2).

## 3. OBSERVATIONS.

1. Most words ending in *σι* annex *ν* when the next word begins with a vowel.
2. When the next word begins with a vowel, *ἐκ* becomes *ἐξ*, and *οὐ* becomes *οὐκ*.
3. Before *σ*, palatal mute (*κ, γ, χ*) forms *ξ*, as *σάρκς* = *σάρξ*.
4. Before *σ*, a lingual mute (*τ, δ, θ*) is dropped, also *ν* is dropped, and the preceding vowel lengthened: *πιστεύ-ονσι(ν)* for *πιστεύ-οντσι(ν)*.
5. Such a lengthening of a short vowel is called compensative.
6. Nouns whose stems end in a consonant are of the Third declension, as *αἱμάτων, θελήματ-ος, ἀνδρ-ός*.
7. The stem of Third declension may generally be found by dropping the ending *-ος* of the gen. sing., as *σαρκ-ός, θελήματ-ος*.
8. Neuter nouns of the Second declension, in the nom. sing. end in *-ον*, in the nom. plur. in *-ᾱ*: *τέκνον, τέκνα*.
9. In *neuter* words, the nom., acc., and voc. are always alike, and in the plural end in *-ᾱ*.
10. *δέ* is much weaker than *ἀλλά*.
11. *-ων, -ουσα, -ον* is the ending of the pres. act. part. in nom. sing.

## 4. GRAMMAR LESSON.

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2. § 6, 1, 2. Lengthening of Vowels. 391
3. § 12, 2. Semivowels, Mutes, and Double Consonants. 394
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5. § 21. Punctuation. 21
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8. § 34, 4. Neuters of Second Declension. 413
9. § 38, 1, 2. Third Declension. 416
10. § 104. The Inflection of Present Indicative Active 421

## 5. VOCABULARY.

- |                                       |   |
|---------------------------------------|---|
| 1. αἷμα, αἱματ-ος, τό, <i>blood</i> . | 7. θέλημα, θελήματ-ος, τό, <i>will</i> .                |
| 2. ἀνὴρ, ἀνδρ-ός, ό, <i>man</i> .     | 8. ὅσος, -η, -ον, <i>as many as</i> .                   |
| 3. γεννάω, -ῶ, <i>I beget</i> .       | 9. πιστεύων, -ουσα, -ον, <i>believ-</i><br><i>ing</i> . |
| 4. δέ, <i>but, moreover</i> .         | 10. σὰρξ, σαρκός, ἡ, <i>flesh</i> .                     |
| 5. δίδωμι, <i>I give</i> .            | 11. τέκνον, -ου, τό, <i>child</i> .                     |
| 6. ἐξουσία, -ās, ἡ, <i>power</i> .    |   |

## 6. EXERCISES.

1. Translate: 1. Αὐτὸν ἔλαβεν. 2. Αὐτὸ οὐ κατέλαβεν. 3. Αὐτὸν οὐ παρέλαβεν. 4. Δίδωμι αὐτῷ ἐξουσίαν τέκνον θεοῦ γίνεσθαι. 5. Ἐδωκε τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ ἐξουσίαν τέκνα θεοῦ γενέσθαι. 6. Ἐκ θελήματος σαρκὸς ἐγεννήθησαν. 7. Ἐξ αἱμάτων, ἐξ ἀνδρός, ἐκ θελήματος, ἐκ σαρκός, ἐκ θεοῦ. 8. Γίνομαι, γίνεσθαι. ἐγένετο, γενέσθαι.

2. Translate: 1. They were begotten of God. 2. They were begotten of (the) will of (the) flesh, and of (the) will of man. 3. He gave to him power to become a child of God. 4. In (the) beginning was the truth. 5. He came into the world, and the world was made through him, but the world received him not. 6. I believe on his name and know him. 7. The true light, coming into the world, lighteth every man.

## 7. TOPICS FOR STUDY.

1. Movable consonants. 2. Mutes. 3. Double consonants. 4. Euphony of mutes before σ. 5. Stems ending in a consonant. 6. Endings ā, a, or η. 7. ā preceded by ι. 8. -οις, -ων, -ᾶ. 9. Inflection of article. 10. The historical tenses. 11. The augment. 12. -ων, -ουσα, -ον. 13. Personal endings of 2 aor. ind. act. 14. γίνεσθαι and γενέσθαι. 15. -ουσιν for -οντσιν.

## LESSON VII.

## 1. TEXT.

JOHN i. 14, 15 *a.* — καὶ ὁ . . . λέγων.

## 2. NOTES.

1. ἐσκήνωσεν, *he-dwelt*: (*a*) -ν movable; (*b*) -σ- sign of 1 aor.; (*c*) -σε sign of 3 pers. sing. 1 aor.; (*d*) ε-, augment; (*e*) root σκηνο-; (*f*) a vowel or pure verb, because stem ends in a vowel (§ 73, 4); (*g*) 1 aor. stem σκηνωσ- (§ 90, 1), cf. -γεννη- (VI. N. 15).

2. ἐθεασάμεθα, *we-beheld*: (*a*) ε- augment and -σ- sign of 1 aor.; (*b*) -σάμεθα, 1 pers. plur. ending of 1 aor. mid. (§ 108, 1), from deponent verb (§ 69, 2) θεάομαι, *I behold*.

3. δόξαν, *glory*: (*a*) -ᾶν, acc. sing. of First declension (§ 29, 3, *b*); (*b*) cf. ἐξουσιᾶν.

4. ὥς, *as*: (*a*) an adverb of comparison.

5. μονογενοῦς, *of-an-only-begotten*: (*a*) -οῦς, a contraction of -έος (§ 46, 1), gen. sing. masc. of μονογεν-ής -ής -ές, an adjective of Third declension; (*b*) ε followed by ο contracts into ου (§ 7, 1); (*c*) -έος before contraction had the accent on the penult, and therefore after contraction the syllable takes the circumflex (§ 18, 2).

6. πατρός, *of-father*: (*a*) for πατέρος, a short vowel between two consonants being sometimes dropped (§ 11, 3; § 40, 3, NOTE); (*b*) -ος, gen. sing. of 3 declension; (*c*) stem πατερ-, ending in a liquid (§ 12, 2, *a*); (*d*) nom. sing. πατήρ (§ 39. 1. *b*).

7. πλήρης, *full*: (*a*) -ης, -ης, -ες, ending of adjectives of Third declension, cf. μονογενής.

8. χάριτος, *of-grace*: (*a*) -ος, gen. sing. of Third declension; (*b*) stem χαριτ-, ending in a lingual mute (§ 40, 2), (*c*) nom. sing. χάρις (§ 39, 1, *b*).

9. ἀληθείας, *of-truth* : (a) -ās, gen. sing. of First declension (§ 29, 3, b) ; (b) nom. sing. ἀλήθεια.

10. Ἰωάνης, *John* : (a) -ης, masc. ending of First declension (§ 29, 2 ; § 30, 1).

11. μαρτυρεῖ, *he-bears-witness* : (a) -εῖ, contraction for -έ-ει, with circumflex accent, cf. -έος, -οῦς in μονογενοῦς ; (b) stem μαρτυρέ-, a pure verb (§ 73, 4) ; (c) -ει in -έει is sign of 3 pers. sing. ind. act., cf. φαίν-ει, φωτίζ-ει.

12. κέκραγεν, *he-has-cried* : (a) stem κραγ- ; (b) κε-, reduplication, the sign of completed action (§ 75, 1) ; (c) -ν movable ; (d) -ε, sign of 3 pers. sing. ; (e) 3 pers. sing. perf. ind. act., used with the meaning of the *present* tense ; (f) cf. γέ-γον-εν.

13. λέγων, *saying* : (a) -ων, sign of pres. part. act. (§ 102, 1).

### 3. OBSERVATIONS.

1. Two successive vowels, or a vowel and diphthong, are often contracted.

2. ε followed by ο contracts into ου ; followed by ει, into ει.

3. A contracted ultimate takes the circumflex accent if the penult is accented, as -έος, -οῦς ; -έει, -εῖ.

4. A short vowel is sometimes lengthened in the inflection of words. This is called *formative* lengthening, as σκηνο-, but 1 aor. stem ἐσκηνωσ- ; γιννα-, but 1 aor. pass. ἐγεννηθη-.

5. A short vowel between two consonants is sometimes dropped (syncope) : πατρός for πατέρος.

6. δόξα and ἀλήθεια have short α in nom., acc., and voc. sing.

7. -ης is the ending of many masculines of the First declension.

8. The paradigms of the Third declension are arranged according to the stem-ending.

9. Some of these stems end in lingual mutes (τ, δ, θ), as χάρις, gen. sing. χάριτ-ος ; θέλημα, θελήματ-ος ; αἷμα, αἷματ-ος ; φῶς, φωτ-ός ; ὄνομα, ὀνόματ-ος.

10. Some end in liquids ( $\lambda, \nu, \rho$ ), as πατήρ, (πατέρος) πατρ-ός; ἀνήρ, (ἀνέρος) ἀν(δ)ρ-ός (§ 13, 10).

11. Adjectives are of three classes (§ 43).

12. Adjectives of two endings, as -ης, -ες, are of the Third declension, as μονογενής, πλήρης (§ 46).

13. In forming the 1 aor. stem, in vowel stems a short vowel is generally lengthened: σκηνο-, 1 aor. act. ἐ-σκηνωσ-; θεα-, 1 aor. mid. ἐ-θεᾶσ- (§ 90, 1); γεννα-, 1 aor. pass. ἐγεννηθη.

14. The augment in the 1 aor. is found only in the indicative (§ 108, 1).

15. In reduplication, verbs beginning with a mute and liquid repeat the first consonant with  $\epsilon$ , as κέ-κραγ-εν.

#### 4. GRAMMAR LESSON.

1. § 1. The Letters of the Greek Alphabet.
2. § 7, 1. Contraction of Vowels.
3. § 11, 3. Syncope.
4. § 13, 10. Epenthesis.
5. § 18, 1, 2. Accent as affected by Contraction.
6. § 29, 3, b. Inflection of ἀλήθεια and δόξα.
7. § 27, 2, b. Case-endings of the Third Declension.
8. § 39, 1, b. Formation of the Nom. Sing. of Masculines and Feminines of the Third Declension.
9. § 57, 1. Inflection of αὐτός.
10. § 75, 1, 2. Reduplication.

#### 5. VOCABULARY.

- |   |   |
|---|---|
| 1. ἀλήθεια, -ās, ἡ, <i>truth.</i>       | 8. κράζω, <i>I cry aloud.</i>             |
| 2. δόξα, -ης, ἡ, <i>glory.</i>          | 9. λέγω, <i>I say.</i>                    |
| 3. ἐγώ, <i>I.</i>                       | 10. μονογενής, -ες, <i>only-begotten.</i> |
| 4. ἡμεῖς, <i>we.</i>                    | 11. πατήρ, πατρός, ὁ, <i>father.</i>      |
| 5. ἡμῖν, <i>to us.</i>                  | 12. πλήρης, -ες, <i>full.</i>             |
| 6. ἡμῶν, <i>of us, our.</i>             | 13. σκηνώω, -ῶ, <i>I dwell.</i>           |
| 7. θαύομαι, <i>I behold, look upon.</i> | 14. χάρις, χάριτος, ἡ, <i>grace.</i>      |



## 6. EXERCISES.

1. Translate: 1. Σὰρξ ἐγένετο. 2. Ἐν τῷ κόσμῳ σκηνόω. 3. Τὴν δόξαν αὐτοῦ θεάομαι. 4. Εἰς τὰ ἴδια ἦλθεν ἀπεσταλμένος παρὰ πατρὸς, καὶ ἐσκήνωσεν ἐν ἡμῖν, ἀλλ' οἱ ἴδιοι αὐτὸν οὐκ ἔλαβον. 5. Ἦν μονογενὴς παρὰ θεοῦ, πλήρης φωτὸς καὶ χάριτος. 6. Ἰωάννης ἦλθεν ἵνα μαρτυρήσῃ περὶ αὐτοῦ. 7. Πάντες αὐτὸν οὐκ ἔλαβον. 8. Μαρτυρεῖ, μαρτυρήσῃ; γέγονεν, κέκραγεν; λέγων, ἐρχόμενος, ἀπεσταλμένος.

2. Translate: (a) from the literal translation orally into Greek: 1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. Vv. 11-13.

(b) 1. This man came for a witness. 2. We beheld the glory of God. 3. He was the only-begotten of the father, full of life and truth. 4. The word became man and dwelt in the world, but the world knew him not. 5. He came in-order-that all might bear-witness. 6. He gave to-those-believing on his name power to become children of God.

## 7. TOPICS FOR STUDY.

1. Short and long vowels. 2. Contraction of -εο and -εει. 3. *Formative* lengthening of short vowel. 4. πατρός for πατέρος. 5. ἀνδρός for ἀνέρος. 6. Mutes. 7. Liquids. 8. Adjectives in -ος, -η, -ον. 9. Adjectives in -ης, -ες. 10. Inflection of article. 11. The augment. 12. Reduplication. 13. Participles -ων, -ουσα, -ον. 14. Participles -όμενος, -η, -ον. 15. Personal endings of pres. ind. act. 16. Of 2 aor. ind. act.

## LESSON VIII.

## 1. TEXT.

JOHN i. 15 b-17. — οὗτος . . . ἐγένετο.

## 2. NOTES.

1. εἰπών, *having said*: (a) -ων is the sign of a part.; (b) the accent marks it as 2 aor. part.; (c) with the art. the part. is equivalent to the relative with the finite verb: ὁ εἰπών = *he-who-said*.

2. ὁπίσω, *after*: (a) adv., used in N. T. as a prep. with gen., denoting here time.

3. μου, *of-me*: (a) gen. of pers. pron. of 1 pers. ἐγώ; (b) an *enclitic*, as it loses its own accent, and is pronounced as if a part of the preceding word (§ 20, 1, a).

4. ἐρχόμενος, *coming*: (a) -όμενος, sign of pres. part. mid. and pass.; (b) ὁ ἐρχόμενος = *he-who-comes* (see εἰπών above).

5. ἔμπροσθέν, *before*: (a) adv., used also as a prep. with gen., as here; (b) has two accents, because, if a word which has the acute on the antepenult comes before an *enclitic*, it also takes the acute on the *ultima* (§ 20, 2, b).

6. ὅτι, *because*: (a) a causal conj.

7. πρῶτός, *first*: (a) -ος marks an adj. of First and Second declensions; (b) an ordinal numeral adj. (§ 53, 1); (c) adds an acute on the ultimate, because it precedes an *enclitic* (§ 20, 2, b).

8. πληρώματος, *of-fullness*: (a) -ος marks gen. sing. of Third decl.; (b) stem πληρωματ-, ending in a lingual mute (§ 40, 2); (c) to form the nom., final τ of the stem is dropped, τὸ πλήρωμα.

9. χάριν, *grace*: (a) for χάριτα, acc. sing. of χάρις; (b) *barytone* stems (§ 16, 6) in ιτ-, of the Third decl., commonly omit τ in the acc. sing., and take the case-ending -ν (§ 40, 2).

10. ἀντί, *for, instead-of*: (a) prep. always governing the gen.

11. νόμος, *law*: (a) -ος marks the Second decl., cf. λόγος, θεός, ἄνθρωπος, κόσμος.

12. Μωυσέως, *of-Moses*: (a) the word *Moses* in N. T. is declined in two ways (§ 42, 3); (b) the gen. always ends in -έως (Third decl.), as if from the nom. Μωϋσεύς (§ 40, 6), which never occurs; (c) the nom. Μωυ-σῆς is written as a dissyllable by Tr and WH, but T regards it a trisyllable, Μωϋσῆς (on *Diæresis*, cf. § 8).

13. ἐδόθη, *it-was-given*: (a) ε-, augment, sign of past tense; (b) root δο-, *give*; (c) -θη marks the 1 aor. pass., 3 pers. sing. (§ 95, 1; § 108, 1); (d) pres. ind. act. δίδωμι, *I give*.

14. Ἰησοῦ, *of-Jesus*: (a) -ου marks gen. sing. of Second decl.; (b) nom. Ἰησοῦς, the only proper noun of this decl. ending in -ους (§ 37, 6).

15. Χριστοῦ, *of-Christ*: (a) -ου marks gen. sing. of Second decl.

### 3. OBSERVATIONS.

1. The accent sometimes marks a special form, as the accent on -ών in εἰπών, indicating 2 aor. part. act.

2. An enclitic is a word which loses its own accent, as μοῦ.

3. The word before an enclitic preserves its proper accent, as ὀπίσω μου.

4. A word which has the acute on the antepenult (proparoxytone) adds an acute on the ultima, as ἔμπροσθέν μου.

5. A word which has the circumflex on the penult (properispomenon) adds an acute on the ultima, as πρῶτός μου.

6. With the article, the participle is equivalent to the relative with the finite verb: ὁ εἰπών, *he who said*, ὁ ἐρχόμενος, *he who comes*.

7. Ἰησοῦς, gen. Ἰησοῦ, is the only proper noun of the Second decl. ending in -ους.

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8. Barytone stems (§ 16, 6) in -ιτ-, of the Third decl., commonly omit τ in the acc. sing., and take the case-ending -ν, as χάριν for χάριτα (§ 40, 2).

9. -έως marks the gen. sing. of nouns of the Third decl. ending in -εύς.

10. The diæresis is a double dot sometimes written over the second of two vowels, to show that they do not form a diphthong.

11. Μων-σῆς, so Tr WH, but T and many others write Μωϋσῆς.

12. -ών is the sign of the 2 aor. part. act.

13. -θή indicates 3 pers. sing. 1 aor. pass., -θησαν 3 pers. plur.: ἔδόθη, ἐγεννήθησαν.

#### 4. GRAMMAR LESSON.

1. § 8. Diæresis. 392
2. § 20, 1. Enclitics. 401
3. § 20, 2. Accent of Words before Enclitics. 402
4. § 27, 2, α. Case-endings of Second Declension. 408
5. § 35, 1. Terminations of Second Declension. 412
6. § 39, 1. Formation of Cases of Third Declension. 416
7. § 71, 1. The Tenses. 429

#### 5. VOCABULARY.

- |                                |  |
|--------------------------------|--|
| 1. εἶπον, <i>I said.</i>       | 6. νόμος, ὁ, <i>law.</i>               |
| 2. εἰπόν, <i>having said.</i>  | 7. ὀπίσω, <i>after.</i>                |
| 3. ἔμπροσθεν, <i>before.</i>   | 8. ὅτι, <i>for, because.</i>           |
| 4. μου, <i>my.</i>             | 9. πλήρωμα, -τος, τό, <i>fullness.</i> |
| 5. Μωυσῆς, -έως, <i>Moses.</i> | 10. πρῶτος, -η, -ον, <i>first.</i>     |

#### 6. EXERCISES.

1. Translate: 1. Ὁ εἰπὼν, ὁ ἐρχόμενος. 2. Ὀπίσω μου, ἔμπροσθέν μου, πρῶτός μου. 3. Οὗτος ἐν τῷ κόσμῳ πρῶτός μου ἦν. 4. Ἐκ

τοῦ πληρώματος αὐτοῦ πάντες ἔλαβ ν. 5. Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 6. Τὸν νόμον αὐτοῖς ἔδωκεν. 7. Τὸ φῶς καὶ ἡ ζωὴ καὶ ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐδόθησαν. 8. Ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβεν, ἦλθεν, ἔγνω, ἐγεννήθησαν.

2. Translate: 1. God gave the law. 2. The law was given to them. 3. We all received grace. 4. Truth came through Jesus Christ. 5. I see him, but I do not know him. 6. John bears witness concerning the truth. 7. He who comes after me has been before me. 8. He came, he was, he became, he received, he shines, he lighteth, he bears witness; he dwelt, we beheld, we received.

### 7. TOPICS FOR STUDY.

1. Diphthong *ων*. 2. Contraction of *-εαι*. 3. Diæresis. 4. Enclitics. 5. Accent of word before enclitic. 6. Stems of nouns. 7. Terminations of Second declension. 8. *χάριν* for *χάριτα*. 9. *πατρός* for *πατέρος*. 10. Inflection of *ἐγώ*. 11. Of *αὐτός*. 12. Of the article. 13. The voices. 14. The moods. 15. The tenses. 16. *-ων* and *-ών*.

## LESSON IX.

### 1. TEXT.

JOHN i 18, 19.

### 2. NOTES.

1. οὐδεὶς, *no-one*: (a) from οὐδέ and εἷς; (b) the numeral εἷς is inflected (§ 54, 1), whence we have nom. sing. οὐδεὶς, οὐδεμία, οὐδέν (§ 54, NOTE 1).

2. ἑώρακεν, *he-has-seen*: (a) an irregular perf. from ὁράω: (b) *ε-* is not the augment, but the reduplication before the vowel *ο*, which is lengthened to *ω*; (c) *-ν* movable; (d) *-ε(ν)* marks the pers. end. of perf. 3 pers. sing., cf. γέγονεν (II. N. 9).

3. ἐξηγήσατο, *he-declared*: (a) compounded of ἐκ (before a vowel ἐξ) and ἡγέομαι, a deponent mid. verb; (b) -σ- marks 1 aor.; (c) -σατο marks 3 pers. sing. of 1 aor. ind. mid. (§ 108, 1); (d) verbs beginning with a vowel take the temporal augment, i. e. the initial vowel is lengthened (§ 74, 2); (e) a long vowel remains unchanged, as ἡγέομαι, ἡγήσατο.

4. αὕτη, *this*: (a) demonstrative pron., nom. fem. sing. (§ 63, 1); (b) cf. οὗτος, masc. sing.

5. ἐστίν, *is*: (a) -ν movable; (b) 3 pers. sing. pres. ind. from εἰμί, *I am* (§ 122, 16).

6. Ἰωάνου, *of-John*: (a) -ου here marks gen. sing. masc. of first declen. (§ 30, 1); (b) nom. sing. Ἰωάνης.

7. ὅτε, *when*: (a) adverb of time.

8. ἀπέστειλαν, *they-sent*: (a) compounded of ἀπό and στέλλω; (b) root στελ-, cf. ἀπεσταλμένος; (c) ε-, the syllabic augment, follows the preposition and takes the place of its final vowel; (d) a liquid verb, because stem ends in λ; (e) 1 aor. stem of liquid verbs rejects -σ- the sign of 1 aor., and lengthens the vowel of the stem (*compensative lengthening*, § 6, 2) in compensation for it (§ 90, 2), στείλ- for στελσ-; (f) -αν marks 3 pers. plur. end. of 1 aor. ind. act. (§ 108, 4).

9. Ἰουδαῖοι, *Jews*: (a) -οι marks the nom. plur. masc. of Second decl.; (b) why circumflex on penult? (§ 17, 3).

10. Ἱεροσολύμων, *of-Jerusalem*: (a) -ων marks gen. plur.; (b) this word is found in a threefold form in N. T., but John always uses it as a neut. plur. of Second decl., nom. plur. Ἱεροσόλυμα.

11. ἱερεῖς, *priests*: (a) -εῖς marks acc. plur. of nouns in -εῖς; (b) nom. sing. ἱερεὺς, a noun of the Third decl., stem ending in a diphthong (§ 40, 6); (c) the classical Greek would have -έας, but in N. T. the acc. plur. of nouns in -εῖς always ends in -εῖς, following the contraction of the nom. (§ 42, 1).

12. Λευεῖτας, *Levites*: (a) -ās marks acc. plur. of First decl.; (b) a masc. noun, nom. sing. ending in -ης, gen. -ου (§ 30, 1).



13. ἐρωτήσωσιν, *they-might-ask*: (a) stem ἐρωτα-; (b) -ω- marks the subj. (§ 97, 1, b); (c) -σω-, 1 aor. subj. (§ 108); (d) -σωσι 3 pers. plur. ending of 1 aor. in subj. act. (§ 108, 2); (e) -ν movable; (f) the augment is found only in the ind. (§ 108, 1); (g) cf. πιστεύσωσιν (IV. N. 10).

14. σὺ, *thou*: (a) pers. pron. of second person (§ 57, 1).

15. τίς, *who*: (a) the interrogative pronoun (§ 65, 1); (b) the acute never changes to the grave in τίς.

16. εἶ; *art-thou?* (a) ; = the mark of interrogation (§ 21); (b) εἶ; *art thou?* εἶ, *thou art*; (c) εἶ is ind. pres. 2 pers. sing. of εἰμί, *I am* (§ 122, 16); (d) εἰμί, *I am*; εἶ, *thou art*; ἐστίν, *he is*.

### 3. OBSERVATIONS.

1. The acute accent sometimes marks a special word, as τίς, the interrogative pronoun.

2. Final *αι* has the effect of a short vowel on the accent of the penult, as in Ἰουδαῖοι.

3. The mark of interrogation in Greek is the same as the English semicolon.

4. Some masculines of the first declension end in -ης, gen. -ου, as Ἰωάννης, Λευεΐτης.

5. The nom. plur. neut. of nouns of the second declension ends in -ᾶ.

6. The acc. plur. of nouns in -εύς ends in -εῖς.

7. The name *Jerusalem* is found in a threefold form in the N. T. (§ 42, 3).

8. σὺ is the pers. pron. of the second person.

9. The stem which is the basis of the present (στελλ-) is often not the same as the stem which appears in some of the other tenses (ἀπέ-στειλ-αν, 1 aor., ἀπε-σταλ-μένος, perf.).

10. A verb whose stem ends in a *liquid* is called a *liquid* verb, as ἀποστέλλω.

11. There are two kinds of augment, the syllabic and the temporal.

12. -σ- marks the 1 aor.; -ω- the subj.  
 13. In the 1 aor. the augment is found only in the ind.  
 14. -ωσι is the pers. ending of 3 pers. plur. act. subj.: πιστεύ-  
 σωσι(ν), ἐρωτήσωσι(ν).

#### 4. GRAMMAR LESSON.

1. § 31, 1. Terminations of the First Declension. 411  
 2. § 57, 1. Inflection of ἐγώ and σύ. 431  
 3. § 63, 1. Inflection of οὗτος. 434  
 4. § 65, 1. Inflection of τίς. 435  
 5. § 90, 1-3. The First Aorist Stem. 452  
 6. § 108. Inflection of 1 Aor. Ind. Act. 108.

#### 5. VOCABULARY.

- |  |                                      |
|--|--------------------------------------|
| 1. εἰμί, <i>I am.</i>                                  | 8. κόλπος, -ου, ὁ, <i>bosom.</i>     |
| 2. ἐκεῖνος, <i>that one, he.</i>                       | 9. ὁράω, -ῶ, <i>I see.</i>           |
| 3. ἐξ-ηγέομαι, <i>I lead out, de-</i><br><i>clare.</i> | 10. ὅτε, <i>when.</i>                |
| 4. ἐρωτάω, -ῶ, <i>I ask.</i>                           | 11. οὐδεὶς, <i>no one.</i>           |
| 5. ἑώρακεν, <i>he has seen.</i>                        | 12. πῶποτε, <i>at any time.</i>      |
| 6. ἡγέομαι, <i>I lead, rule.</i>                       | 13. τίς, τίς, τί, <i>who? which?</i> |
| 7. ἱερεύς, -έως, ὁ, <i>priest.</i>                     | 14. υἱός, -οῦ, ὁ, <i>son.</i>        |
|  | 15. ὢν, <i>being.</i>                |

#### 6. EXERCISES.

1. Translate: 1. Τὸν ἄνθρωπον οὐδεὶς ἑώρακεν. 2. Ὁ Χριστὸς μονογενὴς θεὸς ἐστίν. 3. Εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἦν. 4. Αὕτη ἐστὶν ἡ μαρτυρία ἡ ἀληθινή. 5. Ἐξ Ἱεροσολύμων τοὺς ἱερεῖς πρὸς αὐτὸν ἀπέστειλαν. 6. Ἐγὼ οὐκ εἰμί ὁ ἄνθρωπος. 7. Σὺ τίς εἶ; σὺ Ἰωάννης εἶ; οὐκ εἰμί. 8. Ὁ προφήτης εἶ σύ; λέγει Οὐκ εἰμί. 9. Ἐσκήνωσεν, ἀπέστειλαν· ἐθεασάμεθα, ἐξηγγήσατο· ἐδόθη, ἐγεννήθησαν· μαρτυρήσῃ, πιστεύσῃ· πιστεύσωσιν, ἐρωτήσωσιν.

2. Translate: (a) orally into Greek from the literal translation: 1. Vv. 1-3. 2. Vv. 4, 5. 3. Vv. 6-8. 4. Vv. 9, 10. 5. Vv. 11-13. 6. Vv. 14, 15. 7. Vv. 16-18.

(b) 1. He sent men from Jerusalem that they might ask him, Who art thou? 2. He has seen the man. 3. The law was not given through John. 4. This man; this is the man; this witness; this is the witness. 5. Art thou the man? 6. I am not the man. 7. The Jews did not receive Christ when he came into the world. 8. He came that all might believe through him. 9. I send, I sent, he sent, they sent; I come, he came, they came; he bears witness, he believes, he says.

### 7. TOPICS FOR STUDY.

1. Compensative lengthening of vowels. 2. -ν movable. 3. οὐ and οὐκ, ἐκ and ἐξ. 4. Effect of final ου on the accent. 5. Proclitics. 6. -ης, -ου, -ων. 7. -εύς, -έως, -εὺς for -έας. 8. Inflection of ἐγώ, σύ, and αὐτός. 9. Inflection of the pres. ind. act. 10. Of the 1 aor. ind. act. 11. Of the 2 aor. ind. act. 12. Augment, syllabic and temporal. 13. Reduplication.

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## LESSON X. — REVIEW.

[This lesson is a review of everything that has preceded it. Nothing is so necessary in the acquisition of a language as constant and thorough review. One should carry forward with him at least nine tenths of what he has learned. The preceding lessons contain in all eighty-five different Greek words (omitting the seven proper names), together with a large number of grammatical forms. Many of the most important principles of the language have been considered. Others might have been brought forward, but it has been deemed wise to hold them in reserve. It is understood that the student will in no case proceed to take up Lesson XI. until this lesson, with all that it includes, is learned. Let every word, every phrase, every principle, be mastered absolutely.]

**1. TEXT.****JOHN i. 1-19.**

In the review of the text pursue the following order of work :

1. Pronounce aloud the Greek text repeatedly.

2. With only the literal English translation before the eye, pronounce the Greek of each verse until this can be done rapidly and without hesitation. After having mastered each additional verse, always repeat from beginning.

3. With only the English translation before the eye, write out the Greek, verse by verse; compare the result with the printed Greek; note and correct mistakes; write the Greek text of each verse until you can reproduce it without error.

✓ 4. Write out a grammatical analysis of the material of the text thus far studied under the following heads: (1) noun-forms, classifying separately in both sing. and plur., (a) nom. forms, (b) gen. forms, (c) dat. forms, (d) acc. forms; (2) verb-forms, classify separately (a) presents, (b) imperfects, (c) aorists, (d) perfects; and again, (e) indicatives, (f) subjunctives, (g) participles; as also (h) actives, (i) middles, (j) passives.<sup>1</sup>

5. Go through the text and select those forms and phrases which still remain unmastered. Read again the notes given upon them. *Do not leave them before these words have been mastered.*

**2. GRAMMAR LESSON.**

1. § 1. The alphabet.

2. § 2, 1, 2. The vowels.

3. § 3, 1, 2. Diphthongs.

4. § 4, 1, 2. Breathings.

5. § 6, 1, 2. Lengthening of vowels.

<sup>1</sup> The teacher should aid the pupil in this work of classifying his material. Blank-books, properly ruled, should be used. It is of extreme importance that, from the beginning, the pupil should be encouraged to do independent work.

- |   |  |
|---|--|
| 6. § 7, 1. Contraction of ε with ο and ει.                        | 28. § 25, 1-3. Cases.                                  |
| 7. § 8. Diæresis.   | 29. § 26, 1, 2. Stems of nouns.                        |
| 8. § 9, 2, <i>a, b</i> . Elision.                                 | 30. § 27, 1, 2. Declensions.                           |
| 9. § 10, 1, 2. Movable consonants.                                | 31. § 28, 1-3. Accent of nouns.                        |
| 10. § 11, 3. Syncope, — πατρός for πατέρος.                       | 32. § 29, 1, 2. Stems of First declension.             |
| 11. § 12, 2. Classification of consonants.                        | 33. § 29, 3, 4. σκοτιά, ἀρχή, ἀλήθεια, δόξα, μαρτυρία. |
| 12. § 12, 2, <i>a</i> . Semivowels.                               | 34. § 30, 1. Ἰωάννης.                                  |
| 13. § 12, 2, <i>b</i> . Mutes.                                    | 35. § 31, 1. Terminations of First declension.         |
| 14. § 12, 2, <i>c</i> . Double consonants.                        | 36. § 34, 1-4. Stems of Second declension.             |
| 15. § 13, 4. A mute before σ.                                     | 37. § 34, 3. λόγος, ἄνθρωπος, κόσμος.                  |
| 16. § 13, 5, <i>d</i> . ν (also ντ) before σ.                     | 38. § 34, 4. τέκνον.                                   |
| 17. § 13, 10. Epenthesis, — ἀνέρος, ἀνρός, ἀνδρός.                | 39. § 35, 1. Terminations of Second declension.        |
| 18. § 14, 1-4. Syllables.   | 40. § 38, 1, 2. Stems of Third declension.             |
| 19. § 15, 1-4. Quantity of syllables.                             | 41. § 39, 1. Formation of cases of Third declension.   |
| 20. § 16, 1-6. Accent.  | 42. § 57, 1. Inflection of ἐγώ, σὺ, αὐτός.             |
| 21. § 17, 1-3. General rules of accent.                           | 43. § 62, 1. Inflection of article.                    |
| 22. § 18, 1, 2, 4. Accent as affected by contraction and elision. | 44. § 63, 1. οὗτος.                                    |
| 23. § 19, 1. Proclitics.  | 45. § 65, 1. τίς.                                      |
| 24. § 20, 1, 2. Enclitics.  | 46. § 69, 1, 2. The voices.                            |
| 25. § 21. Punctuation.  | 47. § 70, 1, 2. The moods.                             |
| 26. § 23, 3, <i>a-c</i> . Inflection and stem-characteristic.     | 48. § 71, 1. The tenses.                               |
| 27. § 24, 1, 2. Number and gender.                                | 49. § 72, 1-6. General view of the tenses.             |
|   | 50. § 73, 1-4. Inflection and verb-stem.               |

51. § 74, 1, 2. The augment.      55. § 106, § 111. Personal endings of imperfect and 2 aorist ind. act.  
 52. § 75, 1, 2. Reduplication.  
 53. § 90, 1-3. The first aorist stem.  
 54. § 104. Inflection of pres. ind. act.      56. § 106, § 111. Of imperfect and 2 aorist ind. mid.  
 57. § 108. Inflection of 1 aor ind. act.

### 3. VOCABULARY.

[The pupil is expected to give the various forms which have occurred of each of the words here given.]

#### VERBS.

1. ἀπο-στέλλω.      7. εἶπον.      13. κράζω.      19. ὁράω, -ῶ.  
 2. γεννάω, -ῶ.      8. ἔρχομαι.      14. λαμβάνω.      20. πιστεύω.  
 3. γίνομαι.      9. ἐρωτάω.      15. κατα-λαμβάνω.      21. σκηνώω, -ῶ.  
 4. γινώσκω.      10. θεάομαι.      16. παρα-λαμβάνω.      22. φαίνω.  
 5. δίδωμι.      11. ἡγέομαι.      17. λέγω.      23. φωτίζω.  
 6. εἰμί.      12. ἐξ-ηγέομαι.      18. μαρτυρέω, -ῶ.

#### NOUNS.

1. τὸ αἷμα.      12. τὰ Ἱεροσόλυμα.      23. τὸ ὄνομα.  
 2. ἡ ἀλήθεια.      13. ὁ Ἰησοῦς.      24. ὁ πατήρ.  
 3. ὁ ἄνθρωπος.      14. ὁ Ἰουδαῖος.      25. τὸ πλήρωμα.  
 4. ὁ ἀνὴρ.      15. ὁ Ἰωάννης.      26. ἡ σὰρξ.  
 5. ἡ ἀρχή.      16. ὁ κόλπος.      27. ἡ σκοτία.  
 6. ἡ δόξα.      17. ὁ κόσμος.      28. τὸ τέκνον.  
 7. ἡ ἐξουσία.  
 8. τὸ θέλημα.  
 9. ὁ θεός.  
 10. ἡ ζωή.  
 11. ὁ ἱερεὺς.      18. ὁ Λευεΐτης.  
 19. ὁ λόγος.  
 20. ἡ μαρτυρία.  
 21. ὁ Μωυσῆς.  
 22. ὁ νόμος.      29. ὁ υἱός.  
 30. τὸ φῶς.  
 31. ἡ χάρις.  
 32. ὁ Χριστός.



## ADJECTIVES.

- |              |               |            |
|--------------|---------------|------------|
| 1. ἀληθινός. | 4. ὁ, ἡ, τό.  | 7. πᾶς.    |
| 2. εἷς.      | 5. μονογενής. | 8. πλήρης. |
| 3. ἴδιος.    | 6. οὐδείς.    | 9. πρῶτος. |

## PRONOUNS.

- |             |              |         |
|-------------|--------------|---------|
| 1. αὐτός.   | 4. ὅς, ἥ, ὅ. | 7. σέ.  |
| 2. ἐγώ.     | 5. ὅσος.     | 8. τίς. |
| 3. ἐκεῖνος. | 6. οὗτος.    |         |

## PREPOSITIONS.

- |               |            |
|---------------|------------|
| 1. διά.       | 6. ὀπίσω.  |
| 2. εἰς.       | 7. παρά.   |
| 3. ἐκ.        | 8. περί.   |
| 4. ἔμπροσθεν. | 9. πρὸς.   |
| 5. ἐν.        | 10. χωρίς. |

## ADVERBS.

- |            |
|------------|
| 1. ὅτε.    |
| 2. οὐ.     |
| 3. οὐδέ.   |
| 4. πώποτε. |
| 5. ὡς.     |

## CONJUNCTIONS.

- |                         |
|-------------------------|
| 1. ἀλλά.                |
| 2. δέ.                  |
| 3. ἵνα.                 |
| 4. καί.                 |
| 5. ὅτι — <i>Because</i> |

## 4. EXERCISES.

1. With the literal translation in your hand, translate orally :  
 1. John i. 1-3. 2. i. 4, 5. 3. i. 6-9. 4. i. 10-13. 5. i. 14-16.  
 5. i. 17-19.

2. Translate into English : 1. The first Greek sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth.  
 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek : 1. The first English sentence of each exercise. 2. The second sentence. 3. The third. 4. The fourth.  
 5. The fifth. 6. The next to the last. 7. The last.

4. Translate : 1. Οὗτος ὁ ἄνθρωπος εἰς μαρτυρίαν ἦλθεν, ἵνα πάντες εἰς τὸ ὄνομα μονογενοῦς υἱοῦ θεοῦ πιστεύσωσιν. 2. Τὰ τέκνα τῶν ἀνθρώπων ἐκ θελήματος τῆς σαρκὸς ἐγεννήθη. 3. Ἰωάννης περὶ αὐτοῦ ἐμαρτύρησεν, ἀλλὰ τὸ τῆς ἀληθείας πλήρωμα οὐκ ἔγνω.

5. Translate : 1. All things have been made through the Son of God. 2. The Son of God became man. 3. He receives the testimony of the man because he knows him. 4. The true light, coming into the world, lighteth every man. 5. The Son of man

came into the world, and the world was made through him, but the world received him not. 6. We all received his witness, and we beheld the glory of the only-begotten Son of the Father. 7. The law was given to them through Moses, but grace and life came through Jesus Christ. 8. The Jews and the Levites did not receive the witness of John, because they were born of the will of the flesh.

## LESSON XI.

### 1. TEXT.

JOHN i. 20-22.

### 2. NOTES.

1. ὁμολόγησεν, *he confessed*: (a) from ὁμολογέω; (b) ω- = temporal augment, ο being lengthened into ω (§ 74, 6); (c) -σ-, sign of 1 aor.; (d) -σε, pers. end. of 3 pers. sing. 1 aor. ind. act. (§ 108); (e) -ν movable; (f) stem ὁμολογε-, the ε being lengthened (*formative*, § 6, 1) in the formation of 1 aor. stem.

2. ἡρνήσατο, *he denied*: (a) from ἀρνέομαι, a deponent verb; (b) η- = temporal augment, α being lengthened into η (§ 74, 6); (c) -σα-, sign of 1 aor.; (d) -σατο, pers. end. of 3 pers. sing. 1 aor. ind. mid. (§ 108); (e) stem ἀρνε-, the ε being lengthened into η, cf. ὁμολόγησεν.

3. ὅτι (that): (a) in N. T. the conjunction ὅτι is often used to introduce "direct quotation," and is not to be translated, since it answers to our inverted commas ( " ").

4. ἠρώτησαν, *they-asked*: (a) from ἐρωτάω; (b) η- = temporal augment; (c) -σαν, pers. end. of 1 aor. ind. act. 3 pers. plur. (§ 108); (d) stem ἐρωτα-, α being lengthened to η in 1 aor. stem.

5. τί, *what*? (a) interrogative pronoun, nom. sing. neut.

6. *οὐν, then*: (a) conjunction, always postpositive.
7. *Ἡλείας, Elijah*: (a) *-ās*, masc. end. of First declension.
8. *προφήτης, prophet*: (a) *-ης* masc. end. of First declension (§ 30, 1); (b) cf. *Ἰωάννης, Δευείτης*.
9. *ἀπεκρίθη, he-answered*: (a) compounded of *ἀπό* and *κρίνομαι*: (b) *ε-*, augment; (c) *-θη* marks the 1 aor. pass. 3 pers. sing., cf. *ἐδόθη* (VIII. N. 13); (d) stem *κριν-* and *κρι-*.
10. *οὐ, no*: (a) *οὐ*, a proclitic, takes the accent when used absolutely.
11. *εἶπαν, they-said*: (a) *-αν*, pers. end. of 3 pers. plur. 1 aor. ind. act. (§ 108).
12. *ἀπόκρισιν, answer*: (a) stem *ἀποκρισιν*, ending in a close vowel (§ 2, 2); (b) stems of nouns ending in a close vowel are of the third declension (§ 38, 1; § 40, 5); (c) *-ν* marks the acc. sing. (§ 40, 5, note).
13. *δῶμεν, we-may-give*: (a) *-μεν* marks pers. end. of 1 pers. plur.; (b) *-ω-* marks subj.; (c) root *δο-*, pres. ind. act. *δίδωμι, I give*: (d) 2 aor. subj. act. 1 pers. plur. (§ 120).
14. *πέμφασιν, to-the-ones-having-sent*: (a) *-ν* movable; (b) *-σι* marks dat. plur. of Third declension (§ 27, 2, b); (c) 1 aor. part. from *πέμφῶς*, declined like *πᾶς*, all (§ 47, 2); (d) for *πεμψα(ντ)σι*, stem *πεμπ-*, from *πέμπω, I send*; (e) 1 aor. stem *πεμψο-* = *πεμψ-* (§ 90, 1; § 13, 4).
15. *σεαυτοῦ, of-himself*: (a) *-ον* marks gen. sing. of second declension; (b) the reflexive pronoun of second person, gen. sing. masc. (§ 59, 1).

### 3. OBSERVATIONS.

1. Before *σ*, *π* becomes *ψ*, as *πεμψο-*, *πεμψ-*.
2. The proclitic *οὐ*, at the end of a sentence, and when used absolutely, takes the acute accent.
3. Masculines of the first declension end in *ās* or *ης*, as *Ἡλείας*, *Ἰωάννης*, *Δευείτης*, *προφήτης*.
4. Nouns whose stems end in a consonant or close vowel (*ι*, *υ*), are of the Third declension.

5. The personal pronouns are ἐγώ, *I*, and σὺ, *thou*. In the oblique cases, αὐτός, *himself*, serves as the personal pronoun of the third person, *him, her, it*.

6. The acute accent of τίς, τί, interrogative, never changes to the grave.

7. The augment, the sign of *past* time, is found only in the indicative of the *historical* tenses (imperf., aor., pluperf.).

8. The *temporal* augment is made by lengthening the first syllable of verbs beginning with a vowel, cf. ὁμολόγησεν, ἡρνήσατο, ἠρώτησαν.

9. In compound verbs the augment follows the preposition, ἀπ(ε)κρίθη, ἀπ(έ)στειλαν, παρ(έ)λαβον, κατ(έ)λαβεν.

10. In the Greek verb we distinguish *nine* tense-systems, and each tense-system has a separate stem, called a *tense-stem*.

11. The aorist ind. refers to *past* time, and indicates *indefinite* action, *he confessed, he denied, they asked, he answered*.

12. There are two aorists, the *first* and the *second*. The *second* aorist differs from the *first* in form, but not in meaning.

#### 4. GRAMMAR LESSON.

- 286-1. § 2, 2. Open and close Vowels.  
 410-2. § 30, 1, 2. Inflection of Masculines of the First Decl.  
 416 3. § 39, 1, c. Formation of Acc. Sing. of Third Decl.  
 417 4. § 40, 5. Stems of Third Decl. ending in ι.  
 442 5. § 74, 2, 6. The Temporal Augment.  
 445 6. § 76, 3, and n. 3. The First Aorist System.  
 463 7. § 108, 1. Inflection of First Aorist Ind. in all Voices.

#### 5. VOCABULARY A.

- |                                       |  |
|---------------------------------------|--|
| 1. ἀποκρίνομαι, <i>I answer.</i>      | 5. ὁμολογέω, <i>I confess.</i>         |
| 2. ἀπόκρισις, -ews, ἡ, <i>answer.</i> | 6. πέμπω, <i>I send.</i>               |
| 3. ἀρνέομαι, <i>I deny.</i>           | 7. προφήτης, -ου, ὁ, <i>prophet.</i>   |
| 4. Ἠλείας, -ου, ὁ, <i>Elijah.</i>     | 8. σεαυτοῦ, <i>of thyself (masc.).</i> |

## 6. VOCABULARY B.

1 AOR. IND. ACT.

ἑρωτά-ω, *I ask.*ἠρώτη-σα, *I asked.*ἠρώτη-σας, *thou didst ask.*ἠρώτη-σε, *he asked.*ἠρωτή-σαμεν, *we asked.*ἠρωτή-σατε, *ye asked.*ἠρώτη-σαν, *they asked.*

1 AOR. IND. MID.

ἀρνέομαι, *I deny.*ἠρνή-σάμην, *I denied*ἠρνή-σω, *thou deniedst.*ἠρνή-σατο, *he denied.*ἠρνή-σάμεθα, *we denied.*ἠρνή-σασθε, *ye denied.*ἠρνή-σαντο, *they denied.*

1 AOR. IND. PASS.

ἀποκρίνομαι *I answer.*ἀπεκρί-θην, *I answered.*ἀπεκρί-θης, *thou didst answer.*ἀπεκρί-θη, *he answered.*ἀπεκρί-θημεν, *we answered.*ἀπεκρί-θητε, *ye answered.*ἀπεκρί-θησαν, *they answered.*

## 7. EXERCISES.

1. Decline ὁ προφήτης, ἐγώ, and τίς. 2. Form the 1 aor. ind. in all voices of μαρτυρέω, ὁμολογέω, γεννάω, σκηνώνω, and πιστεύω, and the 1 aor. mid. and pass. of θεάομαι and ἐξηγέομαι.

2. Translate: 1. Σὺ τίς εἶ; σύ Ἰωάννης εἶ; 2. Ἐγὼ οὐκ εἰμὶ ὁ προφήτης. 3. Ἠρώτησεν αὐτόν Τίς εἶ; καὶ ἀπεκρίθη Ἐγὼ εἰμὶ Ἰωάννης. 4. Αὐτοῖς ἀπόκρισιν δίδωμι. 5. Τί λέγεις περὶ σεαυτοῦ; 6. Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. 7. Αὐτῷ ἀπόκρισιν ἔδωκεν. 8. Ἡ ἀπόκρισις αὐτοῖς ἐδόθη. 9. Φαίνει, φωτίζει, μαρτυρεῖ, ἐστίν· ἐγένετο, ἔλαβον, κατέλαβεν, παρέλαβον, ἦλθεν· ἐσκήνωσεν, ὁμολόγησεν, ἠρώτησαν· ἐδόθη, ἀπεκρίθη.

3. Translate: 1. Art thou the prophet? 2. He says, I am not. 3. He said to him, Who art thou? 4. What sayest thou of thyself? 5. He answered, I am not a priest, but I am a prophet. 6. The law gave an answer to them. 7. John confessed

and denied not. 8. He came that he might witness concerning the Christ, who is the light of the world. 9. I give, he gave, we may give, it was given.

### 8. TOPICS FOR STUDY.

1. Open and close vowels. 2.  $\pi$  before  $\sigma$ . 3.  $\omicron$  at the end of a sentence. 4. Endings  $-\acute{\alpha}\varsigma$  and  $-\eta\varsigma$ . 5. Endings of stems of the Third declension. 6. Inflection of  $\acute{\epsilon}\gamma\omega$ . 7. Inflection of article. 8. The acute accent on  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$ . 9. Syllabic augment. 10. Temporal augment. 11. Augment in compound verbs. 12. Signification of 1 aor. tense. 13. Of 2 aor. tense. 14. Inflection of 1 aor. ind. act. 15. Of 2 aor. ind. act. 16. Synopsis of 1 aor. act. 17.  $\pi\iota\sigma\tau\epsilon\upsilon\omicron(\nu\tau)\sigma\iota\nu = \pi\iota\sigma\tau\epsilon\acute{\upsilon}\omicron\upsilon\sigma\iota\nu$ ,  $\pi\epsilon\mu\psi\alpha(\nu\tau)\sigma\iota\nu = \pi\acute{\epsilon}\mu\psi\acute{\alpha}\sigma\iota\nu$ .

## LESSON XII.

### 1. TEXT.

JOHN i. 23-25.

### 2. NOTES.

1.  $\acute{\epsilon}\phi\eta$ , *he-was-saying*: (a)  $\epsilon$ - = augment; (b)  $-\eta$  sign of imperf. and 2 aor. ind. 3 pers. sing. of verbs in  $-\eta\mu\iota$  (§ 120); (c) root  $\phi\alpha$ , pres. ind. act.  $\phi\eta\mu\acute{\iota}$ ; (d) imperf. ind. 3 pers. sing. (§ 122, 9).

2.  $\beta\omicron\acute{\omega}\nu\tau\omicron\varsigma$ , *of-one-crying*: (a)  $-\acute{\omega}\nu$ - is a contraction for  $-\acute{\alpha}\omicron\nu$ ; (b)  $\beta\omicron\acute{\alpha}\omega$ , *I cry aloud*, pres. part.  $\beta\omicron\acute{\alpha}\omega\nu$ , gen. sing. masc.  $\beta\omicron\acute{\alpha}\omicron\nu\tau\omicron\varsigma$ , contracted  $\beta\omicron\acute{\omega}\nu\tau\omicron\varsigma$  (§ 48, 1; § 7, 1); (c)  $-\omicron\nu\tau\omicron\varsigma$  is the ending of gen. sing. masc. of participles in  $-\omega\nu$ .

3.  $\acute{\epsilon}\rho\eta\mu\omega$ , *in desert*: (a)  $-\omega$  marks the dat. sing. of the Second decl.; (b) the article  $\tau\eta$  shows it is fem.; (c) nom. sing.  $\acute{\epsilon}\rho\eta\mu\omicron\varsigma$ , dat. sing.  $\acute{\epsilon}\rho\eta\mu\omega$ , why change of accent?



4. εὐθύνετε, *make-straight*: (a) -ατε, ending of 1 aor. imper. act. 2 pers. plur. (§ 108, 4); (b) a liquid verb, because stem ends in -ν; (c) 1 aor. stem εὐθύν-, as liquid verbs reject σ (§ 90, 2).

5. ὁδόν, *way*: (a) -ν, sign of acc. sing. of Second decl.; (b) the article τὴν shows it is fem.

6. Κυρίου, *of-Lord*: (a) -ον marks gen. sing. of Second decl.; (b) Κύριος, nom. sing.; (c) why change of accent in gen.?

7. Ἡσαίας, *Isaiah*: (a) -ās marks nom. masc. of First decl., cf. Ἡλείας; (b) some editors write the word Ἡσαίας (§ 8).

8. ἀπεσταλμένοι ἦσαν, *they-had-been-sent*: (a) cf. ἀπεσταλμένος (III. N. 7); (b) -οι marks nom. masc. plur.; (c) perf. part. pass.; (d) ἦσαν, *they-were*; (e) -σαν marks 3 pers. plur.; (f) pres. ind. εἰμί, *I am*, εἶ, *thou art*, ἐστί, *he is*; (g) imperf. ind. ἦν, *he was*, ἦσαν, *they were* (§ 122, 16); (h) the perf. part. pass. with the 3 pers. plur. of the imperf. of εἰμί is here used as a periphrase of the pluperfect (cf. § 109, 5).

9. Φαρισαίων, *of-Pharisees*: (a) -ων marks gen. plur.; (b) nom. sing. Φαρισαῖος, a masc. noun of Second decl.

10. τί, *why*? (a) acc. neut. of interrogative pronoun used with the force of an adverb.

11. βαπτίζεις, *thou baptizest*: (a) -εις, the sign of 2 pers. sing.; (b) pres. stem βαπτιζ-; (c) 2 pers. sing. pres. ind. act.

12. εἰ, *if*: (a) a conditional conjunction; (b) a proclitic (§ 19, 1, c).

### 3. OBSERVATIONS.

1. α followed by ο contracts into ω, βοάοντος = βοῶντος.

2. For a contracted penult the accent is regular, *i.e.* a word with a *short* ultima, if accented on a *long* penult, has the circumflex.

3. There are but few feminines of the Second declension, and they must be learned mainly by observation, ἡ ἔρημος, ἡ ὁδός.

4. The ending of the pres. part. act. is -ων, -ουσα, -ον; of pres. part. pass., -όμενος, -η, -ον; of perf. part. pass. -μένος, -η, -ον.

5. Liquid verbs reject  $\sigma$  in the 1 aor., and lengthen the vowel of the stem in compensation for it, as εἰθύν-ατε.

6. The mood-suffix is the connecting vowel between the tense-stem and the personal ending.

7. The mood-suffix of the imperative in the 1 aor. act. is  $\alpha$ , as εἰθύν-ατε.

8. εἰ, 2 pers. sing. ind. act. of εἰμί, can readily be distinguished from the conjunction εἰ by the accent.

#### 4. GRAMMAR LESSON.

- 34- 1. § 34, 1-4. Inflection of Nouns of Second Declension.  
 44 2. § 44, 3. Inflection of ἀπεσταλμένος, -η, -ον.  
 445- 3. § 76, 1-9. The Tense-Systems.  
 447 4. § 77, 1, 2. The Tense-Stem.  
 447 5. § 78, 1. General View of the Present Stem.  
 480 6. § 122, 16. Inflection of εἰμί, Pres. and Imperf. Ind. Act.  
 881-392 7. § 1-8. Review Lesson.

#### 5. VOCABULARY.

- |                                    |   |
|------------------------------------|---|
| 1. βαπτίζω, <i>I baptize.</i>      | 7. καθώς, <i>according as.</i>          |
| 2. βοάω, -ῶ, <i>I cry aloud.</i>   | 8. Κύριος, -ου, ὁ, <i>Lord.</i>         |
| 3. εἰ, <i>if.</i>                  | 9. ὁδός, -οῦ, ἡ, <i>way, road.</i>      |
| 4. ἔρημος, -ου, ἡ, <i>desert.</i>  | 10. Φαρισαῖος, -ου, ὁ, <i>Pharisee.</i> |
| 5. εἰθύνω, <i>I make straight.</i> | 11. φημί, <i>I say.</i>                 |
| 6. Ἠσαίας, -ου, ὁ, <i>Isaiah.</i>  | 12. φωνή, -ῆς, ἡ, <i>voice.</i>         |

#### 6. EXERCISES.

1. Translate: 1. Ἐφη Ἐγὼ φωνὴ ἐρχομένου εἰς τὸν κόσμον.  
 2. Τὴν ὁδὸν Κυρίου οἶδα. 3. Εἶπεν οὖν αὐτῷ Ἠσαίας ὁ προφήτης εἰ σύ;  
 4. Καὶ ὠμολόγησεν ὅτι Ἐγὼ εἰμὶ Φαρισαῖος. 5. Καὶ ἠρώτησεν αὐτὸν καὶ εἶπεν αὐτῷ Τί οὖν μαρτυρεῖς εἰ σὺ οὐκ εἶ ὁ προφήτης;  
 6. Ἐν ἀρχῇ ἦν ἐν τῇ ἐρήμῳ, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 7. Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. οἱ ἐρχόμενοι ἦσαν ἐκ τῶν Φαρισαίων.

2. Translate: (a) orally from the literal translation: 1. Vv. 16-18. 2. Vv. 19, 20. 3. Vv. 21, 22. 4. Vv. 23, 24.

(b) 1. Why then does he witness concerning him? 2. He answered them saying, This is the true light. 3. This was he who said, I am not Elijah. 4. He makes straight the way of the prophet. 5. They were in the desert. 6. No one has at-any-time seen the prophet. 7. I am the way, the truth, and the life. 8. I am the voice of-one-crying in the darkness of the world. 9. He was in the bosom of the father.

### 7. TOPICS FOR STUDY.

1. The vowels. 2. The diphthongs. 3. The breathings. 4. Diæresis. 5. Lengthening of vowels. 6. Interchange of vowels. 7. Contraction -αο, -αω, -εε, -εο, -εω, -οω. 8. The proclitics. 9. The enclitic μοῦ. 10. Terminations of First declension. 11. Terminations of Second declension. 12. Adjectives in -ος, -η, -ον. 13. Participles in -ων, -ουσα, -ον, and in -μενος, -μένη, -μενον. 14. Inflection of αὐτός, αὐτή, αὐτό. 15. Liquid verbs. 16. Tense stem. 17. Inflection of εἰμί.

## LESSON XIII.

### 1. TEXT.

JOHN i. 26-28.

### 2. NOTES.

1. ὕδατι, *in* (with) *water*: (a) -ι marks dat. sing.; (b) stem ὕδατ-; (c) irregular neuter noun of Third decl., nom. sing. ὕδωρ (§ 41, 1; § 39, 1, a, note); (d) an initial υ always has the rough breathing (§ 4, 3).

2. μέσος, *middle* (*midst of*): (a) adjective with gen.; (b) -ος marks masc. sing.

3. ὑμῶν, *of-you*: (a) -ων marks gen. plur.; (b) initial υ always has rough breathing, cf. ὕδατι; (c) pers. pron. of second pers. gen. plur.

4. στήκει, *he-stands*: (a) -ει marks 3 pers. sing. pres. ind. act.

5. ὃν, *whom*: (a) -ν marks acc. sing.; (b) from ὅς, ᾗ, ὅ, the relative pronoun (§ 64, 1).

6. οὐκ, *not*: (a) οὐκ, not οὐ, why? (§ 10, 2).

7. οἶδατε, *ye know*: (a) -τε marks 2 pers. plur.; (b) from οἶδα, *I know*, a 2 perf. with the signification of a present; (c) an irregular verb from an obsolete present εἶδω (§ 124, 64), stem ἰδ-.

8. οὗ, *of whom*: (a) -ου, sign of gen. sing.; (b) from ὅς, ᾗ, ὅ, the relative pronoun; cf. ὅν, ὅ, οἷ.

9. ἄξιος, *worthy*: (a) -ος marks nom. sing. masc.; (b) stem ἄξι- ending in a vowel; (c) stems ending in a vowel have the fem. in ᾱ (§ 44, 2); nom. sing. in three genders, ἄξιος, ἀξία, ἄξιον.

10. λύσω, *I-should-unloose*: (a) -σ- marks the 1 aor.; (b) -ω indicates the subjunctive (§ 97, 1, b).

11. ἱμάντα, *thong*: (a) stem ἱμαντ-; (b) -α marks acc. sing.; (c) stem ἱμαντ-, ending in a consonant, must be of Third decl.; (d) to form nom. sing., add σ to the stem, and make needful euphonic changes (§ 39, 1, b), ἱμαντς, but τ before σ is dropped (§ 13, 4), = ἱμανς, but ν before σ is dropped (§ 13, 5, d) and the preceding vowel is lengthened, = ἱμάς, gen. sing. ἱμάντ-ος.

12. ὑποδήματος, *of-sandal*: (a) stem ὑποδηματ-; (b) -ος, sign of gen. sing. of Third decl.; (c) initial υ has rough breathing, cf. ὕδατι, ὑμῶν, ὑμέις; (d) in neuters the nom. is generally the same as the stem, but final τ is dropped (§ 39, 1, a).

13. ταῦτα, *these-things*: (a) -ᾱ marks neut. plur.; (b) nom. neut. plur. of demonstrative pronoun οὗτος, αὕτη, τοῦτο, *this*.

14. Βηθανία, *in-Bethany*: (a) -α marks dat. sing. of First decl.; (b) ᾱ does not change into η because preceded by ι (§ 29, 4).

15. πέραν, *beyond*: (a) an adverb, used like a prep., with the gen.

16. Ἰορδάνου, *of-Jordan*: (a) -ου, gen. sing. masc. of First decl.; (b) nom. sing. Ἰορδάνης, cf. Ἰωάνης, Λευεΐτης.  
 17. ὅπου, *where*: (a) adverb of place.  
 18. βαπτίζων, *baptizing*: (a) -ων marks participle.

### 3. FORMS FOR SPECIAL STUDY.

ὕδατι	αἵματ-ος	αἷμα	σαρκ-ός	σάρκς	σάρξ
υἱός	θελήματ-ος	θέλημα	χάριτ-ος	χαρις	χάρις
ὕμεις	δνόματ-ος	δνομα	ἱμάντ-α	ἱμαντς	ἱμάς
ὕμῶν	πληρώματ-ος	πλήρωμα	πατρ-ός	πατ(έ)ρος	πατήρ
ὑποδήματος	ὑποδήματ-ος	ὑπόδημα	ἀν(δ)ρ-ός	ἀν(έ)ρ-ος	ἀνήρ

### 4. OBSERVATIONS.

1. An initial ν always has the rough breathing.
2. Stems of the Third declension may generally be found by dropping the ending -ος of the gen. sing.
3. Most neuter nouns of Third decl. form the nom. sing. by dropping final τ of stem.
4. A word with a short ultima, if accented on the antepenult, has the acute; if on a long penult, the circumflex.
5. To form the nom. sing. of masc. and fem. nouns of Third decl., add σ to the stem and make needful euphonic changes. But stems in ρ reject σ and lengthen a preceding ε to η.

### 5. GRAMMAR LESSON.

- 95-1. § 13, 4, 5, d. Mutes and ν before σ.  
 16 2. § 39, 1, a. Formation of Nom. Sing. of Neuters of Third Declension.  
 4 6 3. § 39, 1, b. Formation of Nom. Sing. of Masc. and Fem. Nouns of Third Declension.  
 4. § 44, 2. Inflection of ἄξιος, -ᾱ, -ον.  
 5. § 63, 1. Inflection of οὗτος, αὕτη, τοῦτο.  
 6. § 64, 1. Inflection of ὅς, ἧ, ὅ.

7. § 77, 2. The Variable Vowel of the Ind. and Subj.  
 8. § 97, 1, *a, b*. The Mood Suffixes of the Ind. and Subj.  
 9. § 69-73. Review Lesson.

## 6. VOCABULARY.

- |   |  |
|---|--|
| 1. ἄξιος, -ᾱ, -ον, <i>worthy</i> .        | 7. οἶδα, <i>I know</i> .               |
| 2. Βηθανία, -ᾱς, ἡ, <i>Bethany</i> .      | 8. ὅπου, <i>where</i> .                |
| 3. ἱμάς, ἱμάντος, ὁ, <i>thong</i> .       | 9. πέραν, <i>beyond</i> .              |
| 4. Ἰορδάνης, -ου, ὁ, <i>Jordan</i> .      | 10. στήκω, <i>I stand</i> .            |
| 5. λύω, <i>I loosen, unloose</i> .        | 11. ὕδωρ, ὕδατος, τό, <i>water</i> .   |
| 6. μέσος, -η, -ον, <i>middle, midst</i> . | 12. ὑπόδημα, -τος, τό, <i>sandal</i> . |

## 7. PRINCIPLES OF SYNTAX.

1. Ὁ κόσμος αὐτὸν οὐκ ἔγνω (i. 10).
2. Ὁ νόμος διὰ Μωυσέως ἐδόθη (i. 17).
3. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης (i. 26).

*Principle 1.* The subject of a finite verb is in the nominative case.

1. Ἐγὼ οὐκ εἰμὶ ὁ χριστός (i. 20).
2. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Ὃν ὑμεῖς οὐκ οἴδατε (i. 26).

*Principle 2.* The nominatives of the pronouns of the first or second person, though indicated by the verbal suffixes, are expressed to denote emphasis.

## 8. EXERCISES.

1. Decline: Ἐγώ, σύ, ἄξιος, ὅς, ὁ, αὐτός, οὗτος, Ἰωάννης.
2. Analyze: Ἀπεκρίθη, ἐδόθη, ἐγενήθησαν, οἴδατε, ἐγένετο, ἦν.
3. Translate: 1. Αὐτῷ ἀπεκρίθη λέγων Ἐκ τῆς χάριτος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. 2. Οὐκ εἰμὶ ἄξιος ἵνα μαρτυρήσω περὶ τῆς ἀληθείας. 3. Τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ λύω. 4. Πέραν τῆς Βηθανίας, ὅπου ὁ προφήτης ἐσκήνωσεν, ταῦτα ἐγένετο. 5. Τὴν ἀποκρισιν ταύτην τοῖς πέμψασιν ἡμᾶς ἔδωκα.



4. Translate: 1. Ye do not know them, but I know them. 2. John baptizes beyond the Jordan, where the prophet bears witness. 3. I see the man of God. 4. This is he who said, He who comes after me has been before me. 5. The prophet is worthy that he should bear witness concerning the Christ. 6. We beheld the glory of the-only-begotten of the father. 7. Art thou a prophet? he answered, No. 8. This man and his father came from beyond Jordan. 9. The laws were given through the prophets. 10. If thou art not a prophet, why then dost thou bear witness concerning the light, coming into the world?

### 9. TOPICS FOR STUDY.

1. Initial  $\upsilon$ . 2. Mutes before  $\sigma$ . 3. Stem of Third declension. 4. Formation of nom. sing. of masc. and fem. nouns of Third decl. 5. Formation of nom. sing. neut. 6. Endings  $-\sigma$ ,  $-\eta$ ,  $-\nu$ , and  $-\sigma$ ,  $-\tilde{\alpha}$ ,  $-\nu$ . 7. The inflection of article. 8. Of the relative pronoun. 9. The voices. 10. The moods. 11. Principal and historical tenses. 12. The root. 13. Verb-stem. 14. Simple stem. 15. Present stem. 16. Pure, mute, liquid verbs.

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## LESSON XIV.

### 1. TEXT.

JOHN i. 29-31.

### 2. NOTES.

1.  $\epsilon\pi\alpha\upsilon\rho\iota\omicron\nu$ , *on the morrow*: (a) an adverb of time, compounded of the prep.  $\epsilon\pi\acute{\iota}$  and the adverb  $\alpha\upsilon\rho\iota\omicron\nu$ ; (b) the adverb is here accompanied by the article ( $\tau\eta\eta$ ), a construction implying its use in place of an adjective and the omission of the noun  $\eta\mu\acute{\epsilon}\rho\alpha$ , *day*, dat. sing.

2.  $\text{Ἰησοῦν}$ , *Jesus*: (a)  $-\nu$  marks acc. sing. (§ 37, 6).

3. Ἴδε, *behold*: (a) an imper. 2 pers. sing. (from εἶδον, *he saw*), here used as an interjection.

4. αἶρων, *bearing*: (a) -ων, the sign of the pres. part.; (b) from αἶρω, *I bear*; (c) ὁ αἶρων = *he-who-bears*, cf. ὁ εἰπών, ὁ ἐρχόμενος, ὁ ὤν.

5. ἀμαρτίαν, *sin*: (a) stem ending *ā* being preceded by *ι*, does not change into *η* (§ 29, 4); (b) -ν marks acc. sing.

6. ἐστιν, *he is*: (a) -ν movable; (b) no accent, because an enclitic, the accent being thrown on the preceding word; (c) but in case of emphasis, ἐστί retains accent (§ 20, 1, c, 3).

7. ὑπέρ, *about*: (a) initial *υ* has rough breathing; (b) prep. here governing the gen.

8. ἔρχεται, *he comes*: (a) -ται, ending of 3 pers. sing., pass. and mid. of principal tenses (§ 98, 1); (b) from ἐρχομαι, deponent verb, 3 pers. sing. pres. mid., cf. ἐρχόμενος.

9. ἀνὴρ, *man*: (a) stem ἀνερ-; (b) stems of the Third decl. in *ρ* reject the ending *ς* of the nom. sing. and lengthen a preceding *ε* to *η* (§ 39, 1, b); the gen. sing. is ἀνδρός (ἀν(έ)ρος, ἀνρός, ἀνδρός) (§ 40, 3, note; § 13, 10).

10. καὶ, *and* *I*: (a) compounded of two words, καί and ἐγώ; (b) -αι and *ε*- are contracted into one syllable; (c) the mark (') over the contracted syllable is the *coronis*; (d) this contraction is called *crasis* (mingling) (§ 9, 1).

11. ᾔδειν, *I knew*: (a) -ειν marks 1 pers. sing. 2 pluperf. (§ 112, 2); (b) an irreg. verb from an obsolete present εἶδω (§ 124, 64); (c) 2 perf. οἶδα *I know*, with signif. of a present; (d) 2 pluperf. ᾔδειν, *I knew*, with signif. of an imperf.; (e) η-, the reduplication, the same as the temporal augment, the first vowel of diphthong *ει* (in εἶδω) being lengthened into *η*, and *ηι* then becomes *η* (§ 74, 6; § 3, b).

12. φανερωθῆν, *he should be made manifest*: (a) vowel stem φανερο-; (b) -θ- marks 1 aor. pass.; (c) ο of stem in 1 aor. stem lengthened to ω, cf. ἐσκήνωσεν (§ 90, 1); (d) η is mood vowel of the subj.; (e) form, 3 pers. sing. 1 aor. subj. pass. (§ 108, 1).

13. Ἰσραήλ, *Israel*: (a) a masc. noun, indeclinable.

14. διὰ, *on account of*: (a) prep. here governing the acc.

15. ἦλθον, *I came*: (a) -ον is the ending of the 1 pers. sing. as well as the 3 pers. plur. 2 aor. ind. (§ 111, 1); (b) the context must decide the form; (c) the subject ἐγώ, being emphatic, is expressed.

### 3. FORMS FOR SPECIAL STUDY.

ἀλλ' ἐκ	ἐκ θεοῦ	ὁ, ἡ, οἱ, αἱ	ἔμπροσθέν μου
ἀλλ' ἵνα	ἐξ αἱμάτων	εἰς, ἐν, ἐκ	ὀπίσω μου
δι' αὐτοῦ	οὐ παρέλαβον	εἰ, ὡς	πρώτός μου
καὶ γὰρ	οὐκ εἰμί	οὐ	οὐτός ἐστιν
καὶ ἐγώ	οὐκ οἶδατε		οὐκ εἰμὶ ἐγώ

### 4. OBSERVATIONS.

1. *Elision* is the cutting off of a short final vowel when the next word begins with a vowel. An apostrophe marks the omission.

2. *Crasis* is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word, and is marked with a *corōnis* over the contracted syllable, the accent of the first word being lost.

3. When the next word begins with a vowel, ἐκ becomes ἐξ, and οὐ becomes οὐκ.

4. A proclitic is a word which has no accent, and is pronounced as if it were part of the following word.

5. An enclitic is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

6. The word before an enclitic preserves its proper accent, and if proparoxytone or properispomenon, adds an acute on the ultima.

7. In case of emphasis, an enclitic retains its accent.

## 5. GRAMMAR LESSON.

1. § 9, 1. Crasis.
2. § 11, 3; § 40, 3, N. Syncope.
3. § 13, 10. Epenthesis.
4. § 20, 1, c. Enclitics.
5. § 39, 1, b; § 40, 3. Formation of Nom. Sing. of Stems of Third Declension ending in *p*.
6. § 75, 1-3. Reduplication.
7. § 102, 1. The Participle.
8. § 105. Inflection of the Pres. Ind. Mid. and Pass.
9. § 9-12, 14-17. Review Lesson.

## 6. VOCABULARY.

- |                                    |  |
|------------------------------------|--|
| 1. αἶρω, <i>I take away, bear.</i> | 7. ᾔδεν, <i>I knew.</i>                  |
| 2. ἁμαρτία, -ās, ἡ, <i>sin.</i>    | 8. ἴδε, <i>behold! see thou!</i>         |
| 3. ἁμός, -οῦ, ὁ, <i>lampb.</i>     | 9. ἀγώ = καὶ ἐγώ, <i>and I.</i>          |
| 4. βλέπω, <i>I see.</i>            | 10. ἐπέρ, <i>about, in reference to.</i> |
| 5. διά, <i>on account of.</i>      | 11. φανερώω, -ῶ, <i>I make manifest</i>  |
| 6. ἐπαύριον, <i>on the morrow.</i> |  |

## 7. PRINCIPLES OF SYNTAX.

1. Ἄλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ (i. 31).
2. Καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Καὶ ὁμολόγησεν καὶ οὐκ ἠρνήσατο (i. 20).

( Principle 3. The nominative of the third person is omitted when it is expressed or implied in the context.

1. Ἐγὼ βαπτίζω ἐν ὕδατι (i. 26).
2. Σὺ τίς εἶ; (i. 19).
3. Οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (i. 11).

( Principle 4. A finite verb agrees with its subject nominative in number and person.

## 8. EXERCISES.

1. Decline : ἁμαρτία, ἁμνός, οὗτος, ὅς, ἐγώ.
2. Conjugate : βλέπω, εἶπον, ἔρχομαι, ἦδεν, γέγονα.
3. Translate : 1. Τὸν ἄνθρωπον ἐρχόμενον πρὸς αὐτοὺς βλέπουνσιν. 2. Καὶ λέγει Οὐκ εἰμὶ ὁ ἀνὴρ ἀπεσταλμένος παρὰ θεοῦ. 3. Οὗτός ἐστιν ὁ ἁμνὸς τοῦ θεοῦ. ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 4. Εἰς τὸν κόσμον ἦλθεν καὶ γὰρ οὐκ ἦδεν αὐτόν. 5. Ἔρχεται ὁ προφήτης λέγων Διὰ τοῦτο ἦλθον ἐν ὕδατι βαπτίζων. 6. Ἔρχεται ἵνα περὶ τοῦ φωτὸς μαρτυρήσῃ, καὶ ἵνα ὁ Χριστὸς τῷ Ἰσραὴλ φανερωθῇ. 7. Τὴν ἁμαρτίαν τῶν ἀνθρώπων τὸ φῶς τοῦ κόσμου αἶρει.

4. Translate : (a) from the literal translation orally : 1. Vv. 19, 20. 2. Vv. 21, 22. 3. Vv. 23, 24. 4. Vv. 25, 26. 5. Vv. 27, 28. 6. V. 29. 7. V. 30. 8. V. 31.

(b) 1. This is the lamb of God which beareth the sin of the world. 2. There was a man sent from God. 3. He comes after me, but he has been before me. 4. He came that he might bear witness concerning the light, and that Christ might be manifested to Israel. 5. I am not a prophet, but I know the prophet. 6. I knew this man. 7. The law was not given through John, but through Moses.

## 9. TOPICS FOR STUDY.

1. Iota subscript. 2. Crasis, as in καὶ γὰρ. 3. Syncope, as in πατρός, ἀν(δ)ρός. 4. Epenthesis, as in ἀνδρός. 5. Enclitics μοῦ and forms of εἰμί. 6. Nom. sing. of stems of Third decl. in ρ. 7. Inflection of αὐτός. 8. Inflection of οὗτος. 9. Eight classes of verbs in -ω. 10. Two classes of verbs in -μι. 11. Reduplication. 12. Inflection of the pres. ind. (act., mid., and pass.). 13. Inflection of the pres. part. λύων, λύουσα, λῶν.

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## LESSON XV.

## 1. TEXT.

JOHN i. 32-34.

## 2. NOTES.

1. ἐμαρτύρησεν, *he bare witness*: (a) ἐ- augment; (b) stem μαρτυρε-; (c) -σε marks 1 aor. 3 pers. sing.; (d) 1 aor. stem μαρτυρησ- (§ 90, 1); (e) -ν movable; (f) a pure verb (§ 73, 4).

2. Τεθέαμαι, *I have beheld*: (a) from θεάομαι, a deponent verb, cf. ἐθέασάμεθα; (b) -μαι marks perf. mid. and pass. 1 pers. sing.; (c) τε- is reduplication, sign of completed action (§ 75, 1); (d) the rough mute θ becomes smooth in reduplication.

3. καταβαίνων, *descending*: (a) -ων marks neut. ending of part., -ων, -ουσα, -ον; (b) here acc. sing. neut.; (c) καταβαίνων, but καταβαῖνον, why? (d) from κατά, *down*, and βαίνω, *I go*.

4. περιστερὰν, *dove*: (a) -αν marks acc. sing. of First decl.; (b) -ā does not change into η because preceded by ρ (§ 29, 4).

5. οὐρανοῦ, *of-heaven*: (a) -οῦ marks gen. sing. of Second decl.

6. ἔμεινεν, *it-abode*: (a) ε-, augment; (b) -ν movable; (c) -εν(ν) marks 3 pers. sing.; (d) root μεν-, therefore a liquid verb; (e) ε of root is lengthened into ει to form 1 aor. stem (§ 90, 2).

7. με, *me*: (a) μέ is an enclitic (§ 20, 1, a); (b) acc. sing. of ἐγώ.

8. βαπτίζειν, *to baptize*: (a) -ειν marks the infinitive act.; (b) the stem marks the present.

9. μοι, *to-me*: (a) μοί is an enclitic (§ 20, 1 a); (b) dat. sing. of ἐγώ.

10. ἐφ', *upon*: (a) ἐπί before a word beginning with a vowel becomes ἐπ', as ἐπ' αὐτόν; (b) when the vowel of the second word has the *rough* breathing, the smooth mute π changes into its cognate *rough* mute φ (§ 9, 2, c), as ἐφ' ὄν.



11. *ἄν*: (a) the adverb *ἄν*, in a dependent clause with the subjunctive, is untranslatable.

12. *ἴδῃς, thou mayst see*: (a) *-ῃς* marks subj. 2 pers. sing.; (b) from *εἶδον, I saw*, cf. *ἴδε*; (c) 2 aor. subj. 2 pers. sing. (§ 124, 64; § 111, 1).

13. *μένον, abiding*: (a) *-ον* marks neut. of part. in *-ων*; (b) acc. sing. neut. pres. part., stem *μεν-*; (c) cf. *καταβαῖνον*.

14. *πνεύματι, with (in) Spirit*: (a) *-ι* marks the dat. sing.; (b) stem *πνευματ-*, of the Third decl.; (c) *πνεῦμα*, nom. sing. neut., *τ* of stem being dropped (§ 39, 1, a).

15. *ἁγίῳ, holy*: (a) *-ῳ*, sign of dat. sing.; (b) an adj. of First and Second decl., *-ος, -ᾱ, -ον*, stem end. in a vowel (§ 44, 2); (c) dat. sing. neut., agreeing with *πνεύματι*; (d) cf. *ἄγιος, -ᾱ, -ον*.

16. *έώρακα, I have seen*: (a) *-κα* marks the perf. act. 1 pers. sing.; (b) cf. *έώρακεν*.

17. *μεμαρτύρηκα, I have borne witness*: (a) *-κα* marks the perf. act. 1 pers. sing. (§ 92, 1); (b) stem *μαρτυρε-*, a vowel verb; (c) *με-*, reduplication (§ 75, 1); (d) final *ε* of stem lengthened before *-κα* (§ 92, 3).

18. *υἱός, son*: (a) *-ος* marks Second decl.; (b) *υἱ* = *hwi*, diphthong with rough breathing.

### 3. FORMS FOR SPECIAL STUDY.

ἐρωτάω, -ῶ	ἠρώτησαν	ἀποστέλλω
μαρτυρέω, -ῶ	ἐμαρτύρησε(ν)	ἀπέστειλαν
ὁμολογέω, -ῶ	ὡμολόγησε(ν)	μένω
σκηνίζω, -ῶ	ἐσκήνωσε(ν)	ἔμεινε

### 3. OBSERVATIONS.

1. Verbs whose themes or stems end in a vowel are called vowel or pure verbs.

2. Verbs in *-αω, -εω, and -οω* contract the final *α, ε, or ο* of the theme with the following vowel.

3. The aorist (ἀόριστος, *indefinite*) represents an action as indefinite, that is, as simply *brought to pass*.

4. The aorist indicative represents an action simply as brought to pass or done at a *past* time, without regard to the time it occupied. The sign of past time is the augment.

5. The augment has two forms, the syllabic and the temporal. The syllabic is made by prefixing ε-, the temporal by lengthening an initial vowel.

6. The stem of 1 aor. act. is formed by adding -σα to the theme.

7. In vowel verbs, a short vowel at the end of the theme becomes long before σ.

8. Liquid verbs (*i.e.* verbs whose themes end in λ, μ, ν, ρ,) reject σ in the first aorist, and lengthen the theme-vowel in compensation.

9. The personal endings of the 1 aor. ind. are -ᾶ, -ᾷς, -ε; -ᾶμεν, -ᾶτε, -ᾶν.

## 5. GRAMMAR LESSON.

1. § 12, 2, *b*. Mutes, smooth, middle, rough.
2. § 9, 2, *c*; § 13, 7. Elision before a Rough Breathing.
3. § 20, 1, *a*. The Enclitics of the Pronoun of First Person.
4. § 44, 2. Inflection of δίκαιος.
5. § 79, 1. First Class of Verbs.
6. § 92, 1-3. The First Perfect Stem.
7. § 98, 1-3. Personal Endings of the Indicative.
8. § 99, 1-3. Use of the Endings.
9. § 104. Inflection of the Subjunctive Active.
10. § 109, 2; § 99, 4. Inflection of Perfect Ind. Act.

## 6. VOCABULARY.

- |                                   |                                      |
|-----------------------------------|--------------------------------------|
| 1. ἅγιος, -ᾱ, -ον, <i>holy</i> .  | 5. οὐρανός, -οῦ, ὁ, <i>heaven</i> .  |
| 2. εἶδον, <i>I saw</i> .          | 6. περιστέρα, -ᾱς, ἡ, <i>dove</i> .  |
| 3. καταβαίνω, <i>I descend</i> .  | 7. πνεῦμα, -τος, τό, <i>spirit</i> . |
| 4. μένω, <i>I abide, remain</i> . |                                      |

## 7. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).
2. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου (i. 28).

*Principle 5.* A neuter plural nominative often takes a singular verb

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).
2. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).
3. Ἐγὼ οὐκ εἰμὶ ὁ Χριστός (i. 20).

*Principle 6.* After copulative<sup>1</sup> verbs the predicate noun is in the same case as the subject.

## 8. EXERCISES.

1. Decline: περιστέρα, οὐρανός, πνεῦμα, λέγων.
2. Conjugate: 1 aor. ind. act. of μαρτυρέω, μένω, πέμπω; and perf. ind. act. of ὁράω and μαρτυρέω.
3. Analyze: ἦδεν, ἴδης, φανερωθῇ, ἀπεκρίθη, εὐθύνετε, ἔδωκεν.
4. Translate: 1. Τὸ πνεῦμα ὡς περιστέρα ἐξ οὐρανοῦ καταβαίνει.
2. Περὶ τῆς ἀληθείας ἐμαρτύρησεν ὁ μαθητής. 3. Ἐν ὕδατι βαπτίζει καὶ μαρτυρεῖ περὶ αὐτοῦ. 4. Ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου ἐκείνός μοι εἶπεν Οὗτός ἐστιν ὁ προφήτης. 5. Εἶδον τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 6. Ἐώρακα τὸν υἱὸν τοῦ θεοῦ. 7. Κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν. 8. Οὗτός ἐστιν ὁ μονογενὴς υἱὸς τοῦ θεοῦ.

5. Translate: 1. I saw the son of man coming from heaven. 2. I have beheld the Holy Spirit descending upon him. 3. He said to me, I baptize with water, but upon whom thou mayst see the Holy Spirit descending, this one it is who baptizes with the Holy Spirit. 4. He who is in the bosom of the father, this one is the only-begotten son of God. 5. I knew him not, but he

<sup>1</sup> *εἰμι*, to be, is the true copula, but some other verbs admit a similar construction, as *γίνομαι*, to become, *λέγομαι*, to be called, etc.

said to me, Art thou the prophet? 6. No one has seen God at any-time. 7. He who comes after me, he who is in the world, he who bears the sins of men, he who sent me to baptize. 8. I have seen, I have borne witness, I have been, I have beheld.

### 9. TOPICS FOR STUDY.

1. Three classes of mutes. 2. Elision before rough breathing. 3. *κἀγώ, ἐξ, ἄν.* 4. Enclitics *μοῦ, μοί, μέ.* 5. Terminations of First declension. 6. Terminations of Second declension. 7. Inflection of *ἐγώ.* 8. Inflection of *ὅς, ἡ, ὅ.* 9. Contraction of vowel verbs. 10. Syllabic and temporal augment. 11. Reduplication. 12. Use of the verbal endings. 13. Inflection of pres. ind. 14. Of pres. subj. 15. Principles of Syntax (1-4).

## LESSON XVI.

### 1. TEXT.

JOHN i. 35-38.

### 2. NOTES.

1. *ἰστῆκει, he was standing*: (a) from *ἵστημι, I stand*, a verb in -μι; (b) -κει marks the pluperf. 3 pers. sing. (§ 92, 5); (c) the stem of pluperf. is *ἵστη-*, but T and Tr read *εἰστῆκει*, stem *εἰσθη-*; (d) the pluperf. of this verb has the force of the imperf., cf. *ἦδεν* (XIV. n. 11).

2. *ἐμβλέψας, having looked upon*: (a) compounded of *ἐν* and *βλέπω, v* becoming *μ* before *β* (§ 13, 5, a); (b) -ās marks 1 aor. act. part., cf. *πέμψας*; (c) *ψ = πσ, σ* being the sign of 1 aor. act.

3. *περιπατοῦντι, walking*: (a) for *περιπατέοντι*, *ι* marking dat. sing.; (b) compounded of *περί, around*, and *πατέω, tread*; (c) pres. part. *περιπατ(έω)ν, -ῶν*, gen. sing. *-(έο)ντος, -οῦντος*, dat. sing. *-(έο)ντι, -οῦντι* (*εο* being contracted into *ου*).

4. ἤκουσαν, *they heard*: (a) -σαν marks 1 aor. ind. act. 3 pers. plur. (§ 108); (b) ἀκουσ- is 1 aor. stem; (c) temporal augment, α- being lengthened into η- (§ 74, 6).

5. αὐτοῦ, *him*: (a) genitive after ἤκουσαν, as verbs which signify an action of the senses govern the gen.

6. λαλοῦντος, *speaking*: (a) λαλέω, *I speak*, pres. part. λαλέων, contr. λαλῶν, gen. sing. λαλ(έο)ντος, contr. λαλοῦντος, cf. περιπατοῦντι; (b) participle agreeing with αὐτοῦ.

7. ἠκολούθησαν, *they followed*: (a) from ἀκολουθέω, 1 aor. ind. act. 3 pers. plur.; (b) cf. ἤκουσαν, ἠρώτησαν: (c) with the dative, as verbs signifying association or approach govern the dative.

8. στραφεῖς *having turned*: (a) -εῖς marks the part. 2 aor. pass. (§ 113); (b) from στρέφω, *I turn*, stem στρεφ-, but stem of 2 aor. pass. στραφ-, an ε of the stem becoming α (§ 96, 2); (c) this verb in the pass. has a reflexive sense, *to turn one's self*; (d) agreeing with Ἰησοῦς.

9. θεασάμενος, *having beheld*: (a) θεάομαι, *I behold*, stem 1 aor. mid. θεασ-; (b) -άμενος marks part. 1 aor. mid. (§ 108); (c) cf. ἐθεασάμεθα (i. 14), τεθέαμαι (i. 32).

10. ἀκολουθοῦντας, *following*: (a) for ἀκολουθ(έο)ντας; (b) -ας marks acc. plur. of Third or consonant decl. (§ 27, 2, b); (c) pres. part. formed by adding -ων, -ουσα, -ον, gen. sing. -οντος, -ούσης, -οντος; (d) stem of ending -οντ-, -ουσ-, -οντ-; (e) cf. λαλοῦντος, περιπατοῦντι, πιστεύουσιν (i. 12).

11. ζητεῖτε, *ye seek*: (a) for ζητ(έε)τε, εε being contracted into ει (§ 7); (b) -ετε marks 2 pers. plur. pres. ind. (§ 104); (c) cf. λέγει, βαπτίζεις, μαρτυρεῖ.

12. Ῥαββεί, *Rabbi*: (a) an initial ρ is generally written with the rough breathing (§ 4, 4).

13. λέγεται, *it is said*: (a) -εται marks pres. ind. pass. 3 pers. sing. (§ 105); (b) from λέγω, *I say*; (c) ὃ λέγεται, *which is called, which is*.

14. μεθερμηνεούμενον, *being interpreted*: (a) -όμενον marks pres. pass. part. nom. neut. agreeing with ὁ.

15. διδάσκαλε, *O master*: (a) -ε marks voc. sing. of second declension.

## 3. FORMS FOR SPECIAL STUDY.

ῶν	βοῶντος for βοάοντος
λέγων	λαλοῦντος for λαλέοντος
βαπτίζων	περιπατοῦντι for περιπατέοντι
καταβαῖνον	πιστεύουσι(ν) for πιστεῖόντι(ν)
πέμψᾱς	ἀκολουθούντας for ἀκολουθέοντας
ἐμβλέψᾱς	πέμψᾱσιν for πέμψαντι(ν)

## 4. OBSERVATIONS.

1. The participle is inflected like an adjective.
2. The participle for the active forms its stem by adding -ντ- to the tense-stem (perfect -οτ-) (§ 102, 1).
3. The pres. part. act. nom. sing. ends in -ων, -ουσα, -ον.
4. The 1 aor. part. act. nom. sing. ends in -ᾱς, -ᾱσα, -αν (§ 47, 2).
5. Vowel verbs in αω, εω, and οω are contracted in the present and imperfect.

## 5. GRAMMAR LESSON.

1. § 13, 5, a. ν before a Labial.
2. § 5. Interchange of Vowels.
3. § 48, 1. Declension of pres. part. act. (λέγων).
4. § 47, 2. Declension of 1 aor. part. act. (πέμψᾱς).
5. § 78, 1. Verbs in μι.
6. § 86, 1. Eighth Class of Verbs.
7. § 87, 1. Ninth Class of Verbs.
8. § 92, 5. The First Pluperfect Active.
9. § 110, 1, 2. Inflection of the Pluperfect.

## 6. VOCABULARY.

- |  |                               |
|--|-------------------------------|
| 1. ἀκολουθέω, -ῶ, <i>I follow.</i>     | 4. δύο, <i>two.</i>           |
| 2. ἀκούω, <i>I hear.</i>               | 5. ἐμβλέπω, <i>I look at.</i> |
| 3. διδάσκαλος, -ον, ὁ, <i>teacher.</i> | 6. ζητέω, -ῶ, <i>I seek.</i>  |



- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 7. ἵστημι, <i>I cause to stand.</i>  | 12. περιπατέω, -ῶ, <i>I walk.</i> |
| 8. λαλέω, -ῶ, <i>I speak.</i>        | 13. ποῦ, <i>where.</i>            |
| 9. μαθητής, -οῦ, ὁ, <i>disciple.</i> | 14. Ῥαββεί, <i>Rabbi.</i>         |
| 10. μεθερμηνεύω, <i>I interpret.</i> | 15. στρέφω, <i>I turn.</i>        |
| 11. πάλιν, <i>again.</i>             |                                   |

## 7. PRINCIPLES OF SYNTAX.

- Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).
- Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου (i. 19).
- Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι (i. 36).

*Principle 7.* Adjectives, adjective pronouns, participles, as with the article, agree with their substantives in case, number, and gender.

- Ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (i. 12).
- Οὗτος ἦν ὁ εἰπὼν Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν (i. 15).
- Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (i. 18).
- Ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς (i. 22).
- Ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).

*Principle 8.* The participle preceded by the article is best translated by the relative with a finite verb (*he who* or *those who*).

## 8. EXERCISES.

- Decline: Ὁ μαθητής, ὁ ἄμνός, λαλέων, ἐμβλέψας.
- Conjugate: Λέγω, ἤκουσα, ζητέω, εἶπον, εἶπα.
- Analyze: Γέγονεν, ἔλαβον, ἐθεασάμεθα, ἀπέστειλαν, μεμαρτύρηκα, ἐξηγήσατο.
- Translate: 1. Ἐμαρτύρησεν ὁ Ἰωάννης λέγων ὅτι τεθέαμαι τὸν υἱὸν τοῦ θεοῦ καταβαίνοντα ἐξ οὐρανοῦ. 2. Οὗτος ὁ ἄνθρωπος εἰς τὸν κόσμον ἦλθεν, καὶ αὐτὸν ἑώρακα, καὶ περὶ αὐτοῦ μεμαρτύρηκα. 3. Ὁ προφήτης, ὃν ὑμεῖς οὐκ οἴδατε, τὴν ὁδὸν κυρίου εὐθύνει. 4. Τοῦ προφήτου λαλοῦντος ἤκουσα, καὶ αὐτῷ ἠκολούθησα.

5. Translate: 1. I abide, I abode; thou hearest, ye heard; he seeks, we seek; I bear witness, I bore witness, I have borne witness. 2. The man, whom he sent, knows the way. 3. On account of this he came, that he might be manifested to the world. 4. He said to him, I have seen this man baptizing at Bethany, beyond the Jordan. 5. Where does he abide? I do not know. 6. The disciples heard him speaking, and they said, We have beheld the glory of the only-begotten Son of the Father. 7. The Holy Spirit descends from heaven. 8. This is the true witness, but all do not receive his word.

### 9. TOPICS FOR STUDY.

1.  $\nu$  before a labial. 2.  $\nu$  and  $\nu\tau$  before  $\sigma$ . 3. Contraction of -άω, -έω, -όω, -εο, -έει, -εε. 4. -ās in πέμψās. 5. γιν-, γειν-, γοι-; στελ-, στειλ-, σταλ-; μιν-, μειν-. 6. -ων, -ουσα, -ον; -ās, -āσα, -āν. 7. Endings of First declension masc. 8. Endings of pres. ind. act. 9. Endings of 2 aor. and imperf. ind. act. 10. Formation of 1 aor. ind. in three voices. 11. Formation of perf. ind. in three voices. 12. Principles of syntax (5-8).

## LESSON XVII.

### 1. TEXT.

JOHN i. 39-41.

### 2. NOTES.

1. ἔρχεσθε, *come ye*: (a) from ἔρχομαι, *I come*, of the 8th or mixed class of verbs (§ 86); (b) -εσθε marks 2 pers. plur. imperf. mid. and pass. (§ 105).

2. ὄψεσθε, *ye shall see*: (a) from ὄψομαι, the fut. in use for ὁράω, of the 8th or mixed class; (b) -εσθε marks 2 pers. plur. of fut. ind. mid. (§ 107, § 105); (c) from an assumed pres. ὅπτω,

τ being dropped before σ (the sign of the future), πσ then forming ψ.

3. ἦλθαν, *they came*: (a) the regular form of the 2 aor. ind. 3 pers. plur. of ἔρχομαι is ἦλθον, but this word, in critical texts, also occurs with endings of 1 aor. (-α, -ας, -ε(ν), -αμεν, -ατε, -αν).

4. εἶδαν, *they saw*: (a) on the ending -αν instead of -ον see ἦλθαν and § 124, 64, I.

5. τῶν ἀκουσάντων, *of those who heard*: (a) the article with the participle, hence the above translation; (b) -σα- in -σάντων marks 1 aor. part.; (c) -σάντων, the gen. plur. of 1 aor. act. part.; (d) from ἀκούσας, -ᾱσα, -αν.

6. ἀκολουθησάντων, *of those who followed*: (a) the article is understood; (b) 1 aor. act. part. gen. plur. (cf. ἀκουσάντων).

7. εὕρισκει, *he finds*: (a) -ει marks 3 pers. sing. pres. ind.; (b) note rough breathing; (c) simple stem is εὕρ-, but to form the pres. ind. we add -ισκω (§ 84); (d) a verb therefore of the 6th class (verbs in σκω), cf. γινώσκω.

8. πρῶτον, *first*: (a) from πρῶτος, -η, -ον, the neuter used as adverb.

9. εὕρήκαμεν, *we have found*: (a) -καμεν marks perf. 1 pers. plur. (§ 109, 2); (b) from εὕρισκω (see 7), but εὔ- does not receive the reduplication.

### 3. FORMS FOR SPECIAL STUDY.

εἶπον	εἶπαν	μαρτυρέω	μεμαρτύρηκα
εἶδον	εἶδαν	θεάομαι	τεθέαμαι
ἦλθον	ἦλθαν	εὕρισκω	εὕρήκαμεν

### 4. OBSERVATIONS.

1. Three second aorists have also forms with stems in -α, with the inflection of the first aorist.

2. Reduplication, the sign of completed action, belongs to the perfect.

3. In reduplication, verbs beginning with a consonant repeat that consonant with ε.

4. But a rough mute becomes smooth in reduplication.

5. Verbs beginning with a diphthong, in reduplication, lengthen the first vowel, *i. e.* take the temporal augment, but *ευ* is generally without the augment.

### 5. GRAMMAR LESSON.

1. § 9, 2, *b.* Prepositions suffering Elision.
2. § 33, 3. Masculine Proper Nouns in *-ās*.
3. § 39, 1. Declension of *Σίμων, -ωνος*.
4. § 47, 2. Declension of 1 Aor. Part. Act. (*ἀκούσας*).
5. § 54, 1. Declension of *εἰς*.
6. § 63, 3. Declension of *ἐκεῖνος* and *αὐτός*.
7. § 84, 1. Sixth Class of Verbs (in *σκω*).
8. § 97, 1, *a.* Mood Suffixes of Ind.
9. § 89, 2. Future Stem of Mute Verbs.
10. § 107, 2, § 105, 1. Conjugation of *ὄψομαι*.
11. § 105, 1. Conjugation of Imperative of *ἐρχομαι*.

### 6. VOCABULARY.

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 1. ἀδελφός, -οῦ, ὁ, <i>brother</i> . | 8. παρά, with gen., <i>from be-</i> |
| 2. Ἀνδρέας, -οῦ, ὁ, <i>Andrew</i> .  | side; with dat., <i>with,</i>       |
| 3. δέκατος, -η, -ον, <i>tenth</i> .  | beside.                             |
| 4. εἷς, μία, ἓν, <i>one</i> .        | 9. Πέτρος, -ου, ὁ, <i>Peter</i> .   |
| 5. εὕρισκω, <i>I find</i> .          | 10. Σίμων, -ωνος, ὁ, <i>Simon</i> . |
| 6. Μεσσίας, -ου, ὁ, <i>Messiah</i> . | 11. ὥρᾱ, -ās, ἡ, <i>hour</i> .      |
| 7. ὄψομαι, <i>I shall see</i> .      | 12. ὡς, <i>as, about</i> .          |

### 7. PRINCIPLES OF SYNTAX.

1. Καὶ αὕτη ἐστὶν ἡ μαρτυρία (i. 19).
2. Οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (i. 34).
3. Ὡρα ἦν ὡς δεκάτῃ (i. 39).

( Principle 9. An adjective which forms part of the predicate must agree in case, number, and gender with the noun it qualifies.

1. Καὶ θεὸς ἦν ὁ λόγος (i. 1).
2. Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν (i. 4).
3. Καὶ ὁ λόγος σὰρξ ἐγένετο (i. 14).
4. Οὐκ ἦν ἐκείνος τὸ φῶς (i. 8).
5. Ἐγὼ οὐκ εἰμὶ ὁ Χριστὸς (i. 20).

*Principle 10.* The predicate noun, in general, is without the article. When it has the article, an essential identity with the subject is asserted.

### 8. EXERCISES.

1. Decline : Ἡ ἡμέρα, ὁ Ἀνδρέας, ὁ ἀδελφός, ὁ Σίμων.
2. Conjugate : Ἦλθον, ἦλθα, ἔμεινα, ἀκούσᾱς, εἶρηκα.
3. Analyze : Ὁψεσθε, εἶδαν, ἀκολουθησάντων, ἐώρακα, πέμψασιν, ἐδόθη, ἐλάβομεν.
4. Translate : 1. Λέγει αὐτῷ Ἐρχου καὶ ὄψῃ. 2. Οὗτος ὁ ἄνθρωπος παρ' αὐτοῖς τὴν ἡμέραν ἐκείνην ἔμεινεν. 3. Εὐρήκαμεν τὸν ἄνθρωπον τοῦτον. 4. Ἦκούσαμεν αὐτῶν λαλούντων. 5. Εἶδαν τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτούς. 6. Οὗτός ἐστιν ὁ ἀδελφὸς τοῦ ἀνδρὸς, ἀλλ' ἐκείνος αὐτὸν οὐ γινώσκει.

5. Translate orally from the literal translation : (a) 1. Vv. 29-31. 2. Vv. 32-34. 3. Vv. 35, 36. 4. Vv. 37, 38. 5. 39-41.

(b) 1. He who says, he who said, he who comes, he who sent, they who sent. 2. He said to him, What seekest thou? 3. He answered him, I seek Jesus, but I do not know where he abides. Dost thou know where he dwells? 4. This man first finds his own brothers and says to them, I have found the truth and the life. 5. I gave a true answer to those who sent me.

### 9. TOPICS FOR STUDY.

1. Prepositions suffering elision. 2. Declension of εἰς, αὐτός, ἐκείνος. 3. The forms εἶπαν, εἶδαν, ἦλθαν. 4. The ending -εσθε. 5. The augment. 6. Reduplication. 7. Ten classes of verbs. 8. 1 aor. stem act. and mid. 9. Personal endings of the pres. ind. act. 10. Of pres. ind. mid. and pass. 11. Endings of pres. part. act., mid., and pass. 12. Inflection of perf. ind. act.

## LESSON XVIII.

## 1. TEXT.

JOHN i. 42-45.

## 2. NOTES.

1. ἤγαγεν, *he brought*: (a) -ε(ν) marks 3 pers. sing.; (b) from ἄγω, *I lead, bring*, temporal augment ἡγ-; (c) but in the 2 aor. this verb always has a reduplicated stem, ἡγαγ- (§ 124, 2); (d) 2 aor. ind. act. 3 pers. sing.

2. κληθήσῃ, *thou shalt be called*: (a) -ῃ marks 2 pers. sing. pass.; (b) -θήσ- marks 1 fut. pass. (§ 95, 3); (c) from καλέω, -ῶ, *I call*, stem of present, καλε-; (d) by syncope the stem of perf., 1 aor. pass., and fut. pass. of this verb becomes κλε- (§ 95, 2). See General Vocabulary.

3. Κηφᾶς, *Cephas*: (a) of 1 decl., gen. sing. ends in ᾶ (§ 33, 3, 4).

4. ἐρμηνεύεται, *it is interpreted*: (a) -εται marks 3 pers. sing. of pres. ind. pass.

5. ἡθέλησεν, *he was minded*: (a) from θέλω, which forms the 1 aor. ἡθέλησα, as if from root ἐθελε- (§ 124, 96).

6. ἐξελθεῖν, *to go forth*: (a) compounded of ἐκ and ἔρχομαι, a verb of 8th or mixed class; (b) -εῖν marks the 2 aor. inf.; (c) stem ἐλθ-, cf. ἦλθον (§ 111, 1).

7. ἀκολουθεῖ, *follow thou*: (a) -ει is contraction for -εε; (b) -ει marks 2 pers. sing. pres. imp. (§ 100, 2); (c) stem ἀκολουθε-.

8. πόλις, *of city*: (a) stem πολι-, which is seen in nom. sing. πόλις; (b) stem ends in ι, a close vowel, and therefore of the Third decl. (§ 40, 5); (c) most ι stems insert an ε before ι, πολ(ε)ι-ος, then the ι drops out (§ 11, 3), πόλε-ος; (d) after ε the gen. sing. has -ως instead of -ος (§ 40, 5, note), but the accent is



not affected by the long vowel  $\omega$ , — an exception to the general principle.

9. ἔγραψεν, *he wrote*: (a) root γραφ-; (b) stem of 1 aor. ind. ἔγραφσ-, but φσ = ψ (§ 13, 4).

### 3. FORMS FOR SPECIAL STUDY.

πατήρ	ἀνήρ	πόλις	ὔδωρ
(πατέρ-ος)	ἀνέρ-ος	πολ(ε)ι-ος	ὔδατ-ος
πατρ-ός	ἀνρός	πόλε-ος	ὔδατ-ι
	ἀνδρ-ός	πόλε-ως	

### 4. OBSERVATIONS.

1. A few words whose stems end in  $\epsilon\rho$  are syncopated, as πατήρ, ἀνήρ (§ 40, 3, *note*).

2. By syncope a short vowel between two consonants, or even a close vowel between two vowels, is sometimes dropped (§ 11, 3).

3. By epenthesis, a consonant sometimes is inserted in inflection to assist the sound (§ 13, 10).

4. A few neuter stems in  $\tau$  change  $\tau$  to  $\rho$ ; but ὔδωρ has irregularly  $\omega$  for  $\alpha$  (§ 39, 1, *a, note*).

### 5. GRAMMAR LESSON.

1. § 2, 2. Open and Close Vowels.
2. § 11, 3. Syncope,
3. § 13, 6, 10. Metathesis and Epenthesis.
4. § 17, *note* 3. Recessive Accent.
5. § 40, 3. Declension of πατήρ and ἀνήρ.
6. § 40, 5. Declension of πόλις.
7. § 41, 1. Declension of ὔδωρ.
8. § 95, 1-3. The First Passive Stem.
9. § 107, 2. Synopsis of Fut. Ind. in three Voices.
10. § 103, 1-3. Synopsis of Pres. Act.

## 6. VOCABULARY.

- |  |   |
|--|---|
| 1. ἄγω, <i>I lead, bring.</i>              | 9. καλέω, -ῶ, <i>I call.</i>                |
| 2. Βηθσαιδά, ἡ, indecl., <i>Bethsaida.</i> | 10. Κηφᾶς, -ᾱ, ὁ, <i>Cephas.</i>            |
| 3. Γαλιλαῖα, -ās, ἡ, <i>Galilee.</i>       | 11. Ναθαναήλ, ὁ, indecl., <i>Nathanael.</i> |
| 4. γράφω, <i>I write.</i>                  | 12. Ναζαρέτ, ἡ, indecl., <i>Nazareth.</i>   |
| 5. ἐξέρχομαι, <i>I go forth.</i>           | 13. πόλις, -εως, ἡ, <i>city.</i>            |
| 6. ἐρμηνεύω, <i>I interpret.</i>           | 14. Φίλιππος, -ου, ὁ, <i>Philip.</i>        |
| 7. θέλω, <i>I will, have in mind.</i>      |   |
| 8. Ἰωσήφ, ὁ, indecl., <i>Joseph.</i>       |   |

## 7. PRINCIPLES OF SYNTAX.

1. Ἦν τὸ φῶς τὸ ἀληθινόν (i. 9).
2. Εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον (i. 41).
3. Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (i. 29).
4. Εὐρήκαμεν Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ (i. 45).

*Principle 11.* An attributive may follow or precede the noun it qualifies, but in either case the article must be placed before the attributive.

## 8. EXERCISES.

1. Decline: Προφήτης, υἱός, πόλις, ἐγώ, αὐτός.
2. Conjugate: Εὕρισκω, εἶρηκα, ἤγαγον, ἔγραψα, ἐρμηνεύομαι.
3. Analyze: Ἠθέλησεν, ζητεῖτε, λαλοῦντος, πέμψασιν, κέκραγεν, ἐγενήθησαν.

4. Translate: 1. Παρ' αὐτοῖς τὴν ἡμέραν ταύτην μένω. 2. Ὁ προφήτης ὁ ἀληθινὸς περὶ τῆς χάριτος ἐμαρτύρησεν. 3. Τὴν ἀλήθειαν ἐν τῷ νόμῳ τοῦ θεοῦ εὕρισκομεν. 4. Τὸν ἀδελφὸν τὸν ἴδιον οὐ γινώσκει. 5. Τὸν λόγον τῶν προφητῶν ἐρμηνεύει, ἀλλ' εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ οὐ πιστεύει.

5. Translate orally: (α) 1. V. 39. 2. Vv. 40, 41. 3. Vv. 42, 43. 4. Vv. 44, 45. 5. Art thou the prophet? 6. I am not,

but I know the prophet. 7. What does he say? 8. He says, This one is the light of the world. 9. This is the true prophet.

(b) 1. When he saw Jesus, he cried, saying, Behold the lamb of God, which taketh away the sins of the world. 2. His disciples heard him and they followed him. 3. Thou art my teacher, but I follow this man. 4. I heard them speaking. 5. The brother of that man came, and he said, I have found the true prophet. 6. He finds the man, but he does not know him. 7. The prophets were born of God, and wrote the law. 8. Looking at the man walking, he says, This is my brother.

### 9. TOPICS FOR STUDY.

1. Open and close vowels. 2. Contraction of  $\alpha\omega$ ,  $\epsilon\omega$ ,  $\omicron\omega$ ,  $\epsilon\epsilon$ ,  $\epsilon\omicron$ ,  $\epsilon\iota$ ,  $\epsilon\epsilon\iota$ . 3. Elision. 4.  $\nu$  movable. 5. Syncope. 6. Metathesis. 7. Epenthesis. 8. Recessive accent. 9.  $\pi\acute{o}\lambda\epsilon\omega\varsigma$ . 10. The augment. 11. The tense-stem. 12. The present stem. 13. Ten classes of verbs. 14. The future stem. 15. The 1 aor. stem. 16. Synopsis of pres. act.

## LESSON XIX.

### 1. TEXT.

JOHN i. 46-51.

### 2. NOTES.

1. *δύναται*, *it is able*: (a) being before the enclitic  $\tau\acute{\iota}$ , we have an acute on the ultima (§ 20, 2, b); (b) *-αται* marks 3 pers. sing. pres. ind. mid. of verbs in  $\mu\iota$  (§ 120); (c) from *δύναμαι*, *I am able*, a deponent verb of  $\mu\iota$  class (§ 122, 11).

2.  $\tau\acute{\iota}$ , *anything*: (a) nom. sing. neut. of indefinite pronoun  $\tau\acute{\iota}\varsigma$  (§ 66, 1); (b) being an enclitic, it loses its accent.

3. ἔρχου, *come thou*: (a) -ου marks 2 pers. sing. pres. mid. imper. (§ 105), cf. ἔρχεσθε (i. 39).

4. ἴδε, *see thou*: (a) cf. 2 aor. εἶδον (§ 124, 64), subj. ἴδης (i. 33), imper. ἴδε (i. 29), also ἀκολουθεῖ (ει for εε) (i. 43).

5. πρὸ, *before*: (a) prep. governing the gen.

6. τοῦ, *the*: (a) art., gen. sing.; (b) the neuter art. preceding the whole following clause.

7. σε, *thee*: (a) an enclitic (§ 20, 1, a); (b) acc., the object of φωνῆσαι.

8. Φίλιππον, *Philip*: (a) acc., because the subject of a verb in the infinitive.

9. φωνῆσαι, *to call*: (a) -σαι marks 1 aor. inf.; (b) from φωνέω, -ῶ, *I call*; (c) stem of 1 aor. φωνησ-; (d) why circumflex on penult?

10. ὄντα, *being*: (a) acc. sing. masc. of ὢν; (b) ὢν, ὄντος, ὄντι, ὄντα; (c) pres. part. of εἰμί.

11. συκῆν, *fig-tree*: (a) -ῆν a contraction for -έαν (§ 32, 1); (b) acc. sing. of First decl.

12. μείζω, *greater things*: (a) for μείζονα, neut. plur. of μείζων, which is an irregular comparative of μέγας, μεγάλη, μέγα, *great* (§ 51, 3); (b) in -ονα the ν is dropped, and then οα is contracted into ω (§ 7, 1).

13. τούτων, *these things*: (a) neut. gen. plur. of οὗτος; (b) genitive, because it follows the comparative degree.

14. ὅψῃ, *thou shalt see*: (a) -ῃ marks 2 pers. sing. pers. end. of pres. and fut. mid. and pass. (§ 105, 1); (b) cf. ὅψεσθε (i. 39).

15. ἀμὴν, ἀμὴν, *most assuredly*: (a) ἀμὴν is properly a verbal adjective, coming from the Hebrew, meaning *firm, sure*; (b) St. John always repeats the word (twenty-five times), and thus it has the force of a superlative.

16. ἀνεγότα, *opened*: (a) -α marks the acc. ending of Third decl.; (b) -ότα, acc. sing. masc. of participles in -ως (§ 48, 5); (c) -ώς (-ους) marks the perf. part. act.; (d) ἀνεγ- is the stem of 2 perf., from ἀνοίγω (§ 124, 14), which has very irregular forms; (e) in 2. perf. of this verb the initial vowel of -οιγ- is lengthened

(-φγ-) and ε- prefixed for reduplication (-εφγ-), whence ἀνέφωγα, cf. ὁράω, perf. ἐώρακα.

17. ἀγγέλους, *angels*: (a) αγγ = *ang* as in *anger* (§ 12, 1).

18. ἀναβαίνοντας, *ascending*: (a) -οντας, acc. plur. masc. of pres. part. in -ων; (b) from ἀνά, *up*, and βαίνω, *I go*.

### 3. FORMS FOR SPECIAL STUDY.

ἀνοίγω	ὁράω	(εἶδω)	(εἶδω)	ἔρχου
ἀνέφωγα	ἐώρακα	οἶδα	εἶδον	ἦλθον
	ὄψεσθε	ᾔδειν	ἶδης	ἔξ-ελθεῖν

### 4. OBSERVATIONS.

1. The irregular forms which a few verbs take in reduplication (and otherwise) are given in the list of irregular verbs (§ 124).

2. ἀν-οίγω and ὁράω, beginning with a vowel, in reduplication take the syllabic augment, and lengthen o of the theme.

3. A few irregular verbs, whose tense-stems are derived from themes essentially different, belong to the eighth or mixed class (§ 86).

### 5. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 7, 1. Contraction of <i>oa</i> .   | 8. § 104. Inflection of the Pres. Imp. Act. |
| 2. § 12, 1, b. γ before a Palatal Mute. | 9. § 105. Of the Pres. Imp. Mid. and Pass.  |
| 3. § 34, 3. Inflection of ἄγγελος.      | 10. § 108. Synopsis of 1 Aor Act.           |
| 4. § 48, 5. Of ἀνεωγώς.                 | 11. § 118, 1-4. Verbs in <i>μι</i> .        |
| 5. § 51, 3, a. Of μείζων.               |   |
| 6. § 66, 1. Of τῖς.                     |   |
| 7. § 101, 1. Endings of the Inf. Act.   |   |

## 6. VOCABULARY

- |   |  |
|---|--|
| 1. ἀγαθός, -ή, -όν, <i>good</i> .           | 12. μείζων, μείζον, <i>greater</i> .           |
| 2. ἄγγελος, -ου, ὁ, <i>angel</i> .          | 13. πόθεν, <i>whence</i> .                     |
| 3. ἀληθώς, <i>truly, indeed</i> .           | 14. πρό, <i>before, always with genitive</i> . |
| 4. ἀμήν, <i>truly, verily</i> .             | 15. συκῇ, -ῆς, ἡ, <i>fig-tree</i> .            |
| 5. ἀναβαίνω, <i>I go up, ascend</i> .       | 16. τις, τι, <i>any one, anything</i> .        |
| 6. ἀνοίγω, <i>I open</i> .                  | 17. ὑπό, <i>under, here with acc.</i>          |
| 7. βασιλεύς, -έως, ὁ, <i>king</i> .         | 18. ὑποκάτω, <i>underneath, with gen.</i>      |
| 8. δόλος, -ου, ὁ, <i>guile, deceit</i> .    | 19. φωνέω, -ῶ, <i>I call</i> .                 |
| 9. δύναμαι, <i>I can, am able</i> .         |  |
| 10. Ἰσραηλείτης, -ου, ὁ, <i>Israelite</i> . |  |
| 11. μέγας, μεγάλη, μέγα, <i>great</i> .     |  |

## 7. PRINCIPLES OF SYNTAX

1. Ἰωάνης (i. 6, 15, 32, 35, 40, 42); τοῦ Ἰωάνου (i. 19); ὁ Ἰωάνης (i. 26, 28).

2. Ὁ Ἰησοῦς (i. 38); Ἰησοῦς (i. 47).

Principle 12. With proper names, the article may or may not be used.

1. Τῷ Ἰσραήλ (i. 31); τοῦ Ἰσραήλ (i. 49); τὸν Ναθαναήλ (i. 45, 47); τοῦ Ἰωσήφ (i. 45).

Principle 13. Indeclinable names in the oblique cases most frequently have the article.

## 8. EXERCISES

1. Decline: Συκῇ, Ἰησοῦς, ἄγγελος, μείζων, ἐρχόμενος, ἀνεωγώς, ἐγώ, σύ, ὅς, ἀναβαίνων.

2. Conjugate: Δύναμαι, ἔρχου, ἵδε, γινώσκω, ἀπεκρίθην, εἶδον.

3. Analyze: Ἐώρακα, ἀνέφγα, οἶδα, ᾗδευ, εὔρηκαμεν, φωνῆσαι.



4. Translate: 1. Τὸν ἄγγελον καταβαίνοντα εἶδεν, καὶ ὁ ἄγγελος τῷ ἀνθρώπῳ καὶ τῷ ἀδελφῷ αὐτοῦ ἦλθεν. 2. Τοὺς ἄνδρας ἐρχομένους πρὸς αὐτοὺς εἶδαν, καὶ λέγουσιν περὶ αὐτῶν \*Ἴδετε οἱ προφῆται τοῦ θεοῦ. 3. Τὸν υἱὸν τούτου τοῦ ἀνθρώπου εὗρήκαμεν. 4. Σὺ τίς εἶ; ὄνομα αὐτῷ Πέτρος. 5. Οἱ προφῆται ἐν τῷ νόμῳ τοῦ θεοῦ τοὺς λόγους τῆς ζωῆς ἔγραψαν. 6. Τὸν οὐρανὸν ἀνεψόγα ὅψῃ.

5. Translate orally from the literal translation: (a) 1. Vv. 46, 47. 2. Vv. 48, 49. 3. V. 50. 4. V. 51. 5. Who art thou? 6. What sayest thou? 7. Come thou and see! 8. Come ye and see! 9. What seekest thou? 10. I know the truth. 11. Thou art the man. 12. I know thee. 13. Dost thou know me? 14. Where abidest thou?

(b) 1. I saw him under the fig-tree. 2. I saw the angel of God descending upon this man. 3. They saw him and said unto him, This man is a true prophet, because he knows the truth of God and bears witness concerning the true light. 4. The angels came into the world, and they gave testimony to men. 5. He heard him speaking, and answered him. 6. He remains in the desert that day, and his two disciples came unto him. 7. The prophet wrote the words of Moses in the law of God.

## 9. TOPICS FOR STUDY.

1. Contraction of *εα, οα*. 2. Formative and compensative lengthening. 3. Three classes of mutes. 4. *γ* before palatal mutes. 5. Inflection of present participle. 6. Inflection of interrogative *τίς*. 7. Inflection of *οὗτος*. 8. Synopsis of *λύω*, pres. act. 9. Inflection of pres. ind. act. 10. Pres. subj. act. 11. Pres. imp. act. 12. Formation and inflection of 1 aor. ind. act. 13. Of 1 aor. ind. mid. 14. Of 1 aor. ind. pass. 15. Synopsis of 1 aor. act. 16. Principles of syntax (9-13).

## LESSON XX. — REVIEW.

[We must again call attention to the necessity of constant and thorough review. The student is earnestly urged to review Lesson X. before he takes up this lesson. In the study of this review, which includes everything of importance in Lessons XI.-XIX., follow carefully the directions given in Lesson X. Much that at first seemed obscure will now appear clear. In the first nineteen verses of the first chapter of John, there are 85 different words (omitting the 7 proper names), in vv. 20-51 (omitting 19 proper names), we have 89 additional words, thus giving a total of 174 common Greek words. Do not take up the study of the next lesson until this review, with all that it includes, vocabulary and grammar, has been thoroughly mastered. The committing of this vocabulary is of the greatest importance. Of the 95 verbs and 196 nouns, adjectives, etc., which occur more than fifty times in the N. T., 42 verbs and 79 nouns, adjectives, etc., are found in this first chapter of St. John.]

### 1. TEXT.

JOHN i. 20-51.

[As to method of review, see directions under text of Lesson X.]

### 2. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 2, 2. Vowels, open or close.                                      | 8. § 12, 1, <i>b</i> . $\gamma$ before palatals.  |
| 2. § 4, 4. Breathing of initial $\rho$ .                               | 9. § 12, 2. Classification of consonants.   |
| 3. § 5. Interchange of vowels.   | 10. § 13, 4. Mutes before $\sigma$ .  |
| 4. § 7. Contraction of vowels.   | 11. § 13, 5, <i>a, d</i> . $\nu$ before a labial, $\nu$ and $\nu\tau$ before $\sigma$ . |
| 5. § 9, 1. Crasis.   | 12. § 13, 6. Metathesis.  |
| 6. § 9, 2, <i>c</i> . Elision before the rough breathing.              | 13. § 13, 7. A smooth mute before the rough breathing.                                  |
| 7. § 11, 3. Syncope, — $\pi\acute{o}\lambda\lambda\omicron\varsigma$ . | 14. § 13, 10. Epenthesis.   |

15. § 17, N. 3. Recessive accent.
16. § 20, 1, *a-c*. The enclitics.
17. § 30, 1, 2. Declension of Μεσσίας and προφήτης.
18. § 33, 3. Masculines in *-as* when not preceded by a vowel.
19. § 34, 1-4. Stems of Second declension.
20. § 39, 1, *a-c*. Formation of cases of Third declens.
21. § 40, 3, *note*. Inflection of πατήρ, ἀνὴρ.
22. § 40, 5, *note*. πόλις.
23. § 41, 1. ῥόδωρ.
24. § 42, 3. Proper names of Third declension.
25. § 43, 1-3. Inflection of adjectives.
26. § 44, 1, 2. σοφός, δίκαιος.
27. § 44, 3. Participles in *-os*.
28. § 47, 2. 1 aor. part. in *-ās*.
29. § 48, 1. Pres. part. in *-ων*.
30. § 48, 5. Perf. part. in *-ώς*.
31. § 48, 6. Pres. part. in *-άων* and *-έων*.
32. § 51, 3, *a*. μείζων.
33. § 54, 1. εἷς, μία, ἓν.
34. § 57, 1. ἐγώ, σύ, αὐτός.
35. § 62, 1. The article.
36. § 63, 1, 3. οὗτος and ἐκεῖνος.
37. § 64, 1. ὅς, ἡ, ὃ.
38. § 66, 1. Indefinite pronoun.
39. § 74, 1, 2, 6. The augment.
40. § 75, 1-3. Reduplication.
41. § 76, NN. 1, 3. Tense-systems.
42. § 77, 1, 2. The tense-system.
43. § 78, 1. Present stem.
44. § 79, 1. First class of verbs.
45. § 84, 1. Sixth class (σκω).
46. § 86, 1. Eighth class (mixed).
47. § 87, 1. First class in μι.
48. § 89, 1, 2. Future stem.
49. § 90, 1-3. First aorist stem.
50. § 92, 1-5. First perf. stem.
51. § 95, 1-3. First pass. stem.
52. § 97, 1, *a, b*. Mood suffixes.
53. § 98, 1-3. Personal endings.
54. § 99, 1-4. Use of the endings.
55. § 101, 1. The infinitive endings.
56. § 102, 1, 2. The participle.
57. § 103, 1-3. Synopsis of the pres. act.
58. § 104. Inflection of ind., subj., imp.
59. § 105. Infl. of pres. ind. and imp., mid. and pass.
60. § 106. Infl. of imperf. in all voices.
61. § 107, 2. Infl. of fut. ind. and mid.
62. § 108, 1. Synopsis of 1 aor. act.

63. § 108, 1. Infl. of 1 aor. ind. in all voices.  
 64. § 109, 2. Infl. of perf. ind. act.  
 65. § 110, 1, 2. Infl. of pluperf.  
 66. § 111, 1. Infl. of 2 aor. ind. act.  
 67. § 117. Defective verbs in  $\omega$ .  
 68. § 118, 1-4. Verbs in  $\mu$ .  
 69. § 122, 16. Infl. of  $\epsilon\iota\mu\acute{\iota}$ .

### 3. VOCABULARY.

[The student is expected to give the various forms in which the words here given have occurred.]

#### VERBS.

- |                  |                   |                 |
|------------------|-------------------|-----------------|
| 1. ἄγω.          | 14. γράφω.        | 27. λύω.        |
| 2. αἶρω.         | 15. δύναμαι.      | 28. μένω.       |
| 3. ἀκολουθέω.    | 16. εἶδον.        | 29. οἶδα.       |
| 4. ἀκούω.        | 17. ἐξ-έρχομαι.   | 30. ὁμολογέω.   |
| 5. ἀνοίγω.       | 18. ἐρμηνεύω.     | 31. ὀψομαι.     |
| 6. ἀπο-κρίνομαι. | 19. μεθ-ερμηνεύω. | 32. πέμπω.      |
| 7. ἀρνέομαι.     | 20. εὐθύνω.       | 33. περι-πατέω. |
| 8. ἀνα-βαίνω.    | 21. εὕρισκω.      | 34. στήκω.      |
| 9. κατα-βαίνω.   | 22. ζητέω.        | 35. στρέφω.     |
| 10. βαπτίζω.     | 23. θέλω.         | 36. φανερόω.    |
| 11. βλέπω.       | 24. ἵστημι.       | 37. φημί.       |
| 12. ἐμ-βλέπω.    | 25. καλέω.        | 38. φωνέω.      |
| 13. βοάω.        | 26. λαλέω.        |                 |

#### NOUNS.

##### PROPER NOUNS.

- | 1 Decl.         | 2 Decl.        | Indecl.       |
|-----------------|----------------|---------------|
| 1. Ἀνδρέας.     | 10. Πέτρος.    | 14. Βηθσαιδά. |
| 2. Βηθανία.     | 11. Φαρισαῖος. | 15. Ἰσραήλ.   |
| 3. Γαλιλαία.    | 12. Φίλιππος.  | 16. Ἰωσήφ.    |
| 4. Ἡλείας.      |                | 17. Ναζαρέτ.  |
| 5. Ἡσαίας.      | 3 Decl.        | 18. Ναθαναήλ. |
| 6. Ἰορδάνης.    | 13. Σίμων.     | 19. Παββεί.   |
| 7. Ἰσραηλείτης. |                |               |
| 8. Κηφᾶς.       |                |               |
| 9. Μεσσίας.     |                |               |

## COMMON NOUNS.

## 1 Decl.

1. ἁμαρτία.
2. μαθητής.
3. περισσότερά.
4. προφήτης.
5. συκῇ.
6. φωνή.
7. ὥρα.

## 2 Decl.

8. ἄγγελος.
9. ἀδελφός.
10. ἄμνος.
11. διδάσκαλος.
12. δόλος.
13. ἔρημος.
14. κύριος.
15. ὁδός.
16. οὐρανός.

## 3 Decl.

17. ἀπόκρισις.
18. βασιλεύς.
19. ἱμάς.
20. πνεῦμα.
21. πόλις.
22. ὕδωρ.
23. ὑπόδημα.

## ADJECTIVES.

1. ἀγαθός.
2. ἅγιος.
3. ἄξιος.
4. δέκατος.
5. δύο.
6. εἷς.
7. μέγας.
8. μείζων.
9. μέσος.

## ADVERBS.

1. ἀληθῶς.
2. ἀμήν.
3. ἐπαύριον.
4. ἴδε.
5. καθώς.
6. ὅπου.
7. πάλιν.
8. πέραν.
9. πόθεν.
10. ποῦ.

## PREPOSITIONS.

1. διά.
2. παρά.
3. πρό.
4. ὑπέρ.
5. ὑπό.
6. ὑποκάτω.

## CONJUNCTIONS.

1. εἰ.

## PRONOUNS.

1. σεαυτοῦ.
2. τὶς.

## 4. PRINCIPLES OF SYNTAX.

1. Translate all the sentences from which the 13 principles (so far presented) have been drawn, and illustrate.
2. Write at least one new sentence in Greek illustrating each principle.

## 5. EXERCISES.

1. With the literal translation in your hand, translate orally:  
1. John i. 1-5. 2. i. 6-11. 3. i. 12-18. 4. i. 19-28. 5. i. 29-34. 6. i. 35-42. 7. i. 43-51.

2. Translate into English: 1. The first Greek sentence of each exercise in Lessons XI.-XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

3. Translate into Greek: 1. The first English sentence of each exercise in Lessons XI.-XIX. 2. The second sentence. 3. The third. 4. The fourth. 5. The fifth. 6. The next to the last. 7. The last.

4. Translate: 1. Ταῦτα γράφομεν ἡμεῖς περὶ τοῦ λένου τῆς ζωῆς. 2. Ἡ ζωὴ ἡ ἀληθινὴ ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη, ἡμῖν. 3. Ὁ λόγος ἐφανερώθη, καὶ ἐώρακαμεν αὐτόν, καὶ μαρτυροῦμεν περὶ τοῦ υἱοῦ τοῦ θεοῦ. 4. Ὁ ἦν ἀπ' ἀρχῆς ἐθεασάμεθα. 5. Ἐν τῷ φωτὶ ἐστίν, ὅτι ἐν τῷ φωτὶ περιπατεῖ.

## LESSON XXI.

## 1. TEXT.

JOHN ii. 1-6

## 2. NOTES.

1. ἐκλήθη, *he-was-called*: (a) -θη- marks 1 aor. pass.; (b) 1 aor. pass. stem κλε-, pres. stem καλε-, cf. i. 42 (XVIII. N. 2).

2. ὑστερήσαντος, *having-failed*: (a) -σαντος marks 1 aor. act. part. gen. sing. masc. (§ 47, 2); (b) from ὑστερέω, -ῶ, *I fail*; (c) joined with οἶνον in the gen., a word not connected with the main construction of the sentence; (d) the two words are said to be in the *gen. absolute*.



3. ἔχουσιν, *they have*: (a) -ουσι(ν) marks pres. ind. act. 3 pers. plur.; (b) from ἔχω, *I have*.

4. σοί, *to thee*: (a) an enclitic, but retains the accent, because emphatic (§ 20, 1, a, and 3).

5. γύναι, *O woman!* (a) an irreg. noun of 3 decl., nom. sing. γυνή, gen. γυναικός (§ 41, 1); (b) in the voc. sing.

6. ἦκει, *it has (is) come*: (a) -ει marks pres. ind. act. 3 pers. sing.; (b) from ἦκω, *I have come, am present, a present* which includes a *perfect* meaning.

7. ὅτι, *whatever*, ὅτι ἄν, *whatever* (possibly) = *whatsoever*: (a) ὅτι comes from ὅστις, which is compounded of the relative ὅς and the indefinite τις (§ 66, 2); (b) here in the acc. sing. neut.; (c) to distinguish it from ὅτι, *because*, T Tr write ὅτι, others write ὁτι; (d) on ἄν, cf. i. 33 (XV. n. 11).

8. λέγει, *he may say*: (a) -η marks pres. subj. act. 3 pers. sing.; (b) cf. ἰδης, i. 33 (XV. n. 12), φανερωθῇ, i. 31 (XIV. n. 12), λύσω, i. 27 (XIII. n. 10), ἐρωτήσωσιν, i. 19, μαρτυρήσῃ and πιστεύσωσιν, i. 7 (IV n. 5 and 10).

9. ποιήσατε, *do-ye*: (a) -σατε marks 1 aor. imper. act. 2 pers. plur. (§ 108, 4); (b) from ποιέω, *I make, do*, stem ποιε-, a pure or vowel-verb (§ 73, 4); (c) to form the aor. stem the short vowel ε of stem is lengthened into η, cf. μαρτυρήσῃ ἐγενήθησαν, ἐσκήνωσεν, ἐξηγήσατο, ἐρωτήσωσιν, ὡμολόγησεν, ἡρνήσατο, ἡρώτησαν, ἐθεώσαμεθα, φανερωθῇ.

10. ἦσαν, *they-were*: (a) from εἰμί, *I am*; (b) ἦν, *he was*, εἶναι, *to be* (i. 46), ὦν, *being* (i. 18); (c) cf. § 122, 16.

11. κείμεναι, *lying, set*: (a) -μεναι marks pres. part. nom. plur. fem. (§ 44, 3), agreeing with ἰδρίαι; (b) from κείμαι (§ 122, 15).

12. χωροῦσαι, *holding, containing*: (a) -οῦσαι, contraction for -έουσαι; (b) from χωρέω, pres. part. χωρέων, χωρέονσα, χωρέον, contracted -ῶν, -οῦσα, -οῦν; (c) -ουσai marks pres. part. nom. plur. fem. (§ 48, 6), agreeing with ἰδρίαι.

13. ἀνὰ, *apiece*: (a) prep. used with numerals in a *distributive* sense, governing the acc.

14. μετρητὰς, *measurer*: (a) -ās marks the acc. plur. of nouns of First decl.; (b) nom. sing. ὁ μετρητής.

### 3. FORMS FOR SPECIAL STUDY.

ἡμέρα	μαθηταί	(συκέαν) συκῆν
ᾠρα	μετρητάς	(συκέας) συκῆς
ἑδραίαι	προφήτης	ἐν Κανά
	Μεσσίας	

### 4. OBSERVATIONS.

1. The ā of the stem of the First declension does not change into η, if preceded by ι or ρ.

2. Masculines of the First declension end in ās or ης.

3. In the accusative plural -ās stands for -avs.

4. Nouns in -εā are contracted and declined like συκέā (§ 32, 1).

5. Many proper names that might have been declined according to the First declension are indeclinable.

### 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 7, 1. Contraction of εα,<br>εο, εω, ευν.            | 6. § 54, 1, and n. 2. Of τρεις.                                       |
| 2. § 32, 1, b. Irregular Con-<br>traction of First Decl. | 7. § 53. Numerals 1-6.  |
| 3. § 31, 1. Terminations of<br>First Decl.               | 8. § 66, 2. Inflection of ὅστις.                                      |
| 4. § 32, 1. Inflection of (συκέα)<br>συκῆ.               | 9. § 114, 1. Contract Verbs.  |
| 5. § 41, 1. Of γυνή.                                     | 10. § 48, 6. Inflection of (φι-<br>λέων) φιλῶν.                       |
|  | 11. § 115, 1. Synopsis of πι-<br>στεύω, Present Tense, all<br>Voices. |

## 6. VOCABULARY A.

- |  |   |
|--|---|
| 1. ἀνά, <i>up to, apiece.</i>                            | 14. μετρητής, -οῦ, ὁ, <i>measurer,</i><br><i>firkin.</i>  |
| 2. γάμος, -ου, ὁ, <i>marriage-feast.</i>                 | 15. μήτηρ, μητρός, ἡ, <i>mother.</i>                      |
| 3. γυνή, γυναικός, ἡ, <i>woman.</i>                      | 16. οἶνος, -ου, ὁ, <i>wine.</i>                           |
| 4. διάκονος, -ου, ὁ, <i>servant.</i>                     | 17. ὅστις, ἥτις, ὅτι, <i>whoever,</i><br><i>whatever.</i> |
| 5. ἐκεῖ, <i>there (adv.).</i>                            | 18. οὐ-πω, <i>not yet.</i>                                |
| 6. ἕξ, <i>six.</i>                                       | 19. ποιέω, -ῶ, <i>I do, make.</i>                         |
| 7. ἔχω, <i>I have.</i>                                   | 20. τρεῖς, τρία, <i>three.</i>                            |
| 8. ἤ, <i>or (conj.).</i>                                 | 21. τρίτος, -η, -ον, <i>third.</i>                        |
| 9. ἦκω, <i>I have come, am come.</i>                     | 22. ὑδρία, -ᾶς, ἡ, <i>water-jar.</i>                      |
| 10. καθαρισμός, -οῦ, ὁ, <i>purifica-</i><br><i>tion.</i> | 23. ὑστερέω, -ῶ, <i>I fail, lack.</i>                     |
| 11. Κανά, <i>Cana (indecl.).</i>                         | 24. χωρέω, -ῶ, <i>I hold, contain.</i>                    |
| 12. κεῖμαι, <i>I lie (down).</i>                         |   |
| 13. λίθινος, -η, -ον, <i>of stone.</i>                   |   |

## 7. VOCABULARY B.

1. Under List I., of verbs occurring more than fifty times in the N. T., learn those numbered 1-15.

## 8. PRINCIPLES OF SYNTAX.

1. Ὁν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρύκαμεν (i. 45).

2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον (ii. 2).

( Principle 14. With two or more subjects, the verb often agrees with the nearest one.<sup>1</sup>

## 9. EXERCISES.

1. Decline: Ἡμέρα, μαθητής, ὑδρία, μετρητής, γάμος, διάκονος, μήτηρ, γυνή, ὑστερήσας, τρεῖς, (χωρέων) χωρῶν.

<sup>1</sup> In this construction the verb usually precedes the nominatives, or stands directly after the first of them.

2. Conjugate: 1. 2 aor. of γίνομαι. 2. 1 aor. ind. pass. of καλέω. 3. Pres. and imperf. ind. of εἰμί. 4. Pres. subj. of λέγω. 5. 1 aor. imp. act. of ποίεω.

3. Translate: 1. Ἴνα μαρτυρήσῃ, ἵνα πάντες πιστεύσωσιν, ἵνα ἐρωτήσωσιν, ἵνα ἀποκρισιν δῶμεν, ἵνα λύσω, ἵνα φανερωθῇ, ἂν ἴδῃς, ἂν λέγῃ. 2. Οὐ ποιοῦμεν τὴν ἀλήθειαν. 3. Ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 4. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν. 5. Ἐφάνερωσεν τὴν δόξαν αὐτοῦ. 6. Ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. 7. Οὗτος ἦλθεν πρὸς αὐτὸν καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν ὅτι σὺ ὁ διδάσκαλος καὶ ὁ προφήτης εἶ.

4. Translate (a) orally into Greek: 1. ii. 1, 2. 2. ii. 3, 4. 3. ii. 5, 6. 4. i. 1-5. 5. i. 6, 7. 6. i. 8, 9.

(b) 1. On the third day the disciples came to the feast. 2. The mother of this man does not believe on his name. 3. He has seen six water-jars, holding two firkins (measurers) apiece. 4. I saw him under the fig-tree, and I said to him, What have I to do with thee, O man? 5. He sees the heaven opened and the Son of man coming into the world. 6. I saw three water-jars of stone set there. 7. The servants came to his mother and said to her, Who is this man? 8. Jesus was called, and his mother, and his disciples.

## 10. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of πατήρ, μήτηρ. 6. Numerals 1 to 6. 7. Inflection of ὅς, τίς, ὅστις. 8. Inflection of (φιλέων) φιλῶν. 9. Deponent verbs. 10. Subjunctive mood. 11. Tenses as distinguishing (a) time, (b) action. 12. Principal tenses. 13. Historical tenses. 14. Vowel, mute, liquid verbs. 15. Root and simple stem.

## LESSON XXII.

## 1. TEXT.

JOHN ii. 7-11.

## 2. NOTES.

1. γεμίσατε, *fill ye*: (a) -σατε marks 1 aor. act. 2 pers. plur.; (b) as stem is without augment, it must be imper. (§ 108, 1, 4); (c) stem γεμιδ-, a verb of the IV. class (§ 82, 1, b), δ dropped before σ (§ 13, 4); (d) pres. ind. act. γεμίζω (§ 82, 1, b).

2. ἀντλήσατε, *draw ye*: (a) -σατε marks 1 aor. act. 2 pers. plur.; (b) without augment, therefore imper. (§ 108, 1, 4); (c) -η- lengthened from ε (§ 90, 1); (d) stem ἀντλε-, a vowel-verb, of I. class (§ 85, 1, a; § 79).

3. φέρετε, *bear ye*: (a) from φέρω, *I bear*; (b) -ετε marks 2 pers. plur., pres. ind. or pres. imper.; (c) the context decides for the imper.; (d) cf. γεμίσατε, ἀντλήσατε.

4. ἦνεγκαν, *they bore*: (a) -αν marks 1 aor. ind. act. 3 pers. plur.; (b) an irregular 1 aor. from φέρω (§ 124, 196).

5. ἐγεύσατο, *he tasted*: (a) -σατο marks 1 aor. ind. mid. 3 pers. sing.; (b) from γεύω, *I taste*, in N. T. only mid. γεύομαι.

6. γεγενημένον, *having become*: (a) -μένον marks perf. part. pass.; (b) γε- is the redupl., sign of perf.; (c) stem γενε-, ε being lengthened into η; (d) root γεν-, cf. ἐγένετο (II. N. 4), γέγονεν (II. N. 9).

7. ᾔδει, *he knew*: (a) -ει marks pluperf. 3 pers. sing.; (b) from οἶδα, *I know*, cf. i. 31 (XIV. N. 11) and § 124, 64.

8. οἱ ἡντληκότες, *those who drew*: (a) stem ἀντλε- (see 2); (b) temporal augment as redupl.; (c) -ες marks nom. plur. masc. of Third decl.; (d) -ότες marks nom. plur. masc. of participles in -ως (§ 48, 5); (e) -ώς (-οτς), gen. -ότος, dat. -ότι, acc. -ότα, marks perf. part. act., cf. ἀνεωρότα (XIX. N. 16).

9. τίθουσιν, *he places*: (a) -ν movable; (b) -σι is the pers. end. of verbs in -μι, pres. ind. act. 3 pers. sing. (§ 99, 1); (c) from τίθημι, *I place* (§ 120).

10. ὅταν, *whenever*: (a) compounded of ὅτε and ἄν.

11. μεθύσθωσιν, *they become drunken*: (a) -θῶσι(ν) marks 1 aor. subj. pass. 3 pers. plur. (§ 108, 4); (b) from μεθύσκω, a verb of the VI. class (§ 84, 1).

12. ἐλάσσω, *less, poorer*: (a) contraction for ἐλάσσονα, the ν being dropped and σα contracted into ω (§ 51, 3, a); (b) acc. sing. masc. from ἐλάσσων, -ον, an adj. of Third decl. (§ 46), declined like μείζων (§ 51, 3, a); (c) comparative of μικρός, *little* (§ 52).

13. τετήρηκας, *thou hast kept*: (a) -κας marks perf. ind. act. 2 pers. sing.; (b) τε- is the redupl.; (c) from τηρέω; (d) cf. μεμαρτύρηκα (XV. N. 17).

### 3. FORMS FOR SPECIAL STUDY.

ἀλήθεια (i. 17)	γυνή	φέρειτε	εὐθύνετε (i. 23)
ἀληθείας (i. 14)	γυναικός	ἴδε (i. 46)	ποιήσατε (ii. 5)
δόξα	ἕδωρ	ἔρχου (i. 46)	γεμίσατε
δόξαν	ἕδατος	ἔρχεσθε (i. 39)	ἀντλήσατε

### 4. OBSERVATIONS.

1. A few nouns of the First declension have short α in the nom., acc., and voc. sing., as ἀλήθεια and δόξα (§ 29, 3, b).

2. The nouns of the Third declension are irregular chiefly in the nom. (§ 41, 1).

3. In the imperative the tenses do not of themselves designate time.

4. The present denotes an action simply as continued.

5. The aorist denotes an action simply as brought to pass.

6. The imperative, though expressing no time, necessarily implies the future.



## 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 29, 3, <i>b</i> . Inflection of ἀλή-<br>θεια, δόξα. | 6. § 100, 1-3. Personal End-<br>ings of Imperative. |
| 2. § 37, 6. Of Ἰησοῦς.                                   | 7. § 99, 1-3. Use of Pers. End-<br>ings.            |
| 3. § 41, 1. Of ὕδωρ.                                     | 8. § 99, 1. Inflection of ἵστημι.                   |
| 4. § 48, 5. Of λελυκώς.                                  | 9. § 120. Of τίθημι, Pres. Ind.<br>Act.             |
| 5. § 51, 3, <i>a</i> . Of μείζων.                        |   |

## 6. VOCABULARY A.

- |   |  |
|---|--|
| 1. ἀντλέω, -ῶ, <i>draw up</i> .                               | 10. ἤνεγκα, 1 aor. of φέρω.                            |
| 2. ἄνω, <i>up, above</i> .                                    | 11. καλός, -ή, -όν, <i>good</i> .                      |
| 3. ἄρτι, <i>now</i> .   | 12. μεθύσκω, <i>drink freely, am</i><br><i>drunk</i> . |
| 4. ἀρχιτερίκλινος, -ον, ὁ, <i>ruler-of-</i><br><i>feast</i> . | 13. νυμφίος, -ον, ὁ, <i>bridegroom</i> .               |
| 5. γεμίζω, <i>fill</i> .                                      | 14. νῦν, <i>now</i> .                                  |
| 6. γεύομαι, <i>taste</i> .                                    | 15. ὅταν, <i>whenever</i> .                            |
| 7. ἐλάσσω, -ον, <i>less, worse</i> .                          | 16. τηρέω, -ῶ, <i>keep</i> .                           |
| 8. ἕως, <i>up to, until</i> .                                 | 17. τίθημι, <i>place, set</i> .                        |
| 9. ἕως ἄνω, <i>up to the brim</i> .                           | 18. φέρω, <i>bear, carry</i> .                         |

## 7. VOCABULARY B.

1. Under List I. of verbs, learn those words numbered 16-39.

## 8. PRINCIPLES OF SYNTAX.

1. Οἱ δὲ εἶπαν αὐτῷ Παββεΐ (i. 38).  
2. Οἱ δὲ ἤνεγκαν (ii. 8).

*Principle 15.* The article often stands without a noun expressed, but, in such a case, always implies some person or persons previously mentioned.

1. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον (i. 9).  
2. Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν (ii. 10).

*Principle 16.* Πᾶς in the singular without the article means *every*.

## 9. EXERCISES.

1. Decline: \*Ἀνθρωπος, ὕδωρ, καλός, -ή, -όν, αὐτός, ἐλάσσων, -ον.
2. Conjugate: 1. 1 aor. ind. act. of γεμίζω, φέρω, ποιέω, φανερόω, πιστεύω. 2. Pres. imper. act. of φέρω, and 1 aor. imper. act. of γεμίζω and ἀντλέω.
3. Analyze: Ἐγεύσατο, ἐθεασάμεθα, γεγεννημένον, ἦδει, ἦδεισαν, ἠντληκότες, φωνεῖ, μεθυσθῶσιν, τετήρηκας.

4. Translate: (a) At sight John i. 1-18.

(b) 1. Γέμισον τὴν ὑδρίαν ταύτην ὕδατος. 2. Γεμίζει αὐτὴν ἕως ἄνω καὶ τῷ ἀνθρώπῳ φέρει. 3. Ὁ ἀνὴρ οὗτος τὸ καλὸν ὕδωρ ἐγεύσατο. 4. Οἶδα πόθεν ἐστίν, ὁ δὲ διάκονος οὐκ οἶδεν. 5. Ὁ μαθητὴς εἰς τὸ ὄνομα αὐτοῦ ἐπίστευσεν. 6. Ἐν Κανὰ τὴν δόξαν αὐτοῦ ὁ Ἰησοῦς οὐκ ἐφανέρωσεν οὐδὲ τὰ σημεῖα ἐποίησεν. 7. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτοῖς Οὐκ ἔχω οἶνον. 8. Ὁ λέγων ἐν τῷ φωτὶ εἶμαι, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

5. Translate (a) Orally into Greek: 1. John ii. 7, 8. 2. ii. 9. 3. ii. 10. 4. ii. 11. 5. i. 1-5. 6. i. 6-10.

(b) 1. His disciples came unto him and remained with him that day. 2. They heard the man speaking and they followed him. 3. The bridegroom did not know the ruler-of-the-feast. 4. The servant, he who drew the water, knew the woman. 5. He has kept the good water until now. 6. He manifested his glory, glory as of the only-begotten from the father, full of grace, light, and truth. 7. The King of men speaks to me.

## 10. TOPICS FOR STUDY.

1. δόξα. 2. -ον of 1 decl. 3. -ῶν of 1 decl. 4. -ās for -avs.
5. Infl. of Ἰησοῦς. 6. ὕδωρ and γυνή. 7. -ότος, -ότς, -ώς. 8. ἐλάσσονα, ἐλάσσω. 9. Infl. of οὗτος. 10. Augment, syllabic and temporal. 11. The present system. 12. Ten classes of verbs. 13. Personal endings of ind. 14. Illustration in ἵστημι, δίδωμι, τίθημι. 15. Personal endings of pres. imper. act. 16. Of 1 aor. imper. act.

## LESSON XXIII.

## 1. TEXT.

JOHN ii. 12-16.

## 2. NOTES.

1. κατέβη, *he went down*: (a) compounded of κατά and βαίνω, i. 32 (XV. N. 3); (b) ἔβην is 2 aor. ind. act.; (c) stem βα-; (d) in 2 aor. has the inflec. of verb in -μι; (e) cf. infl. of 2 aor. ind. of ἵστημι (§ 120); (f) -η marks 3 pers. sing.

2. πολλὰς, *many*: (a) -ās marks the acc. plur. fem. of 1 decl.; (b) acc. plur. fem. of the irreg. adj. πολὺς, πολλή, πολύ, *much*, *many* (§ 49, 1).

3. ἀνέβη, *he went up*: (a) compounded of ἀνά and βαίνω, i. 51 (XIX. N. 18); (b) cf. κατέβη, above, also § 124, 12.

4. εὑρεν, *he found*: (a) -ν movable; (b) -ε(ν) marks 3 pers. sing.; (c) 2 aor., stem εὔρ-, VI. class (§ 84); (d) pres. ind. act. εὑρίσκω; (e) cf. εὑρίσκει and εὑρήκαμεν, i. 41 (XVII. NN. 7, 9) (§ 124, 85).

5. πωλοῦντας, *selling*: (a) contr. for πωλέοντας; (b) -ας marks acc. plur. of Third decl.; (c) -οντ- is the stem of pres. part. in -ων; (d) -οντας marks acc. plur. masc. of pres. part.; (e) from πωλέω, a vowel verb, pres. part. πωλέων, contr. into πωλῶν (§ 48, 6).

6. βόας, *oxen*: (a) -ας marks acc. plur. of Third decl.; (b) nom. sing. βοῦς, stem ending in a diphthong (§ 40, 6); (c) βοῦς, gen. sing., βοός.

7. καθημένους, *sitting*: (a) -ους marks acc. plur. masc. of pres. part. in -μενος; (b) from κάθημαι, deponent verb in -μι (§ 122, 17); (c) compounded of κατά, *down*, and ἵμαι, *I sit*.

8. ἐξέβαλεν, *he cast out*: (a) compounded of ἐκ and βάλλω, *I throw, cast*; (b) ἐκ before the augment becomes ἐξ (§ 10, 2);

(c) 2 aor. stem βαλ-; (d) -ε(ν) marks 3 pers. sing.; (e) see Gr. § 124, 28; (f) IV. class of verbs, βαλ-, βαλ-ι|ε-, βαλλ-ι|ε-, βάλλω (§ 82, 1, c).

9. ἐξέχεεν, *he poured out*: (a) compounded of ἐκ and χέω; (b) ἐξ before the aug.; (c) -ε(ν) marks 3 pers. sing.; (d) 1 aor. ind. act. ἐξέχεα, 3 pers. sing. ἐξέχεε (§ 108, 1; § 124, 71).

10. ἀνέτρεψεν, *he overthrew*: (a) comp. of ἀνά and τρέπω, *turn*; (b) -σεν(ν) marks 1 aor. ind. act. 3 pers. sing.; (c) πσ = ψ; (d) -ε aug., α of ἀνά being dropped.

11. τοῖς . . . πωλοῦσιν, *to those who sell*: (a) -οῦσιν for -έοντι(ν), dat. plur. masc. of πωλέων (see 5).

12. ἄρατε, *take ye away*: (a) -ατε marks 1 aor. imper. 2 pers. plur. (§ 100, 2); (b) ἄρ-, 1 aor. stem; (c) from αἶρω, *I lift up, raise* (§ 124, 5; also XIV. n. 4); (d) IV. class of verbs, ἄρ-, ἄρ-ι|ε-, αἶρ-ι|ε-, αἶρω (§ 82, 1, d).

13. μὴ, *not*: (a) οὐ and μὴ are two negative particles; (b) the imper. always takes μὴ.

14. ποιείτε, *make ye*: (a) contracted from ποιέ-ετε; (b) -ετε marks pres. imper. act. 2 pers. plur. (§ 100, 2); (c) cf. φέρετε, ii. 8 (XXII. n. 3).

### 3. FORMS FOR SPECIAL STUDY.

ἐξέβαλεν	κατέβη	ἀνέτρεψεν (1 aor.)
ἐξέχεεν (1 aor.)	ἀνέβη	κατέλαβεν

### 4. OBSERVATIONS.

1. In composition, ἐκ before a vowel becomes ἐξ.
2. In compound verbs the augment generally follows the preposition.
3. Prepositions ending in a vowel lose it before the augment.
4. Primitive verbs form tense-stems directly from a root.
5. As a rule, only primitive verbs have second aorists.
6. The stem of the second aor. is the simple stem, as βαλ-, λαβ-, βα-.

## 5. GRAMMAR LESSON.

- |  |  |
|--|--|
| 1. § 30, 1. Inflection of προφή-<br>της. | 7. § 82, 1, c, d. Fourth Class<br>of Verbs.    |
| 2. § 34, 4. Of δῶρον.                    | 8. § 91, 1, 2. The Second Aor-<br>ist Stem.    |
| 3. § 39, 1. Of σῶμα.                     | 9. § 111, 1. Inflection of 2<br>Aor. Ind. Act. |
| 4. § 40, 6. Of βούς.                     |  |
| 5. § 47, 2. Of πᾶς.                      |  |
| 6. § 49, 1. Of πολὺς.                    |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀνατρέπω, <i>overthrow</i> .                            | 14. κολλυβιστής, -οῦ, ὁ, <i>money-</i><br><i>changer</i> .         |
| 2. ἀναστρέφω, <i>overturn</i> .                            | 15. μετά, acc., <i>after</i> .                                     |
| 3. βούς, βοός, ὁ, ἡ, ox, <i>cow</i> .                      | 16. μή, <i>not</i> .   |
| 4. ἐγγύς, <i>near</i> .                                    | 17. πᾶσχα, τό, indec., <i>passover</i> .                           |
| 5. ἐκβάλλω, <i>cast out</i> .                              | 18. πολὺς, πολλή, πολύ, <i>much</i> ;<br>plur., <i>many</i> .      |
| 6. ἐκχέω, <i>pour out</i> .                                | 19. πρόβατον, -ου, τό, <i>sheep</i> .                              |
| 7. ἐμπόριον, <sup>1</sup> -ου, τό, <i>mart</i> .           | 20. πωλέω, -ῶ, <i>sell, trade</i> .                                |
| 8. ἐντεῦθεν, <i>hence</i> .                                | 21. σχοινίον, <sup>2</sup> -ου, τό, <i>cord</i> ,<br><i>rope</i> . |
| 9. ἱερόν, -οῦ, τό, <i>temple</i> .                         | 22. τέ, <i>and</i> ; τέ... καί, <i>both...</i><br><i>and</i> .     |
| 10. κάθημαι, <i>sit down</i> .                             | 23. τράπεζα, -ης, ἡ, <i>table</i> .                                |
| 11. Καφαρναούμ, indec., <i>Caper-</i><br><i>naum</i> .     | 24. φραγέλλιον, <sup>1</sup> -ου, τό, <i>scourge</i> .             |
| 12. κέρμα, -τος, τό, <i>money</i> .                        |  |
| 13. κερματιστής, -οῦ, ὁ, <i>money-</i><br><i>changer</i> . |  |

## 7. VOCABULARY B.

Under List I. of verbs, learn those words numbered 40-69.

<sup>1</sup> Only here.

<sup>2</sup> Here and Acts xxvii. 32.

## 8. PRINCIPLES OF SYNTAX.

1. Πάντα δι' αὐτοῦ ἐγένετο (i. 3).
2. Ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ (i. 7).
3. Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (i. 16).
4. Πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ (ii. 15).

*Principle 17.* The plural πάντες generally omits the article when the substantive is implied.

1. Ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί (ii. 12).
2. Καὶ τὰς τραπέζας ἀνέτρεψεν (ii. 15).

*Principle 18.* For an unemphatic possessive pronoun the article is often employed.

## 9. EXERCISES.

1. Decline : Κερματιστής, περιστερά, πρόβατον, ἱερόν, κέρμα, βοῦς, πᾶς, πολὺς, (πωλέων) πωλῶν.

2. Conjugate : 1. 1 aor. ind. act. of μένω, ἐκχέω, ἀνατρέπω, ἀναστρέφω, ποιέω. 2. 2 aor. ind. act. of εὐρίσκω, ἐκβάλλω, ἀναβαίνω, καταβαίνω.

3. Analyze : Πωλοῦντας, πωλοῦσιν, ποιεῖτε, ποιήσας, καθημένους, φωνεῖ, εὐόρακα, εὐρήκαμεν.

4. Translate : (a) At sight John i. 19-34.

(b) 1. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς τὸν γάμον. 2. Καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 3. Οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς τὸ φῶς τοῦ κόσμου. 4. Πάντα ἐκ τοῦ ἱεροῦ ἐκβάλλει καὶ λέγει αὐτοῖς Οὗτος ἐστὶν ὁ οἶκος τοῦ θεοῦ. 5. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 6. Ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἀπέστειλεν.

5. Translate : (a) Orally into Greek : 1. John ii. 12. 2. ii. 13, 14. 3. ii. 15. 4. ii. 16. 5. i. 11-13. 6. i. 14, 15. 7. i. 16-18.

(b) 1. After this he went up into Jerusalem. 2. He drove out the oxen and the sheep, and those who sold doves. 3. He overthrows their tables, and says to the money-changers, Why do you



make my father's house a house of merchandise? 4. He made whips of cords. 5. His disciples were called to the marriage-feast. 6. Whatsoever he may say, do thou. 7. Fill thou the water-jar with water and bear it to the teacher. 8. This water-jar contains three (measurers) firkins.

### 10. TOPICS FOR STUDY.

1. -οὐντας, -οῦσιν. 2. Masculines of First decl. 3. Neuters of Second decl. 4. Neuters of Third decl. 5. βούς. 6. πῶς. 7. πολὺς. 8. The tense-stems. 9. First class of verbs. 10. Fourth class. 11. Sixth class. 12. Eighth class. 13. Ninth class. 14. The 1 aor. system. 15. The 1 aor. stem. 16. The 2 aor. system. 17. The 2 aor. stem. 18. Inflection of 1 aor. ind. act., mid., pass. 19. Inflection of 2 aor. ind. act.

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## LESSON XXIV.

### 1. TEXT.

JOHN ii. 17-25.

### 2. NOTES.

1. ἐμνήσθησαν, *they remembered*: (a) -θησαν marks 1 aor. ind. pass. 3 pers. plur.; (b) ἐ-, augment; (c) simple stem μνα-, 1 aor. pass. stem μνησ- (§ 95, 2; § 13, 10); (d) of the VI. class of verbs, pres. ind. μιμνήσκω, *I remind*, with the reduplication (§ 84, 1, δ).

2. γεγραμμένον ἐστίν, *it is written*: (a) -μένον marks perf. part. pass.; (b) γε- is the redupl., the sign of the perf. or completed action; (c) stem γραφ-, which becomes γραμ- before μ (§ 13, 3); (d) the perf. part. with εἶναι is used here for the regular form of the finite verb.

3. καταφάγεται, *he will eat*: (a) -εται marks 3 pers. sing. mid. or pass., primary tenses; (b) from καταφάγομαι, *I will eat*, fut. of κατα-εσθίω, *I eat* (§ 124, 80), an irreg. verb, and therefore of the VIII. class (§ 86, 1).

4. δεικνύεις, *thou showest*: (a) -εις marks 2 pers. sing. of pres. ind. act.; (b) from δεικνύω, *I show*.

5. λύσατε, *destroy ye*: (a) -σατε marks 1 aor. imper. act. 2 pers. plur. of λύω; (b) cf. γεμίσατε, ἀντλήσατε (XXII. n. 1, 2).

6. ἐγερῶ, *I will raise up*: (a) -ῶ contr. for -έω; (b) a liquid verb, stem ending in ρ; (c) liquid stems add ε to simple stem (ἐγερ-) to form fut. (ἐγρέω, -ῶ, *I will raise up*) (§ 89, 3); (d) of the IV. class; pres. ind. ἐγείρω (§ 82, 1, d).

7. ἔτησιν, *years*: (a) -σιν(ν) marks dat. plur. of Third decl.; (b) stem ἔτησ-, σ of the stem falling away before all case-endings; (c) nom. sing. ἔτος (§ 40, 4).

8. οἰκοδομήθη, *it was built*: (a) -θη marks 1 aor. ind. pass. 3 pers. sing.; (b) from οἰκοδομέω, the -ε- being lengthened; (c) in our text without augment; (d) some editors for οἰ- read φ-, with temporal augment (§ 74, 6).

9. ἐγρεῖς, *thou wilt raise*: (a) -εῖς contr. for -έεις, fut. ind. 2 pers. sing. of ἐγείρω, see ἐγερῶ (6).

10. ἔλεγεν, *he said, spoke*: (a) -εν(ν) marks 3 pers. sing.; (b) ε-, augment; (c) λεγ-, stem of present system (§ 78, 1); (d) imperf. ind. act. 3 pers. sing. (§ 106).

11. ἡγέρθη, *he was raised*: (a) -θη marks 1 aor. ind. pass. 3 pers. sing.; (b) ἡ-, temporal augment; (c) simple stem ἐγερ-; (d) from ἐγείρω, cf. ἐγερῶ (6).

12. θεωροῦντες, *beholding*: (a) -οῦντες contr. for -έοντες; (b) from θεωρέω, pres. act. part. θεωρέων, -ῶν, inflected like φιλῶν (§ 48, 6).

13. ἐποίει, *he was doing*: (a) -ει contr. for -εε; (b) ε-, augment, stem ποιεε- marks imperf.; (c) ποιέω, being a vowel verb, is contr. in the imperf. (§ 114, 1); (d) imperf. ind. act. 3 pers. sing. (§ 106).

14. ἐπίστευεν, *he was trusting*: (a) -εν(ν) marks 3 pers. sing.; (b) ε-, augment; (c) ἐπιστευ-, stem of imperf. (§ 78, 1; § 106).

15. αὐτὸν, *himself*: (a) contr. for ἐαυτὸν (§ 59, 2).

16. διὰ τὸ, *on account of that*: (a) τὸ is the article with the infinitive.

17. γινώσκειν, *to know*: (a) -ειν marks the inf. act.; (b) pres. stem γινωσκ-<sup>9</sup>|-; (c) the connecting vowel ε with -ειν, the sign of the inf. act., is contr. into -ειν (§ 101, 1).

18. εἶχεν, *he was having*: (a) -ε(ν) marks 3 pers. sing.; (b) from ἔχω, which in the imperf. takes the syllabic augment, which with ε is contracted into ει (§ 74, 7; § 124, 89).

19. ἐγίνωσκειν, *was knowing*: (a) pres. stem γινωσκ- with the augment marks the imperf.; (b) -ε(ν) marks 3 pers. sing.

### 3. FORMS FOR SPECIAL STUDY.

ἐξ Ἱεροσολύμων (i. 19)

ἔλεγεν

ἐπίστευεν

εἰς Ἱεροσόλυμα (ii. 13)

ἐποίει

ἐγίνωσκειν

ἐν τοῖς Ἱεροσολύμοις (ii. 23)

### 4. OBSERVATIONS.

1. John everywhere uses *Jerusalem* as a neut. plur. of the Second decl.

2. The imperfect expresses continued past action.

3. The imperfect is found only in the indicative, and takes the augment.

4. It always has the same stem as the present.

5. It has the personal endings of the historical tenses.

### 5. GRAMMAR LESSON.

- |                                  |                                 |
|----------------------------------|---------------------------------|
| 1. § 13, 3. Labials before μ.    | 6. § 55, 1. Compound Num-       |
| 2. § 40, 4. Inflection of γένος. | bers.                           |
| 3. § 42, 3. Of Ἱεροσόλυμα.       | 7. § 71, 1; § 72, 2. The Imper- |
| 4. § 59, 1, 2. Of ἐαυτοῦ.        | fect Tense.                     |
| 5. § 61, 2. Of αὐτοῦ.            | 8. § 78, 1. Stem of the Imperf. |

9. § 98, 1-3. Personal End- ings of the Imperfect.  
 10. § 106. Inflection of the Im- perfect.
11. § 114, 1. Of Imperf. Act. of ποιέω.  
 12. § 89, 3. Future of Liquid Verbs.

## 6. VOCABULARY A.

- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| 1. αὐτοῦ, <i>of himself.</i>      | 10. καταφάγομαι, <i>I will eat.</i> |
| 2. γραφή, -ῆς, ἡ, <i>writing.</i> | 11. λύω, <i>loose, destroy.</i>     |
| 3. δεικνύω, <i>show.</i>          | 12. μμνήσκω, <i>remind.</i>         |
| 4. ἐγείρω, <i>raise up.</i>       | 13. ναός, -οῦ, ὁ, <i>temple.</i>    |
| 5. ἐορτή, -ῆς, ἡ, <i>feast.</i>   | 14. νεκρός, -ά, -όν, <i>dead.</i>   |
| 6. ἔτος, ἔτους, τό, <i>year.</i>  | 15. οἰκοδομέω, -ῶ, <i>build.</i>    |
| 7. ζῆλος, -ου, ὁ, <i>zeal.</i>    | 16. σῶμα, -τος, τό, <i>body.</i>    |
| 8. θεωρέω, -ῶ, <i>behold.</i>     | 17. τεσσαράκοντα, <i>forty.</i>     |
| 9. κατεσθίω, <i>eat, consume.</i> | 18. χρεῖα, -ās, ἡ, <i>need.</i>     |

## 7. VOCABULARY B.

Under List I., of verbs, learn those words numbered 70-95.

## 8. PRINCIPLES OF SYNTAX.

1. Κατέβη . . . αὐτὸς καὶ ἡ μήτηρ αὐτοῦ (ii. 12).
2. Αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς (ii. 24).
3. Αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ (ii. 25).

*Principle 19.* The intensive pronoun αὐτός, when used in the nominative, is always emphatic, *i. e.* = *he himself, I myself.*

1. Θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς (i. 38).
2. Καὶ ἡρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ (i. 25).
3. Πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ (ii. 23).

*Principle 20.* The oblique cases of the intensive pronoun αὐτός serve as the personal pronoun of the third person.

## 9. EXERCISES.

1. Decline: Μαθητής, χρεία, ἑορτή, ἡμέρα · οἶκος, ναός · σῶμα, ἔτος · πᾶς, πολὺς · τρεῖς, ἐγώ, αὐτός, ἑαυτοῦ, τίς, ὅς.

2. Conjugate: 1. Pres. ind. act. of δεικνύω, ποιέω; 2. Imperf. ind. act. of λέγω, ποιέω, πιστεύω, γινώσκω; 3. 1 aor. ind. pass. of αἰμνήσκω, ἀποκρίνομαι, οἰκοδομέω, ἐγείρω.

3. Analyze: Καταφάγεται, εἶπαν, εἶπεν, λύσατε, ἐγερῶ, ἐπίστευσαν, ἐποίει, γινώσκειν, μαρτυρήσῃ, ἦν.

4. Translate: (a) At sight John i. 35-42.

(b) 1. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν. 2. Γράφω ὑμῖν, πατέρες, ὅτι ὑμᾶς γινώσκω. 3. Οὐκ ἦσαν ἐξ ἡμῶν. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω τὸν θεόν. 6. Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἄρῃ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

5. Translate: (a) Orally into Greek: 1. John ii. 17. 2. ii. 18, 19. 3. ii. 20, 21. 4. ii. 22. 5. ii. 23. 6. ii. 24, 25. 7. i. 19, 20. 8. i. 21-23. 9. i. 24-28.

(b) 1. They asked him, What sign does he show to them? 2. He answered and said to them, He does many signs. 3. He built these temples. 4. He will raise that man from the dead. 5. He believed this disciple, but many did not believe his testimony. 6. When he was at the feast he saw the signs which Jesus did. 7. Jesus himself was knowing all things and what was in men. 8. In forty and three years this house was built, and will he raise that temple in six days?

## 10. TOPICS FOR STUDY.

1. Labials before  $\mu$ . 2. Epenthesis. 3. Terminations of First decl. 4. Stems of Third decl. ending in  $\sigma$ . 5. Inflection of πᾶς and πολὺς. 6. The intensive use of αὐτός. 7. αὐτόν. 8. The use of the imperfect. 9. Its stem. 10. Personal endings and inflection of imperf. ind. act. 11. Future stem of liquid verbs. 12. Synopsis of pres. act. 13. Inflection of pres. ind. act. 14. Of pres. subj. act. 15. Of pres. imper. act. 16. Of pres. part. act. 17. Synopsis of 1 aor. ind. act., mid., pass.

## LESSON XXV.

## 1. TEXT.

JOHN iii. 1-10.

## 2. NOTES.

1. ἄρχων, *ruler*: (a) -ων marks pres. part. act.; (b) from ἄρχω, *I am first, ruler*; (c) used as a noun.

2. νυκτὸς, *by night*: (a) -ος marks gen. sing. of Third decl., (b) stem νυκτ-, nom. sing. νυκ(τ)ς, νύξ, ἡ (§ 39, 1, b).

3. ἐλήλυθας, *thou hast come*: (a) -ας marks 2 pers. sing.; (b) from ἔρχομαι, perf. ἐλήλυθα, *I have come* (§ 124, 78).

4. ποιεῖν, *to do*: (a) contr. for ποιέειν, which is contr. for ποιέειν (§ 114; § 101, 1); (b) pres. inf. act. of ποίεω, a vowel-verb.

5. ἐὰν μὴ, *except*: (a) ἐάν is a contr. of εἰ and ἄν, usually followed by the subj.

6. ἦ, *he may be*: (a) -η marks subj. 3 pers. sing.; (b) ἦ is subj. 3 pers. sing. of εἰμί, *I am*, subj. ὦ, ᾗς, ᾗ, plur. ὦμεν, ᾗτε, ὧσι (§ 122, 16; § 104).

7. γεννηθῆ, *he may be born*: (a) -θῆ marks 1 aor. subj. pass. 3 pers. sing. (§ 108, 4); (b) cf. φανερωθῆ (XIV. n. 12), μεθυσθῶσιν (XXII. n. 11).

8. δύναται, *he is able*: (a) cf. XIX. n. 1.

9. ἰδεῖν, *to see*: (a) -εῖν (contr. for -έειν) marks 2 aor. inf. act.; (b) from εἶδον (§ 124, 64); (c) cf. ἰδῆς (XV. n. 12), ἰδε (XIX. n. 4).

10. γεννηθῆναι, *to be born*: (a) -θῆναι marks 1 aor. inf. pass. (§ 108).

11. εἰσελθεῖν, *to enter in*: (a) compounded of εἰς and ἐλθεῖν, 2 aor. inf. act. of ἔρχομαι (§ 124, 78); (b) on -εῖν cf. ἰδεῖν (9); (c) cf. pres. imper. ἔρχου, ἔρχεσθε, 2 aor. ἦλθον, perf. ἐλήλυθα.



12. γεγεννημένον, *having been born*: (a) -μένον marks neut. perf. part., cf. ἀπεσταλμένος (III. N. 7), γεγεννημένον (XXII. N. 6); (b) γε- is redupl. sign of perf.; (c) stem is γεννα-, a being lengthened into η.

13. θαυμάσῃς, *thou mayst wonder*: (a) -ῃς marks subj. act. 2 pers. sing.; (b) -σ- marks 1 aor.; (c) stem θαυμαδ-, pres. stem θαυμαζ-, of the IV. class of verbs, δ uniting with ι to form ζ (§ 82, 1, b); (d) cf. N. 6 and 7.

14. δεῖ, *it is necessary*: (a) an impersonal verb, used only in 3 pers. sing.; (b) pres. ind. (§ 116, 1).

15. πνέι, *he breathes, blows*: (a) contr. for πνέει, pres. ind. 3 pers. sing. of πνέω (§ 124, 164); (b) of II. class of verbs (§ 80, 2).

16. ὑπάγει, *he goes*: (a) -ει marks pres. ind. act. 3 pers. sing.; (b) comp. of ὑπό and ἄγω (§ 124, 2).

17. γενέσθαι, *to be, become*: (a) -έσθαι marks 2 aor. inf. mid.; (b) 2 aor. stem. (c) γεν- is the simple stem, γιν- pres. stem, γον- perf. stem (§ 124, 44).

### 3. FORMS FOR SPECIAL STUDY.

ποιεῖς for ποιέεις

ιδεῖν for ιδέεν

ποιεῖν for ποιέεεν

εἰσελθεῖν for εἰσελθέεν

πνέι for πνέει

γενέσθαι

### 4. OBSERVATIONS

1. Vowel verbs are contracted in the present and imperfect.

2. All the vowel-verbs, save a few in -εω, belong to the first class, in which the present is formed directly from the simple stem by adding the variable vowel -<sup>o</sup>ιε-.

3. In the pres. inf. of ποιέω, we have the stem ποιε-, the mood vowel ε, and the inf. ending -εν (ποιέεεν, ποιέειν, ποιεῖν).

4. As a general rule the verb has the recessive accent, but the 2 aor. inf., act. and mid., accent the end of the stem.

## 5. GRAMMAR LESSON.

- |  |  |
|--|--|
| 1. § 40, 1. Stems of Third Decl. ending in Palatal Mute. | 7. § 97, 1, <i>a, b</i> . Mood Suffixes            |
| 2. § 40, 2. Stems of Third Decl. ending in Lingual Mute. | 8. § 101, 1. Infinitive Endings.                   |
| 3. § 44, 1. Infl. of σοφός, -ής, -όν.                    | 9. § 108, 1. Inflection of 1 Aor. Subj. Pass.      |
| 4. § 48, 1. Of ἄρχων.                                    | 10. § 108, 1. Synopsis of 1 Aor in three Voices.   |
| 5. § 82, 1, <i>b-d</i> . Fourth Class of Verbs.          | 11. § 111, 1, 2. Synopsis of 2 Aor., Act. and Mid. |
| 6. § 95, 1-2. First Pass. Stem.                          |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἄνωθεν, <i>anōw</i> , from above.       | 11. ἐλήλυθα, perf. of ἔρχομαι.                                     |
| 2. ἄρχων, -οντος, ὁ, ruler.                | 12. θαυμάζω, <i>wonder</i> , marvel.                               |
| 3. βασιλείᾳ, -ᾱς, ἡ, kingdom.              | 13. κοιλίᾳ, -ᾱς, ἡ, womb.  |
| 4. γέρων, -οντος, <sup>1</sup> ὁ, old man. | 14. μετά (with gen.), <i>with</i> ;<br>(with acc.), <i>after</i> . |
| 5. δεῖ, <i>it is necessary</i> .           |  |
| 6. δεύτερος, -έρα, -ερον, second.          | 15. Νικόδημος, -ου, ὁ, <i>Nicodemus</i> .                          |
| 7. δεύτερον, adv., a second time.          | 16. νύξ, νυκτός, ἡ, <i>night</i> .                                 |
| 8. εἰάν, <i>if</i> (perchance).            | 17. οὕτως, <i>thus</i> .   |
| 9. εἰὰν μή, <i>except</i> , unless.        | 18. πνέω, <i>breathe</i> , blow.                                   |
| 10. εἰσέρχομαι, <i>enter in</i> .          | 19. ὑπάγω, <i>go away</i> .  |

## 7. VOCABULARY B.

Under List IV., of nouns, adjectives, etc., occurring more than fifty times in N. T., learn those words numbered 1-29.

## 8. PRINCIPLES OF SYNTAX.

1. Οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν (i. 30).

<sup>1</sup> Only here.

2. \*Ὁν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ (i. 45).

3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς (iii. 2).

*Principle 21.* The relative pronoun agrees with its antecedent in gender and number, but its case is determined by the structure of its own clause.

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (ii. 16).

2. Μὴ θαυμάσης ὅτι εἶπόν σοι (iii. 7).

*Principle 22.* The negative with imperative and subjunctive forms is always μή.

### 9. EXERCISES.

1. Decline: Βασιλεία, ἄνθρωπος, ὄνομα, ἄρχων, νύξ, γέρον, σάρξ, ὕδωρ, σύ, ὅς, πᾶς, αὐτός, οὗτος.

2. Conjugate: 1. Pres. ind. of ποιέω, ἀκούω, δύναμαι. 2. 2 aor. and perf. of ἔρχομαι. 3. 1 aor. ind. pass. of ἀποκρίνομαι. 4. 1 aor. subj. pass. and perf. part. pass. of γεννάω.

3. Analyze: Ἦλθεν, οἶδαμεν, ἐλήλυθας, δύναται, ποιεῖν, ἦ, ἰδεῖν, γεννηθῆναι, ὧν, εἰσελθεῖν, θαυμάσης, πνεῖ, γενέσθαι.

4. Translate: (a) At sight John i. 43-51.

(b) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ. 2. Ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον. 3. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς. 4. Ἐξ ὕδατος καὶ πνεύματος ἐγεννήθησαν. 5. Ὁ γέρον δύναται εἰς τὴν πόλιν δεύτερον εἰσελθεῖν. 6. Εἶδον ταῦτα τὰ σημεῖα ἃ ἐποίει.

5. Translate: (a) Orally into Greek: 1. John iii. 1, 2. 2. iii. 3, 4. 3. iii. 5, 6. 4. iii. 7, 8. 5. iii. 9, 10. 6. i. 29-31. 7. i. 32-34. 8. i. 35-37. 9. i. 38-40. 10. i. 41, 42.

(b) 1. He does not know whence they come and whither they go. 2. The ruler of those men came to the teacher. 3. The signs which that prophet does, I am not able to do. 4. I say to them, except they be born again, they cannot see the kingdom of heaven. 5. They were born of the will of man, because they do not know God. 6. He himself knows all things, and he

had no need that these men should bear witness concerning the word. 7. He hears the voice of the wind, but he does not know whither it blows.

### 10. TOPICS FOR STUDY.

1. Stems of the Third decl. 2. Stems ending in palatal mute.
3. In a lingual mute. 4. In a liquid. 5. In  $\sigma$ . 6. In  $\iota$ . 7. In a diphthong. 8. First class of verbs. 9. Fourth class. 10. Sixth class. 11. Eighth class. 12. Ninth class. 13. Present stem.
14. Synopsis of pres. act. 15. Synopsis of 1 aor. act. 16. Of 1 aor. mid. 17. Of 1 aor. pass.

## LESSON XXVI.

### 1. TEXT.

. JOHN iii. 11-18.

### 2. NOTES.<sup>1</sup>

11. (a) ὅτι: "recitative" ὅτι, equal to our quotation marks. (b) λαλοῦμεν for λαλέομεν. (c) μαρτυροῦμεν for μαρτυρέομεν. (d) λαμβάν-ετε, pres. stem λαμβαν-, from simple stem λαβ- (§ 83, 1, c), of V. class.

12. (a) τὰ ἐπί-γεια, *things done on earth*. (b) ἐὰν from εἰ ἄν. (c) εἶπω: subj. 2 aor. from εἶπον, an irregular 2 aor. (§ 124, 68). (d) τὰ ἐπ-ουράνια, *the things that take place in heaven*. (e) πστεύσετε: -σε- marks fut., -τε marks ind. act. 2 pers. plur. (§ 89)

13. (a) ἀνα-βέβηκεν: from ἀνα-βαίνω, perf. stem βα-, with redupl. and ending -κα, -κας, -κε(ν) (§ 92, 1; § 109, 1, 2). (b) εἰ μὴ, *except*. (c) ὁ . . . καταβάς, *he who descended*: from κατα-βαίνω, 2 aor. ind. κατέβην (XXIII. N. 1), part. καταβάς (§ 124, 12).

14. (a) ὕψωσεν, *he lifted up*: -σεν marks 1 aor. ind. act. 3 pers. sing.; -ω- the formative lengthening of ο, from ὑψόω.

<sup>1</sup> The notes hereafter will be divided according to verses.

(b) ὄφιν: stem ends in ι (§ 40, 5), gen. sing. ὄφεως. (c) ὑψωθῆναι, *to be lifted up*; -θῆναι marks 1 aor. inf. pass. (§ 108). (d) τὸν υἱόν, the subj. of the inf. is always in the acc.

15. (a) ἵνα: a final conj. denoting purpose or end, with the subj. (ἔχῃ). (b) αἰώνιον, *eternal*: this adjective has usually but two terminations, -ος, -ος, -ον (§ 50, 2).

16. (a) ἠγάπησεν, *he loved*: -σε(ν) marks 1 aor. ind. act. 3 pers. sing., -η- the formative lengthening of final α of root ἀγαπα-, η- temporal augment. (b) ὥστε, *so that*, expressing event without reference to purpose (ecbatic, not telic); generally with inf., but here (also Gal. ii. 13) with the ind. (c) μονογενῇ for μονογενέα (§ 46, 1). (d) ἀπόλλεται: -ηται marks subj. mid. 3 pers. sing.; ἀπολ-, 2 aor. stem of ἀπόλλυμι, *I destroy* (§ 123, 13; § 111, 2).

17. (a) κρίνῃ, *he may judge*; -η marks subj. act. 3 pers. sing.; κρίν- is 1 aor. stem; a liquid verb rejecting σ and lengthening the vowel of the stem (§ 90, 2). (b) σωθῇ, *it may be saved*: -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem σωδ-, final δ of stem before θ changing into σ (§ 13, 2), which is then dropped (§ 13, 9); pres. ind. act. σώζω, *I save*, IV. class (§ 82, 1, b).

18. (a) κρίνεται, *he is judged*: -εται marks pres. ind. pass. 3 pers. sing. (§ 105). (b) κέκριται, *he has been judged*: -ται marks perf. ind. pass, 3 pers. sing. (§ 109); κε-, reduplication; stem κρι-, dropping ν of pres. stem κριν- (§ 124, 121). (c) μονογενοῦς for μονογενέος (§ 46, 1).

### 3. FORMS FOR SPECIAL STUDY.

ΠΙΣΤΕΥΕΤΕ	ἐωράκαμεν	κέκριται
ΠΙΣΤΕΥΣΕΤΕ	ἀναβέβηκεν	πεπίστευκεν

### 4. OBSERVATIONS.

1. The stem of the fut. act. and mid. is formed by adding -σ<sup>o</sup>[-ε- to the simple verb stem, which generally differs from the present stem.

- 2 The pers. endings are the same as those of the pres.
3. To form the perf. act. stem, we add -κα to the reduplicated simple stem.
4. To form the perf. mid. and pass., we add -μαι.
5. A few liquid stems in -ν drop ν before -κα and -μαι.

### 5. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 13, 2. A Lingual Mute before another Lingual. | 8. § 107, 1-2. Synopsis and Inflection of Future. |
| 2. § 13, 9. σ in the Inflection of Verbs.          | 9. § 92, 1-4. Stem of Perf. Act.                  |
| 3. § 40, 5. Inflection of πόλις.                   | 10. § 94, 1-4. Stem of Perf. Mid. and Pass.       |
| 4. § 46, 1. Of ἀληθής.                             | 11. § 83, 1. Fifth Class of Verbs.                |
| 5. § 50, 2. Of αἰώνιος.                            |   |
| 6. § 89, 1-4. Future Stem.                         |   |
| 7. § 95, 3. Stem of 1 Fut. Pass.                   |   |

### 6. VOCABULARY A.

- |  |                                    |
|--|------------------------------------|
| 1. ἀγαπάω, -ῶ, <i>love</i> .                         | 6. ἤδη, adv., <i>already</i> .     |
| 2. αἰώνιος, -ος, -ον, <i>eternal</i> .               | 7. κρίνω, <i>judge</i> .           |
| 3. ἀπ-όλλυμι, <i>destroy</i> ; mid., <i>perish</i> . | 8. ὄφις, -εως, ὅ, <i>serpent</i> . |
| 4. ἐπί-γειος, -ος, -ον, <i>earthly</i> .             | 9. σώζω, <i>save</i> .             |
| 5. ἐπ-ουράνιος, -ος, -ον, <i>heavenly</i> .          | 10. ὑψόω, -ῶ, <i>lift up</i> .     |
|  | 11. ὥστε, <i>so that</i> .         |

### 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 30-69

### 8. PRINCIPLES OF SYNTAX.

1. Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἰδόν σε (i. 48).



2. Οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας (ii. 24).

3. Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (iii. 7).

4. Οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου (iii. 14).

*Principle 23.* The subject of the infinitive, when expressed, is in the accusative case.

### 9. EXERCISES.

1. Decline: Μαρτυρία, υἱός, ὄφεις · μονογενής, ἐπίγειος, πᾶς, καταβάς · ἐγώ, σύ, αὐτός.

2. Conjugate: Οἶδα, εἶωρακα, πεπίστευκα, κέκριμαι · πιστεύω, πιστεύσω, λαλέω · ἀπόλωμαι, σωθῶ, κρίνομαι.

3. Analyze; Μαρτυροῦμεν, πιστεύετε, ἀναβέβηκεν, ἠγάπησεν, ἔδωκεν, ἀπόληται, ἔχη, ἀπέστειλεν, κρίνη, σωθῇ.

4. Translate: (a) At sight, John ii. 1-25.

(b) 1. Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἐώρακαμεν, ὃ ἐθεασάμεθα, περὶ τοῦ λόγου τῆς ζωῆς, λέγομεν ὑμῖν. 2. Ἡ ζωὴ ἡ αἰώνιος ἥτις ἦν πρὸς τὸν πατέρα ἡμῖν ἐφανερώθη. 3. Ἐὰν ἐν τῇ σκοτίᾳ περιπατῶμεν, οὐ ποιοῦμεν τὴν ἀλήθειαν. 4. Ὁ λέγων ἐν αὐτῷ μένειν δεῖ καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν. 5. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.

5. Translate: (a) Orally into Greek: 1. John iii. 11-13. 2. iii. 14, 15. 3. iii. 16, 17. 4. iii. 18. 5. i. 43-45. 6. i. 46, 47. 7. i. 48, 49. 8. i. 50, 51.

(b) 1. They received our witness because they believe that we speak the truth. 2. The Son of man ascended into heaven. 3. God loved the world from the beginning, and he gave his only-begotten Son, that every one who believes on him may have eternal life. 4. He came that he might judge the world. 5. He has been judged because he has not believed. 6. They loved the world, and they did not believe the testimony which the angel gave. 7. They lifted up this serpent in this wilderness.

## 10. TOPICS FOR STUDY.

1. Lingual mutes before linguals. 2. Stems of Third decl. in ι. 3. Declension of *μονογενής*. 4. Fifth class of verbs. 5. Formation of fut. act., mid., pass. 6. Synopsis of future tense. 7. Formation of the perf. act., mid., pass. 8. Synopsis of pres. act. 9. Synopsis of 1 aorist. 10. Personal endings of prin. tenses, act. 11. Personal endings of hist. tenses, act. 12. Personal endings of prin. tenses, mid. and pass. 13. Personal endings of hist. tenses, mid. and pass.

## LESSON XXVII.

## 1. TEXT.

JOHN iii. 19-36.

## 2. NOTES.

19. (a) ἐλήλυθεν: cf. XXV. N. 3. (b) μᾶλλον . . . ἤ, *more . . . than*. (c) πονηρά: -α marks nom. neut. plur. (§ 44, 1).

20. (a) φαῦλα: -α marks acc. neut. plur.; (b) πράσσω: pres. part. act., from πράσσω, IV. class (§ 82, a). (c) ἵνα μὴ, *lest*: foll. by subj. (d) ἐλεγχθῇ: -θῇ marks 1 aor. subj. pass. 3 pers. sing.; stem ἐλέγχω, *convict* (§ 124. 73); -χθ-, mutes of same order (§ 13, 1; § 12, 2).

21. ἐστὶν εἰργασμένα: a periphrase for εἴργασται, *they have been wrought* (§ 124, 77); -μένα marks perf. part. pass. neut. plur., agreeing with τὰ ἔργα; from ἐργάζομαι, the temporal aug. εἰ- used as redupl. ἐστὶν is sing., because subj. is neuter.

22. (a) γῆν: acc. sing. of γῆ, contr. for γέα (§ 32, 1). (b) διέτριβεν, διατρίβω, imperf. 3 pers. sing. (c) ἐβάπτισεν: imperf., because it has the pres. stem (§ 78, 1).

23. (a) *παρεγίνοντο*, *they were coming*: from *παρα-γίνομαι*; -οντο marks 3 pers. plur. mid. or pass. of past tenses; pres. stem γιν- marks the imperf. (b) *ἐβαπτίζοντο*: the stem, with aug. and pers. end., marks imperf. pass. 3 pers. plur.

24. (a) *βεβλημένος*, *cast*: -μένος marks perf. part. pass.; βε- is the redupl.; stem βλα-, by metathesis (§ 92, 4; § 13, 6) from βαλ-; pres. stem βαλλ-, IV. class (§ 82, c); cf. *εἰργασμένα*, v. 21.

25. (a) *ἐκ*, *out of, from*: denoting source, the opposite of *εἰς*; ἐκ always governs the gen.

26. (a) *μετὰ*, *with*: with the gen. it always has the meaning *in association with*. (b) *ὧ*, dat. sing. masc. of the relative pron. *ὅς*.

27. (a) *οὐ . . . οὐδὲν*, *not . . . anything*: a negative followed by a compound negative strengthens the negation, but in English only one negative can be used. (b) *ἦ δεδομένον*, *it may have been given*: -μένον marks perf. part. pass.; ἦ marks the subj. 3 pers. sing. (§ 109, 5); stem δο-, pres. stem *δίδωμι* (§ 122, 3).

29. (a) *ἑστηκώς*: from *ἵστημι*, *I place* (§ 121); perf. *ἑστηκα*, intrans. with pres. force, *I stand*; perf. part. masc. *ἑστηκώς*, *standing*. (b) *χαρᾷ χαίρει*, *he rejoiceth with joy*. (c) *ἐμὴ*: cf. § 61, 1, 2. (d) *πεπληρωται*, from *πληρῶω*, -ῶ; perf. ind. pass. 3 pers. sing. (§ 94, 2; § 109).

30. (a) *ἐλαττοῦσθαι*: -οῦσθαι contr. for -ό-εσθαι, pres. inf. pass. of *ἐλαττώω* -ῶ, *make less, pass., decrease*.

33. (a) *ἐσφράγισεν*: 1 aor. ind. act. from *σφραγίζω*, IV. class (§ 82, b).

35. (a) *ἀγαπᾷ*: -ᾷ contr. for *ἀει* (§ 114; § 7); ind. pres. 3 pers. sing. of *ἀγαπάω*, -ῶ.

36. (a) *ἀπειθῶν*: -ῶν contr. for -έων, pres. part. act.

### 3. FORMS FOR SPECIAL STUDY.

<i>ἐστὶν εἰργασμένα</i> (iii. 21)	<i>ἀπεσταλμένος εἰμί</i> (iii. 28)
<i>ἦν βαπτίζων</i> (ii. 28; iii. 23)	<i>γεγραμμένος ἐστίν</i> (ii. 17)
<i>ἦν βεβλημένος</i> (iii. 24)	

## 4. OBSERVATIONS.

1. In the N. T. we find periphrases of very common tense-forms, in which verbs are resolved into their component parts.

2. Only those passages can be considered here in which the participle has no article.

3. The participles used in this periphrastic form are always of the present or perfect tense.

## 5. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 7, 1. Contraction of α, ε, ο, with other Vowels. | 7. § 80, 1, 2. Second Class of Verbs.               |
| 2. § 13, 1. Palatal Mutes before a Lingual.           | 8. § 85, 1, α. Seventh Class of Verbs.              |
| 3. § 32, 1. Inflection of σνκῆ, γῆ.                   | 9. § 91, 1, 2. Second Aorist Stem.                  |
| 4. § 40, 4. Of γένος, σκότος.                         | 10. § 111, 1, 2. Synopsis and Inflection of 2 Aor.  |
| 5. § 40, 5. Of πόλις, κρίσις.                         | 11. § 109, 1-5. Synopsis and Inflection of Perfect. |
| 6. § 61, 1, 2. Possessive Pronouns.                   |   |

## 6. VOCABULARY A.

- |   |  |
|---|--|
| 1. Αἰών, ἡ, indecl., <i>Aeon</i> .              | 11. ἐργάζομαι, <i>work</i> .               |
| 2. ἀληθής, -ής, -ές, <i>true</i> .              | 12. ἤ, conj., <i>than</i> .                |
| 3. ἀπειθέω, -ῶ, <i>disobey, refuse belief</i> . | 13. ζήτησις, -εως, ἡ, <i>questioning</i> . |
| 4. αἰξάνω, <i>increase</i> .                    | 14. κρίσις, -εως, ἡ, <i>judgment</i> .     |
| 5. γῆ, γῆς, ἡ, <i>land, earth</i> .             | 15. μᾶλλον, adv., <i>more</i> .            |
| 6. διατρίβω, <i>tarry, sojourn</i> .            | 16. μέτρον, -ου, τό, <i>measure</i> .      |
| 7. ἐλαττώω, -ῶ, <i>make less</i> .              | 17. μισέω, -ῶ, <i>hate</i> .               |
| 8. ἐλέγχω, <i>reprove, convict</i> .            | 18. νύμφη, -ης, ἡ, <i>bride</i> .          |
| 9. ἐμός, -ή, -όν, <i>my</i> .                   | 19. ὀργή, -ῆς, ἡ, <i>wrath</i> .           |
| 10. ἐπάνω, <i>above</i> .                       | 20. παρα-γίνομαι, <i>come near</i> .       |
|   | 21. πληρόω, -ῶ, <i>fill, fulfil</i> .      |

- |   |  |
|---|--|
| 22. πονηρός, -ά, -όν, <i>evil, bad.</i> | 28. φαῦλος, -η, -ον, <i>evil, bad.</i> |
| 23. πράσσω, <i>practise.</i>            | 29. φίλος, -ου, ὁ, <i>friend.</i>      |
| 24. ῥῆμα, -τος, τό, <i>word.</i>        | 30. φυλακή, -ης, ἡ, <i>prison.</i>     |
| 25. Σαλείμ, τό, indecl., <i>Salim.</i>  | 31. χαίρω, <i>rejoice.</i>             |
| 26. σκότος, -ους, τό, <i>darkness.</i>  | 32. χαρά, -ας, ἡ, <i>joy.</i>          |
| 27. σφραγίζω, <i>seal.</i>              | 33. χεῖρ, χειρός, ἡ, <i>hand.</i>      |

### 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 70-109.

### 8. PRINCIPLES OF SYNTAX.

1. Λύσατε τὸν ναὸν τοῦτον (ii. 19). Οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).

2. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται (iii. 29).

3. Οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν (iii. 2).

4. Καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην (i. 39).

*Principle 24.* Nouns defined by the demonstrative pronouns, οὗτος, *this*, ἐκεῖνος, *that*, nearly always take the article, the pronouns preceding the article or following the noun.

1. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς, *this did Jesus as a beginning of his signs* (ii. 11).

*Principle 25.* The article is regularly wanting when the noun is taken as a predicate, and separated from the demonstrative.

### 9. EXERCISES.

1. Decline: Ἀλήθεια, γῆ, φίλος, ἔργον, υἱός, χεῖρ, κρίσις, σκότος, ὕδωρ, ζήτησις, ῥῆμα, ἀληθής, πολὺς, ὅς, ἐστηκώς, ἐκεῖνος, οὗτος.

2. Conjugate: εἰμί, ἐλήλυθα, ἔρχομαι, ἐλεγχθῶ, παρεγινόμεν, δύναμαι, δεδομένος ὦ, μαρτυρέω, πεπλήρωμαι, δίδωμι, ἀγαπάω, δέδωκα.

3. Analyze: Ἐλήλυθεν, ἠγάπησαν, ἦν, μισεῖ, ἐλεγχθῇ, διέτριβεν, παρεγίνοντο, ἦν βεβλημένος, μεμαρτύρηκας, ἔρχονται, μαρτυρεῖτε, ἔσθι

κῶς, πεπλήρωται, ἐλαττοῦσθαι, λαβών, ἐσφράγισεν, ἀπέστειλεν, ἀγαπᾷ, δίδωσιν, ὀψεται.

4. Translate : (a) at sight, John iii. 1-18.

(b) 1. Τὴν κρίσιν πᾶσαν ἔδωκεν τῷ υἱῷ. 2. Λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται. 3. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. 4. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. 5. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 6. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν ᾗ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

5. Translate : (a) Orally into Greek : 1. John iii. 19-21. 2. iii. 22-24. 3. iii. 25-27. 4. iii. 28-30. 5. iii. 31-34. 6. iii. 35, 36.

(b) 1. This woman came into the city. 2. Who is this man ? 3. After these things, he finds this man in the temple and said to him, Who art thou ? 4. He gave power to him to make judgment. 5. If I bear witness concerning this truth, my witness is true. 6. I know that true is the witness which he witnesses concerning him. 7. They beheld these signs which Jesus did. 8. I have come in the name of my father. 9. Ye do not wish to come unto me, that ye may have eternal life.

## 10. TOPICS FOR STUDY.

1. Contraction of *a* with vowels and diphthongs. 2. Of *ε*. 3. Of *ο*. 4. Classes of mutes. 5. Palatal before linguals. 6. Declension of γῆ, γένος, πόλις. 7. Possessive pronouns. 8. The tenses. 9. The tense-systems. 10. General view of the present stem. 11. Classes 1, 2, 4, 5, 6, 7, 8, 9. 12. Synopsis of present in all voices. 13. Stem of the imperfect. 14. Synopsis and inflection of imperfect. 15. Formation of the future in all voices. 16. Synopsis of future in all voices. 17. 2 aor. stem. 18. Synopsis of 2 aor. act. and mid.



## LESSON XXVIII.

## 1. TEXT.

JOHN iv. 1-14.

## 2. NOTES.

1. (a) ἔγνω, *he knew*: from γινώσκω (§ 124, 45); 2 aor. ἔγνων, stem γνο-, inflected like the 2 aor. ind. of verbs in μι (§ 120); -ω marks 3 pers. sing. (b) πλείονας: acc. plur. masc. of πλείων, comp. of πολὺς, *much* (§ 52, 1); declined like μείζων (§ 51, 3, a), both the contr. and uncontr. forms being in use in N. T.

2. (a) καίτοιγε, *although*: compounded of καί, *and*, τοί, *surely*, γέ, *at least*.

3. (a) ἀφῆκεν, *he went away*: compounded of ἀπό and ἵμι (§ 122, 2; § 9, 2, b, c); 1 aor. ἀφῆκα, -ες, -ε(ν).

4. (a) ἔδει, *it was necessary*: imperf. of δεῖ (XXV. n. 14), 3 pers. sing.

6. (a) κεκοπιακῶς, *having grown weary*: -ῶς marks perf. part. act.; from κοπιάω, -ῶ. (b) ἐκαθέζετο, *he was sitting*: from καθέζομαι; -ετο marks 3 pers. sing.; the stem, being the same as the pres., marks the imperf. (§ 78, 1).

7. (a) ἀντλήσαι: from ἀντλέω, 1 aor. inf. act. (§ 108), cf. ἀντλήσατε (XXII. n. 2), ἡντληκότες (XXII. n. 8). (b) δός: from δίδωμι, stem δο-; 2 aor. imp. act. 2 pers. sing. (§ 120); cf. ἔδωκεν (i. 12; iii. 16; 1 aor., § 90, 3), ἐδόθη (i. 17; 1 aor. pass., § 108), δῶμεν (i. 22; 2 aor. subj. act.; § 120), δεδομένον ᾗ (iii. 27; perf. subj. pass., § 109, 5), δίδωσιν (iii. 34; pres. ind. act. § 120). (c) πείν, *to drink*: -εῖν marks 2 aor. inf.; contr. for πιεῖν, which is a contr. for πιέν, from πίνω, *I drink* (§ 124, 157); simple stem πι-, the verb being of V. class (§ 83, 1, a).

8. (a) ἀπεληλύθεισαν, *they had gone*: -εισαν marks pluperf. 3 pers. plur. (§ 92, 5; § 110, 1, 2): compounded of ἀπό and ἐρχομαι (§ 124, 78); cf. ἐλήλυθας (XXV. n. 3). (b) ἀγοράσωσιν, *they might buy*: -ωσι(ν) marks subj. act. 3 pers. plur., -σωσι(ν), that it is 1 aor., from ἀγοράζω, a verb of IV. class (§ 82, b).

9. (a) συνχρῶνται, *they-have-dealings-with*: ὦνται is a contr. for -ά-ονται; -ονται marks pres. ind. mid. 3 pers. plur.; from συνχράομαι; some editions read συγχ- (§ 13, 5, b).

10. (a) ἂν ᾗτησας, *thou wouldst have asked*: -σας marks 1 aor. ind. 2 pers. sing.; ᾗ is the temporal augment; from αἰτέω; ἂν, taken by itself, cannot be adequately translated, but with the past tenses of the ind. (§ 71) marks an action as contingent on an unfulfilled supposition, and therefore contrary to fact. (b) ἔδωκεν ἄν, *he would have given*: the same construction as in (a). (c) ζῶν: contr. for ζάων, pres. part. act. of ζάω, *I live*.

12. (a) μείζων, *greater*: compar. of μέγας (§ 51, 3, and a). (b) ἔπιεν, *he drank*: 2 aor. ind.; from πίνω, cf. N. v. 7, c.

13. (a) διψήσει, *he shall thirst*: from διψάω, the short vowel of a vowel verb being lengthened in the fut. (§ 89, 1).

14. (a) ἂν πίη, *he may drink*: -η marks subj. 3 pers. sing.; πι- marks simple stem, i. e. 2 aor. stem of πίνω (cf. N. v. 7, c; v. 12, b); ἄν with the subj. is untranslatable. (b) δώσω, *I shall give*: root δο-, pres. ind. δίδωμι (§ 121), fut. δώσω. (c) οὐ μὴ: a double negative, making the negation emphatic; here used with fut. ind., but in N. T. mainly with aor. subj. (d) γενήσεται: fut. ind. mid. 3 pers. sing. of γίνομαι (§ 124, 44).

### 3. FORMS FOR SPECIAL STUDY.

δίδωμι	δῶμεν (i. 22)	φημί	τίθημι
δίδωσι(ν) (iii. 34)	δός (iv. 7, 10)	ἔφη (i. 23)	τίθησιν (ii. 10)
δώσω (iv. 14)	δέδωκε(ν) (iii. 35)	ἵστημι	ἔγνω (i. 10, iv. 1)
ἔδωκε(ν) (i. 12, iii. 35)	ἔδοθῃ (i. 7)	ἵστικει (i. 35)	
16, iv. 5, 10, 12)	ἦ δεδομένον (iii. 27)	ἑστηκώς (iii. 29)	

## 4. OBSERVATIONS.

1. Tense-stems are inflected either according to the common inflection ( $\omega$  form), or the  $\mu$  form.

2. The peculiar inflection of verbs in  $\mu$  affects only the present and those 2 aor. systems of verbs whose tense-stem does not end in a variable vowel.

3. The simple stem  $\delta\omega-$ , *give*, can be traced in each of the nine forms in which it has appeared so far.

4. Some verbs whose stems end in  $a$ ,  $\epsilon$ , and  $o$ , reduplicate the simple stem in the present stem (§§ 87, 122), and all these verbs belong to the first class in  $\mu$ .

5. The final vowels of these simple stems are lengthened before the suffix  $\mu$  (§ 87).

6. The principal parts of a verb are the 1 pers. sing. ind. of every system which it has in use ( $\deltaίδωμι$ ,  $\deltaώσω$ ,  $\epsilonἶδωκα$ ,  $\deltaέδωκα$ ,  $\deltaέδομαι$ ,  $\epsilonἰδόθην$ ).

## 5. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 13, 5, <i>b</i> . $\nu$ before a Palatal.  | 7. § 120. Infl. of Pres. Ind. Act.                      |
| 2. § 47, 1. Inflection of $\delta\acute{\epsilon}\xi\upsilon\varsigma$ ,<br>-εῖα, -ύ. | of ἵστημι, τίθημι, δίδωμι.                              |
| 3. § 13, 8. τίθημι for θίθημι.  | 8. § 120. Infl. of 2 Aor. Ind.                          |
| 4. § 76, N. 2. Principal Parts<br>of λύω.   | of γινώσκω.   |
| 5. § 87, 1. Ninth Class of Verbs<br>(I. Class in $\mu$ ).                             | 9. § 120. Of 2 Aor. Subj. and<br>2 Aor. Imp. of δίδωμι. |
| 6. § 118, 1-4. Verbs in $\mu$ .   | 10. § 120. Of Pres. Ind. Mid.<br>of ἵστημι.             |
|   | 11. § 121. Synopsis of δίδωμι.                          |

## 6. VOCABULARY A.

- |   |  |
|---|--|
| 1. ἀγοράζω, <i>buy</i> .                  | 4. αἰτέω, -ῶ, <i>ask</i> .                         |
| 2. αἰών, -ῶνος, ὁ, <i>age, eternity</i> . | 5. ἀλλομαι, <i>spring up</i> .                     |
| 3. αἰώνιος, -ᾱ, -ον, <i>eternal</i> .     | 6. ἄντλημα, -τος, τό, <i>bucket</i> . <sup>1</sup> |

<sup>1</sup> Only here.

- |   |   |
|---|---|
| 7. ἀπ-έρχομαι, <i>go away.</i>                          | 22. οὔτε . . . καί, <i>neither . . . and.</i>       |
| 8. ἀφ-ίημι, <i>leave, go away.</i>                      | 23. πηγὴ, -ῆς, ἡ, <i>fountain, well.</i>            |
| 9. βαθύς, -εῖα, -ύ, <i>deep.</i>                        | 24. πίνω, <i>drink.</i>                             |
| 10. δι-έρχομαι, <i>go through.</i>                      | 25. πλείων, -ονος, πλείον, <i>more.</i>             |
| 11. διψάω, -ῶ, <i>thirst.</i>                           | 26. πλησίον, <i>adv., near.</i>                     |
| 12. δωρεά, -ās, ἡ, <i>gift.</i>                         | 27. Σαμαρείτης, -ον, ὁ, <i>a Samaritan.</i>         |
| 13. ἕκτος, -η, -ον, <i>sixth.</i>                       | 28. Σαμαρεῖτις, -ιδος, ἡ, <i>a Samaritan woman.</i> |
| 14. ζάω, -ῶ, <i>am alive.</i>                           | 29. Σαμαρίᾱ, -ās, ἡ, <i>Samaria.</i>                |
| 15. θρέμμα, -τος, τό, <i>flock, cattle.<sup>1</sup></i> | 30. συνχράομαι, -ῶμαι, <i>have dealings with.</i>   |
| 16. Ἰακώβ, ὁ, <i>indecl., Jacob.</i>                    | 31. Συχάρ, ἡ, <i>indecl., Sychar.</i>               |
| 17. Ἰωσήφ, ὁ, <i>indecl., Joseph.</i>                   | 32. τροφή, -ῆς, ἡ, <i>food.</i>                     |
| 18. καθ-ίζομαι, <i>sit down.</i>                        | 33. φρέαρ, -ατος, τό, <i>a well.</i>                |
| 19. καίτοιγε, <i>although.</i>                          | 34. χωρίον, -ου, τό, <i>field.</i>                  |
| 20. κοπιάω, -ῶ, <i>grow weary, labor.</i>               |   |
| 21. ὁδοιπορίᾱ, -ās, ἡ, <i>journey.</i>                  |   |

## 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 110-149.

## 8. PRINCIPLES OF SYNTAX.

1. Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; (iii. 4).

2. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; (iv. 12).

*Principle 26.* A question introduced by the adverb μή expects a negative answer.

1. Οὗτος ἦλθεν . . . ἵνα μαρτυρήσῃ . . . , ἵνα πάντες πιστεύσωσιν (i. 7).

2. Ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι . . . ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ; (i. 19.)

3. Εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς (i. 22).

<sup>1</sup> Only here.

4. Οὐ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος (i. 27).

5. Ἄλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγώ (i. 31).

6. Οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου (ii. 25).

7. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν . . . ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος (iii. 17).

8. Ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα (iii. 21).

9. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν . . . ἵνα τροφὰς ἀγοράσωσιν (iv. 8).

*Principle 27.* The final conjunction ἵνα is usually followed by the subjunctive.

### 9. EXERCISES.

1. Decline: Πηγὴ, μαθητής, ὥρα, δωρεά, κύριος, αἰών, πόλις, θρέμμα, γυνή, ὕδωρ, ἀντλημα, φρέαρ, βαθύς, πᾶς, πλείων, ζάων (ζῶν), ὢν, κεκοπιακώς.

2. Conjugate: Ἔγνων, ἤκουσα, ποιέω, ἐβάπτιζον, ἔρχομαι, ἐκαθεζόμεν, ἤμην, δός, ἀπεληλύθειν, συνχράομαι, ἀπεκρίθην, διψήσω, δώσω.

3. Analyze: Ἔγνω, ποιεῖ, ἐβάπτιζεν, ἀφήκεν, ἀπῆλθεν, ἔδει, διέρχεσθαι, ἔδωκεν, ἐκαθέζετο, ἀντλήσαι, δός, ἀπεληλύθεισαν, ἀγοράσωσιν, πεῖν, αἰτεῖς, οὔσης, συνχρῶνται, εἶπεν, ἦδεις, ἦτησας, ζῶν, ἔπιεν, πίνων, διψήσει, πίη, δώσω, γενήσεται, ἄλλομένου.

4. Translate: At sight (a) John iii. 19–36. (b) Ὁ ἦν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν,<sup>1</sup> ὁ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,<sup>2</sup> περὶ τοῦ λόγου τῆς ζωῆς, — καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν<sup>3</sup> ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, — ὁ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν<sup>4</sup> ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα<sup>5</sup> μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη (1 John i. 1–4).

<sup>1</sup> ἀκήκοα, perf. of ἀκούω.

<sup>3</sup> ἀπαγγέλλω, declare.

<sup>5</sup> ἡμέτερος, -ᾱ, -ον, our.

<sup>2</sup> ψηλάφω, -ῶ, handle.

<sup>4</sup> κοινωνία, ἡ, fellowship.

5. Translate : (a) Orally into Greek: 1. John iv. 1-3. 2. iv. 4-6. 3. iv. 7-9. 4. iv. 10-12. 5. iv. 13, 14.

(b) 1. The prophet was baptizing the disciples of Jesus beyond the Jordan. 2. It is necessary for me to go through Samaria. 3. Being wearied of their journey, the men were sitting by the well. 4. These men came to draw water. 5. He had departed into the city that he might buy food. 6. Do ye ask of me water to drink? 7. Whence have ye this living water? 8. Are ye greater than God? 9. I will give to him the water of life, and he shall not thirst unto eternity. 10. My fellowship is with the Father. 11. We declare unto you the testimony which we have seen, and which we have heard. 12. These things we write unto you, because we believe his testimony concerning the word of life.

#### 10. TOPICS FOR STUDY.

1. Three classes of mutes. 2.  $\nu$  before labials and palatals. 3. Inflection of  $-\acute{u}s$ ,  $-\epsilon\acute{\iota}a$ ,  $-\acute{u}$ . 4. Inflection of  $-\acute{o}s$ ,  $-\nu\acute{\iota}a$ ,  $-\acute{o}s$ . 5. Of  $\mu\epsilon\acute{\iota}ζων$ . 6. Principal parts of  $\lambdaύω$ ,  $\deltaίδωμι$ ,  $\ ποιέω$ ,  $\muαρτυρέω$ . 7. Ninth class of verbs. 8. Inflection of verbs in  $\mu\iota$ . 9. Inflection in pres. ind. act. of  $\acute{\iota}στημι$ ,  $\tauίθημι$ ,  $\deltaίδωμι$ . 10. Inflection of  $\deltaύναμαι$ . 11. Synopsis of pres. of  $\piιστεύω$  in all voices. 12. Imperfect, in all voices. 13. Future, in all voices. 14. 1 aor., in all voices. 15. Perfect, in all voices. 16. Pluperfect, in all voices.



## LESSON XXIX.

## 1. TEXT.

JOHN iv. 15-42.

## 2. NOTES.

15. (a) ἵνα μὴ δυφῶ: cf. Principles 22 and 27. (b) ἀντλεῖν: pres. inf., contr. for ἀντλέειν contr. for ἀντλέειν (§ 101, 1).

16. ἵπαγε, φώνησον . . . ἐλθέ: note the personal endings of the imperative; ἵπαγ- pres. stem, φωνησ- 1 aor. stem, ἐλθ- 2 aor. stem.

17. (a) καλῶς, *well*: most adverbs end in -ως (§ 126, 1).

18. (a) ἔσχες, *thou didst have*: 2 aor. of ἔχω (§ 124, 89), cf. εἶχεν (XXIV. N. 18). (b) ἀληθές, (*as*) *true*: an adj.; the adverb would be ἀληθῶς (cf. i. 47). (c) εἶρηκας, *thou hast said*: -κας marks perf. 2 pers. sing., used as an irreg. perf. of εἶπον (§ 124, 68).

20. προσεκύνησαν: 1 aor. ind. act. 3 pers. plur. from προσκυνέω, -ῶ, pres. inf. act. προσκυνεῖν.

21. οὔτε . . . οὔτε, *neither . . . nor* (§ 131, 2).

23. τοιούτους, *such*: acc. plur. masc. of τοιοῦτος, a demons. pron. of quality (§ 63, 5).

24. τοὺς προσκυνούντας, *those who worship*: pres. part. acc. plur. masc., subject of προσκυνεῖν (cf. Principle 23).

25. ἀναγγελεῖ, *he will declare*: -εῖ is contr. for ἐεῖ; ἀναγγελ-, a liquid stem; the future of liquid stems is formed by adding ε in place of σ (§ 89, 3), which then contracts.

27. ἐλάλει, *he was speaking*: -ει is contr. for εεῖ; ε- marks augment; the form is imperf. act. 3 pers. sing. of λαλέω, -ῶ.

29. μήτι: compounded of μή and τί; an interrog. particle expecting a negative answer, generally untranslated.

30. ἤρχοντο, *they were coming*: -οντο marks imperf. mid. 3 pers. plur.; with temporal augment; from ἔρχομαι.

31. (a) ἐν τῷ μεταξύ, *in the meanwhile*: μεταξύ is an adv. = *between*; χρόνῳ, dat. sing. of χρόνος, *time*, is understood. (b) ἠρώτων, *they were asking*: -ων is contr. for -αιον; with temporal aug., from ἐρωτάω; the form is imperf. act. 3 pers. plur. (§ 114). (c) φάγε, *eat thou*: 2 aor. imper. act. from ἐσθίω (§ 124, 80); fut φάγομαι, 2 aor. ἔφαγον (cf. καταφάγεται, XXIV. N. 3).

32. φαγείν, *to eat*: -εῖν is contr. for -έν, and marks 2 aor. inf., from ἐσθίω (cf. preceding note).

33. (a) μῆ (cf. Principle 26). (b) ἤνεγκεν (cf. ἤνεγκαν, XXII. N. 4).

34. ἵνα ποιήσω . . . καὶ τελειώσω (cf. Principle 27).

35. (a) ἐπ-άρ-ατε, *lift ye up*: from ἐπ-αίρω, compounded of prep. ἐπί and αἶρω (cf. XXIII. N. 12). (b) θεάσασθε: -ασθε marks 1 aor. imper. mid. 2 pers. plur. (§ 108).

36. ἵνα . . . χαίρῃ (cf. Principle 27).

41. πολλῷ πλείους, *many more*: literally *more by much*; the dat. of neuter adj. πολύ (from πολύς, § 49, 1) is often used adverbially with the comparative; πλείους is contr. for πλείονες (§ 51, 3, a).

42. ἀκηκόαμεν, from ἀκίκοα, perf. of ἀκούω (§ 124, 8).

### 3. FORMS FOR SPECIAL STUDY.

ἐποίεε, -ει (ii. 23)	διψήσει (iv. 13)	καλῶς (iv. 17)
ἐλάλεε, -ει (iv. 27)	προσκυνήσουσιν (iv. 23)	ἀληθῶς (i. 48, iv. 42)
ἠρώταοι, -ων (iv. 31, 40)	ἀναγγελέει, -εῖ (iv. 25)	ἐνθάδε (iv. 15, 16)

### 4. OBSERVATIONS.

1. Vowel verbs are contracted in the imperfect as well as in the present.

2. In the fut. of vowel stems a final short vowel is generally lengthened.

3. Liquid stems add  $\epsilon$  in place of  $\sigma$  to form the future, and then contract.

4. Most adverbs are formed from adjectives, and end in  $-\omega\varsigma$ .

5. Adverbs may also be formed by adding the suffix  $-\delta\epsilon$ .

### 5. GRAMMAR LESSON.

- |                                      |   |
|--------------------------------------|---|
| 1. § 49, 1. Inflection of πολὺς.     | 7. § 107, 1, 2. Synopsis of the Future Tense.         |
| 2. § 51, 3, <i>a</i> . Of πλείων.    |   |
| 3. § 60, 1. The Reciprocal Pro-noun. | 8. § 114. Infl. of Pres. Ind. Act. of Contract Verbs. |
| 4. § 63, 5. Infl. of τοιοῦτος.       | 9. § 114. Of Imperf. Ind. Act. of Contract Verbs.     |
| 5. § 67, 1. Of ἄλλος.                |   |
| 6. § 89, 1-4. The Future Stem.       | 10. § 126, 1-6. Formation of Adverbs.                 |

### 6. VOCABULARY A.

- |   |   |
|---|---|
| 1. ἀλλήλων, <i>one another</i> .        | 16. κόπος, -ου, ὁ, <i>labor</i> .               |
| 2. ἄλλος, -η, -ο, <i>another</i> .      | 17. λαλιά, -ᾱς, ἡ, <i>speech</i> .              |
| 3. ἀν-αγγέλλω, <i>declare</i> .         | 18. λευκός, -ή, -όν, <i>white</i> .             |
| 4. ᾄ-πᾱς, -ᾱσα, -ᾱν, <i>all</i> .       | 19. μέντοι, <i>but yet</i> .                    |
| 5. βρῶμα, -τος, τό, <i>food, meat</i> . | 20. μεταξύ, <i>meanwhile</i> .                  |
| 6. βρώσις, -εως, ἡ, <i>food, meat</i> . | 21. μηδέ, <i>and not, neither</i> .             |
| 7. δεῦτε, <i>adv., come here</i> .      | 22. μήτι. <sup>1</sup>                          |
| 8. εἶρηκα, <i>I have said</i> .         | 23. μισθός, -οῦ, ὁ, <i>reward</i> .             |
| 9. ἐνθάδε, <i>hither</i> .              | 24. ὁμοῦ, <i>together</i> .                     |
| 10. ἐπ-αίρω, <i>lift up, raise</i> .    | 25. ὄρος, -ους (§ 40, 4), τό, <i>mountain</i> . |
| 11. ἔτι, <i>yet, still</i> .            | 26. οὐκ-έτι, <i>no longer</i> .                 |
| 12. θερίζω, <i>reap</i> .               | 27. οὔτε . . . οὔτε, <i>neither . . . nor</i> . |
| 13. θερισμός, -οῦ, ὁ, <i>harvest</i> .  | 28. ὀφθαλμός, -οῦ, ὁ, <i>eye</i> .              |
| 14. καλῶς, <i>well</i> .                | 29. πέντε, <i>five</i> .                        |
| 15. καρπός, -οῦ, ὁ, <i>fruit</i> .      |   |

<sup>1</sup> An interrogative, expecting a negative answer ; generally untranslatable.

- |   |  |
|---|--|
| 30. προσκυνέω, -ῶ, <i>worship</i> .     | 37. τελειόω, -ῶ, <i>complete, accom-</i> |
| 31. προσκυνητής, -οῦ, ὁ, <i>wor-</i>    | <i>plish</i> .                           |
| shíper. <sup>1</sup>                    | 38. τετράμηνος, -ος, -ον, <i>of four</i> |
| 32. σός, σή, σόν, <i>thy</i> .          | <i>months</i> .                          |
| 33. σπείρω, <i>sow</i> .                | 39. τοιοῦτος, <i>such</i> .              |
| 34. συνάγω, <i>gather</i> .             | 40. τόπος, -ον, ὁ, <i>place</i> .        |
| 35. σωτήρ, -ῆρος, ὁ, <i>saviour</i> .   | 41. χώρᾱ, -ᾱς, ἡ, <i>field</i> .         |
| 36. σωτηρία, -ᾱς, ἡ, <i>salvation</i> . |  |

## 7. VOCABULARY B.

Under List IV., of nouns, etc., learn those words numbered 150-196.

## 8. PRINCIPLES OF SYNTAX.

1. Ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (i. 17).
2. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22).

*Principle 28.* The Greek very often uses the article with abstract nouns, in which case it generally must be left untranslated in English.

1. Ἐὰν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ (iii. 2).
2. Καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν (iii. 22).
3. Ἐγένετο οὖν ζήτησις . . . μετὰ Ἰουδαίου (iii. 25).
4. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου (iii. 26).
5. Καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει (iv. 27).
6. Τί λαλεῖς μετ' αὐτῆς; (iv. 27).
7. Μετὰ τοῦτο κατέβη εἰς Καφαρναούμ (ii. 12).
8. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς . . . εἰς τὴν Ἰουδαίαν γῆν (iii. 22).

*Principle 29.* The prep. μετά, in N. T., governs two cases, the gen. and the acc.; with the gen. it means *among, with* (association), *together with*; with the acc., *after*, of time or place.

<sup>1</sup> Only here.

## 9. EXERCISES.

1. Decline : Προφήτης, σωτηρία, Μεσσίας, χώρυ, καρπός, γυνή, ανήρ, πατήρ, βρώσις, ὄρος, βρῶμα · ὁ, αὐτός, ἄλλος, σύ, ἐκεῖνος, οὗτος, πολὺς, ἀλλήλων, τοιοῦτος, σός, ἅπας, οὐδεὶς (§ 54, 1, N. 1).

2. Conjugate : Λέγω, δός, διψῶ, διέρχωμαι, φώνησον, ἐλθέ, ἀπεκρίθην, ἔσχον, εἰμί, πίστευε, προσεκύνησα, προσκυνήσω, προσκυνέω, ἔρχομαι, ἐλθῶ, ἀναγγελῶ, ἐθαύμαζον, ἐλάλουν, ἀφῆκα, ἤρχόμην, κεκοπίακα.

3. Analyze : Οἶδαμεν, ἀκηκόαμεν, πιστεύομεν, ἐπίστευσαν, ἔμεινεν, μεῖναι, ἡρώτων, μαρτυρούσης, εἰσεληλύθατε, κεκοπιάκασιν, ἀπέστειλα, θερίζων, σπείρων, χαίρει, θεάσασθε, ἐπάρατε, τελειώσω, φαγεῖν, φάγε, ἦρχοντο, ἀπῆλθεν, ζητεῖς, ἐλθῇ, προσκυνούντας, προσκυνεῖτε, προσκυνήσετε.

4. Translate at sight : (a) John iv. 1-14.

(b) Καὶ ἔστιν αὕτη ἡ ἀγγελία<sup>1</sup> ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα<sup>2</sup> καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν · ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἔστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἶμα Ἰησοῦ τοῦ υἱοῦ καθαρίζει<sup>3</sup> ἡμᾶς ἀπὸ πάσης ἁμαρτίας (1 John i. 5-7).

5. Translate : (a) Orally into Greek : 1. John iv. 15-18. 2. iv. 19-22. 3. iv. 23-26. 4. iv. 27-30. 5. iv. 31-34. 6. iv. 35-38. 7. iv. 39, 40. 8. iv. 41, 42.

(b) 1. He comes hither to draw water, in order that he may not thirst. 2. Do not call your wives, but come hither. 3. They saw that he was a prophet. 4. I will worship God in this temple. 5. I worshipped the Father in this mountain. 6. They will announce to them the truth. 7. He marvels that the woman

<sup>1</sup> Message, only 1 John i. 5 ; iii. 11.

<sup>2</sup> ψεύδομαι, lie, speak falsely.

<sup>3</sup> καθαρίζω, cleanse, purify.

speaks with this man. 8. He has food to eat which the others do not know. 9. They brought me food to eat, but I was not able to eat it. 10. He who sows reaps his reward.

### 10. TOPICS FOR STUDY.

1. Inflection of ὄρος, ἔτος. 2. Of γυνή, ὕδωρ. 3. Of οὐδείς, ἄλλος. 4. Of πᾶς, πολὺς, πλείων. 5. Future system. 6. 1 passive system. 7. Principal parts of λύω, πιστεύω. 8. Synopsis of imperf. of πιστεύω. 9. Synopsis of future of πιστεύω in all voices. 10. Of 1 aorist. 11. Inflection of τιμάω, διψάω, ἐρωτάω. 12. Inflection of φιλέω, προσκυνέω. 13. Inflection of δηλόω, τελειόω. 14. Inflection of ἐτίμαον, ἠρώταον. 15. Inflection of ἐφίλειον, ἐλάλειον.

## LESSON XXX.

### 1. TEXT.

JOHN iv. 43-54.

### 2. NOTES.

43. (a) μετὰ, *after*: cf. Prin. 29. (b) ἐκεῖ-θεν, *thence*: the suffix -θεν is often used to form adverbs (§ 126, 3), denoting place *whence*, as -δε denotes place *whither*, cf. ἐνθά-δε (iv. 15, 16). (c) εἰς: this prep., denoting entrance into, or direction and limit, always governs the acc., and is correlative with ἐν, *in*, and opposite to ἐκ, ἐξ, *out of* (§ 125, 2, c).

44. ἐν, *in*: always with the dative, denoting *place in*, *sphere in*, *time in*, *instrument*, *power* (§ 125, 2, b).

45. (a) ἐδέξαντο, *they received*: -αυτο marks 1 aor. mid. 3 pers. plur., from δέχομαι; stem δεχ-, -χ- of stem with σα, the sign of 1 aor. mid., forming ξα (§ 13, 4). (b) ἑωρακότες: -κότες marks



nom. plur. masc. of perf. part. act. in -ώς (§ 48, 5). (c) ὅσα, *whatsoever things*: acc. neut. plur. after ἐποίησεν.

46. ἡσθένει, *he was sick*: ἡ-, temporal augment, -ει, contr. for -εε, imperf. ind. act. 3 pers. sing. of ἀσθενέω, *am sick, weak*.

47. (a) ἐκ, *out of, from*: always with the gen. (opposite to εἰς), denoting *place out of, origin, material from* (§ 125, 2, a). (b) ἠρώτα, *he was asking*: -α = contr. for -αε; imperf. ind. act. 3 pers. sing. of ἐρωτάω, -ῶ. (c) καταβῆ: -βῆ marks 2 aor. subj. act. 3 pers. sing. of -βαίνω (§ 124, 12), of the μι inflection (§ 120). (d) ἰάσθαι, *he might heal*: -σθαι marks 1 aor. subj. mid. 3 pers. sing. (§ 108) of depon. verb ἰάομαι, -ῶμαι. (e) ἤμελλεν, *he was about to*: the imperf. ind. of μέλλω has two forms in the N. T., ἔμελλον and ἤμελλον, as here, the augment being irregular (§ 74, 4). (f) ἀποθνήσκειν, *to die*: -ειν marking the inf.; -θνησκ- is the pres. stem, formed from the stem θνα- by adding -σκω (§ 84, 1), and is therefore of VI. class (cf. § 124, 100).

48. πιστεύετε: -ετε marks 1 aor. subj. act. 2 pers. plur.

49. (a) κατάβηθι: -θι marks 2 aor. imper. act. of μι inflection (§ 120), cf. v. 47, c. (b) ἀποθανεῖν, *to die*: 2 aor. inf. act. of ἀποθνήσκω (v. 47, f); θαν- is the simple stem, θνα- the perfect stem (§ 124, 100).

50. (a) πορεύου: -ου marks pres. imper. mid. (§ 105). (b) ζῆ, *he lives*: -ῆ is an irreg. contr. of -άει (§ 114, 1; § 124, 90).

52. (a) ἐπύθετο, *he inquired*: πνθ- is the stem of 2 aor.; to form the pres. stem (πνθαν-) add αν<sup>ο</sup>ι-, and as the vowel of πνθ- is short, insert a ν (§ 83, 1, c); of the V. class; a depon. verb, πυνθάνομαι, *I inquire* (§ 124, 169). (b) ἔσχεν (cf. iv. 18).

54. τοῦτο, cf. Principle 25.

### 3. FORMS FOR SPECIAL STUDY.

ἦλθεν  
ἑωρακότες  
ἀφῆκεν

καταβῆ  
ἀποθανεῖν  
ἔγνω

ἐπύθετο  
ἔσχεν  
ἰδῆτε

## 4. OBSERVATIONS.

1. Many verbs are irregular, different parts of the verb being derived from themes essentially different.

2. The special information needed concerning each verb may be found by referring to the list of irregular verbs given in § 124.

## 5. GRAMMAR LESSON.

- |                                       |  |
|---------------------------------------|--|
| 1. § 74, 4. Imperf. of μέλλω.         | 7. § 125, 2. The Meaning of the Prepositions.          |
| 2. § 75, 4. Perfect of ἀκούω.         | 8. § 130. The Neg. Adverbs.                            |
| 3. § 125, 1. The Use of Prepositions. | 9. § 131, 1-3. Copulative and Disjunctive Particles.   |
| 4. § 125, 2, a. Use of ἀπό and ἐκ.    | 10. § 131, 1-3. Adversative and Inferential Particles. |
| 5. § 125, 2, b. Use of ἐν and εἰς.    |  |
| 6. § 125, 2, d. Use of μετά.          |  |

## 6. VOCABULARY A.

- |  |  |
|--|--|
| 1. ἀπο-θνήσκω, <i>die.</i>                   | 14. μέλλω, <i>am about to do anything.</i>         |
| 2. ἀσθενέω, -ῶ, <i>am sick, weak.</i>        | 15. οἰκία, -ās, ἡ, <i>house.</i>                   |
| 3. βασιλικός, -ή, -όν, <i>royal.</i>         | 16. ὅλος, -η, -ον, <i>whole.</i>                   |
| 4. βασιλικός, -οῦ, ὁ, <i>king's officer.</i> | 17. παιδίον, -ου, τό, <i>child.</i>                |
| 5. δέχομαι, <i>receive.</i>                  | 18. παῖς, παιδός, ὁ, <i>child.</i>                 |
| 6. δούλος, -ου, ὁ, <i>servant.</i>           | 19. πατρίς, -ίδος, ἡ, <i>one's native country.</i> |
| 7. ἑβδομος, -η, -ον, <i>seventh.</i>         | 20. πορεύομαι, <i>go, depart.</i>                  |
| 8. ἐκεῖθεν, <i>thence.</i>                   | 21. πρίν, <i>before that.</i>                      |
| 9. ἐχθές, <i>adv., yesterday.</i>            | 22. πυνθάνομαι, <i>inquire.</i>                    |
| 10. ἤδη, <i>now, already.</i>                | 23. πυρετός, -οῦ, ὁ, <i>fever.</i>                 |
| 11. ἰάομαι, -ῶμαι, <i>heal, cure.</i>        | 24. τέρας, -ατος, τό, <i>wonder.</i> <sup>1</sup>  |
| 12. κομψότερον, <i>adv., better.</i>         | 25. τιμή, -ης, ἡ, <i>honor.</i>                    |
| 13. κομψότερον ἔχω, <i>am better.</i>        | 26. ὑπ-αντάω, -ῶ, <i>meet.</i>                     |

<sup>1</sup> Only in plur. in N. T., and always joined with σημεῖα.

## 7. VOCABULARY B.

1. Learn the Correlative Pronouns given under List VII.
2. Learn the Prepositions given under List VIII.

## 8. PRINCIPLES OF SYNTAX.

1. Ὅτε οὖν ἡγέρθη ἐκ νεκρῶν (ii. 22).
2. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς (iii. 22).
3. Ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (iv. 22; cf. iv. 9).
4. Ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἐωρακότες (iv. 45).
5. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένης· λέγει πρὸς αὐτὸν ὁ βασιλικός (iv. 46, 49).
6. Ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (iv. 54; cf. iii. 22).

*Principle 30.* An adjective is often used alone as a noun, the substantive being omitted.

1. Of place, *into* :

1. Ἐρχόμενον εἰς τὸν κόσμον (i. 9).
2. Ἦλθεν εἰς τὴν Γαλιλαίαν (iv. 45).
3. Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης (iii. 24).

2. Of motion or direction *to*, *unto* :

1. Εἰς τὰ ἴδια ἦλθεν (i. 11).
2. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς . . . εἰς τὸν γάμον (ii. 2).
3. Αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτὴν (iv. 45).

3. Of end or aim, *unto* :

1. Πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον (iv. 14).
2. Καὶ σπένδει καρπὸν εἰς ζωὴν αἰώνιον (iv. 36).

4. Of purpose, result, *for* :

1. Οὗτος ἦλθεν εἰς μαρτυρίαν (i. 7).

5. Of ethical direction, *on* :

1. Τοῖς πιστεύουσιν εἰς<sup>1</sup> τὸ ὄνομα αὐτοῦ (i. 12).
2. Καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (ii. 11).
3. Ὁ πιστεύων εἰς αὐτόν (iii. 16, 18).
4. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον (iii. 36).

<sup>1</sup> Πιστεύειν εἰς τινα, *to believe on any one*, is characteristic of St. John's Gospel, and means more than πιστεύειν τινί, *to believe any one*, and is really *constructio praeognans*, i. e. it virtually contains the latter thought.

6. Of time, denoting duration, *through, during* :

1. Οὐ μὴ δυήσῃ εἰς τὸν αἰῶνα (iv. 14).

7. *Constructio praegnans*, a double construction, implying also rest in, *in* :

1. Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο (i. 18).

*Principle 31.* The preposition εἰς always governs the accusative.

## 9. EXERCISES.

1. Decline: Ἡμέρα, τιμή, οἶνος, υἱός, σημεῖον, παιδίον, πατρίς, τέρας, παῖς, ὅσος, τίς, ἀκούσας, ἐκεῖνος, ὅλος, δεύτερος, ἐλθών, ἑωρακώς.

2. Conjugate: Ἐξήλθον, ἐμαρτύρησα, ἔχω, ἐδεξάμην, ἤμην, ἡσθέουν, ἡρώτων, καταβῶ, ἰάσωμαι, κατάβηθι, πορεύου, ζάω, ἀφήκα.

3. Analyze: Ἐξήλθεν, ἐδέξαντο, ἑωρακότες, ἡσθένει, ἦκει, ἡρώτα, καταβῆ, ἰάσεται, ἡμελλεν, ἴδητε, πιστεῖσθε, κατάβηθι, ἀποθανεῖν, πορεύου, ζῇ, ἐπορεύετο, ὑπήντησαν, ἐπίθετο, ἔσχει, ἀφήκει, εἶπεν, ἐλθών.

4. Translate at sight: (a) John iv. 15-42.

(b) 1. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν,<sup>1</sup> καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ<sup>2</sup> ἡμῖν τὰς ἁμαρτίας καὶ καθαρῶς<sup>3</sup> ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν (1 John i. 8-10).

5. Translate: (a) Orally into Greek: 1. John iv. 43-45. 2. iv. 46, 47. 3. iv. 48-50. 4. iv. 51, 52. 5. iv. 53, 54.

(b) 1 After these things he goes up into the mountain, and abides there two days. 2. He came into his own country, but they did not receive him. 3. He was coming unto the feast. 4. They were asking that he should come up. 5. He is not willing to die, but he must die. 6. Come up before that my father dies. 7. His father will live, and he shall eat of the fruit of his labor. 8. The men believed the word which he spoke to

<sup>1</sup> πλανᾶω, -ῶ, deceive.

<sup>3</sup> 1 aor. subj.

<sup>2</sup> 2 aor. act. subj. of ἀφίημι, send away, forgive.

them, and the father of the child in that hour believed on the name of the Saviour of the world. 9. This did Jesus as a second miracle.

### 10. TOPICS FOR STUDY.

1. Augment. 2. Reduplication. 3. Tense systems. 4. Present stem. 5. Eighth class of verbs. 6. 2 aor. stem. 7. Contract verbs. 8. Principal parts of *λύω, δίδωμι, ποιέω, πιστεύω, τιμάω*. 9. Use of prepositions. 10. Use of *ἀπό* and *ἐκ*. 11. Use of *ἐν*. 12. Use of *εἰς*. 13. Use of *μετά*. 14. *-ως, -θεν, -δε*. 15. Use of *μή*. 16. Copulative conjunctions. 17. Disjunctive conjunctions.

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## LESSON XXXI. — REVIEW.

[The attention of the student is again called to the necessity of a thorough review. He is earnestly urged to review Lesson XX. before taking up this lesson. The vocabularies learned thus far must be absolutely mastered.]

### 1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X., covering John i. 1-19.

2. Review the words given in the vocabulary of Lesson XX., covering John i. 20-51.

3. Review the vocabularies given in Lessons XXI.-XXIV., covering second chapter of John.

4. Review the vocabularies given in Lessons XXV.-XXX., covering third and fourth chapters of John.

5. Review List I., of 95 verbs occurring more than fifty times in N. T., and note how many verbs are found in John i. 1-iv. 54.

6. Review List IV., of 196 nouns, etc., occurring more than fifty times in N. T., and note how many of these words are found in John i. 1-iv. 54.

7. Review List VII., table of correlative pronouns, and write from memory the different classes.

8. Review List VIII., table of prepositions, and write from memory a list of prepositions, with their respective meanings, governing (1) gen. only; (2) dat. only; (3) acc. only; (4) gen. and acc.; (5) gen., dat., and acc.

## 2. TEXT.

JOHN ii. 1-iv. 54.

1. Pronounce aloud the Greek text until it can be read fluently.

2. With only the literal translation before the eye, pronounce the Greek of each verse until this can be done without hesitation.

3. Then write the Greek text of each verse until it can be reproduced without error.

4. Read aloud slowly the Greek text, and write down, in three columns, according to their declensions, the various nouns of Chapter IV. as they occur.<sup>1</sup>

5. Arrange in alphabetical order, according to their declensions, all the nouns which occur in the second, third, and fourth chapters of John, and tabulate the result: (1) first declen., (a) feminines in  $-\bar{a}$ , (b) in  $-\bar{\alpha}$ , (c) in  $-\eta$ , (d) masculines in  $-\eta\varsigma$ , (e) in  $-\bar{a}\varsigma$ , (f) contracts in  $-\hat{\eta}$ ; (2) second decl., (a) masc. in  $-\omicron\varsigma$ , (b) fem. in  $-\omicron\varsigma$ , (c) neut. in  $-\iota\upsilon$ ; (3) third decl., (a) stems ending in a palatal mute, (b) in a lingual mute, (c) in a liquid, (d) in  $-\sigma$ , (e) in  $-\iota$ , (f) in a diphthong, (g) irregular.

6. Arrange in alphabetical order (1) the adjectives, (2) numerals, (3) pronouns, (4) prepositions, (5) adverbs, and (6) conjunctions, which occur in the second, third, and fourth chapters.

7. Arrange in alphabetical order in four classes (1) vowel, (2) in  $\omega$ , (3) deponent, (4) in  $\mu\iota$ ), all the verbs which occur in these chapters of John.

<sup>1</sup> To fulfil this and the various requirements which follow, time, accuracy, and patience will be needed. No student who has ever done such work will fail to appreciate the good results which will surely follow.



8. Make a list of all verb-forms occurring in the indicative, classifying them according to voices and tenses.

9. Make a similar list of all verb-forms occurring in the subjunctive.

10. Make a list of all verb-forms occurring in (1) the imperative, (2) the infinitive.

11. Make a list of all verb-forms occurring as participles.

12. Prepare a tabular statement for future use, covering all these topics.

### 3. GRAMMAR LESSON.

[Before the student begins this review, he should study the Grammar Lesson given in the reviews of Lessons X. and XX.

- |  |  |
|--|--|
| 1. § 4, 3. Breathing of initial <i>v</i> .                 | 16. § 41, 1. Inflection of <i>γυνή, ὕδωρ</i> .                           |
| 2. § 7, 1, 2. Contraction of vowels.                       | 17. § 42, 1. Gen. plur. of <i>ὄρος</i> .                                 |
| 3. § 13, 1-13. Euphony of Consonants.                      | 18. § 44, 4. Adjectives in <i>-ος, -ον</i> .                             |
| 4. § 27, 1-4. Declension and case-endings.                 | 19. § 46, 1. Inflection of <i>ἀληθής</i> .                               |
| 5. § 31, 1. Terminations of First decl.                    | 20. § 47, 1, 2. <i>δέξς, πᾶς</i> .                                       |
| 6. § 32, 1. Inflection of <i>σुकῆ, γῆ</i> .                | 21. § 48, 1, 5, 6. Of participles in <i>-ων, -ώς, -άων, -έων, -όων</i> . |
| 7. § 33, 2. Proper names of First decl.                    | 22. § 49, 1. Of <i>πολύς</i> .   |
| 8. § 35, 1. Terminations of Second decl.                   | 23. § 50, 2. Of <i>αἰώνιος</i> .   |
| 9. § 37, 6. Inflection of <i>Ἰησοῦς</i> .                  | 24. § 51, 3, <i>α</i> . Of <i>μείζων, πλείων</i> .                       |
| 10. § 40, 1. Inflection of <i>σάρξ</i> .                   | 25. § 53, 1. Numerals 1-6.   |
| 11. § 40, 2. Inflection of <i>χάρις, νύξ, παῖς, σῶμα</i> . | 26. § 54, 1, <i>κ</i> . 1. Inflection of <i>εἷς, τρεῖς, οὐδέις</i> .     |
| 12. § 40, 3. Inflection of <i>πατήρ, μήτηρ, ἀνὴρ</i> .     | 27. § 55. Compound numbers.  |
| 13. § 40, 4. Inflection of <i>ἔτος, ὄρος</i> .             | 28. § 59. Inflection of <i>σεαυτοῦ, ἑαυτοῦ</i> .                         |
| 14. § 40, 5. Inflection of <i>πόλις, ὄφης, κρίσις</i> .    | 29. § 60, 1. The reciprocal pronoun.                                     |
| 15. § 40, 6. Inflection of <i>βασιλεύς, βοῦς</i> .         | 30. § 61, 1, 2. Possessive pronouns.                                     |
|  | 31. § 63, 5. Inflection of <i>τοιοῦτος</i> .                             |
|  | 32. § 66, 1. Of <i>τις</i> .   |
|  | 33. § 67, 1. Of <i>ἄλλος</i> .   |
|  | 34. § 72, 1-6. The tenses.   |
|  | 35. § 74 1-10. The augment.  |

36. § 75, 1-6. Reduplication.
37. § 76, 1-9. The tense-systems.
38. § 78, 1. The present stem.
39. § 79, § 80. First and second class.
40. § 82, § 83. Fourth and fifth class.
41. § 84, § 85. Sixth and seventh class.
42. § 86, § 87. Eighth and ninth class.
43. § 89, 1-4. Future stem.
44. § 90, 1-3. 1 aorist stem.
45. § 91, 1, 2. 2 aorist stem.
46. § 92, 1-5. 1 perfect stem.
47. § 94, 1-4. Perf. middle stem.
48. § 95, 1-3. 1 passive stem.
49. § 97, 1, *a*, *b*. Mood suffixes.
50. § 98, 1-4. Personal endings.
51. § 99, 1-6. Use of the endings.
52. § 100, 1-3. The imperative.
53. § 101, 1. The infinitive.
54. § 102, 1, 2. The participle.
55. § 103, 1-3. Synopsis of the present of λύω.
56. § 104. Inflection of λύω, pres. act. ind., subj., imper., part.
57. § 105. Pres. mid. and pass. ind., subj., imper., part.
58. § 106. Imperf. act., mid., and pass.
59. § 107, 1, 2. Synopsis of the future of λύω.
60. § 107, 2. Inflection of λύσω, λύσων, λύσομαι, λυσόμενος, λυθήσομαι, λυθησόμενος.
61. § 108, 1-4. Synopsis of 1 aor.
62. § 108, 2-4. Inflection of ἔλυσα, λύσω, λύσον, λύσας, ἐλυσάμην, λύσωμαι, λύσαι, λυσάμενοι, ἐλύθην, λυθῶ, λύθητι.
63. § 109, 1-5. Synopsis of perf.
64. § 109, 2-5. Inflection of λέλυκα, λελύκω, λέλυκε, λελυκώς, λέλυμαι, λελυμένος ὦ, λελυμένος.
65. § 110, 1, 2. Inflection of the pluperf. act.
66. § 111, 1, 2. Synopsis of 2 aor. of λείπω.
67. § 111, 1, 2. Inflection of ἔλιπον, λίπω, λίπε, λιπών.
68. § 114, 1. Contract verbs.
69. § 114, 1. Inflection of τιμάω, φιλέω, δηλόω.
70. § 114, 1. Inflection of ἐτίμαον, ἐφίλειον, ἐδήλοον.
71. § 114, 1. Inflection of τιμάομαι.
72. § 114, 1. Of ζάω.
73. § 115. Synopsis of πιστεύω and τιμάω, in all tenses and voices.
74. § 116, 1. Impersonal verbs.
75. § 117. Defective verbs.
76. § 118, 1-4. Verbs in μι.
77. § 120. Inflection of ἵστημι, τίθημι, δίδωμι.
78. § 120. Of ἀνέβην, ἔγνων, καταβῶ, δῶ, κατάβηθι, δός.
79. § 120. Of δύναμαι.
80. § 121. Principal parts of δίδωμι.
81. § 122, 16. Inflection of pres. and imperf. ind., pres. subj., and pres. part. of εἰμί.
82. § 125, 1, 2. The use and meaning of the prepositions.
83. § 126, 1-6. Formation of adverbs.
84. § 130. Negative adverbs.
85. § 131, 1-3. Conjunctions connecting co-ordinate sentences.

**4. PRINCIPLES OF SYNTAX.**

1. Review Principles 1-13, illustrating by additional examples.

2. Illustrate Principle 14 with additional examples (cf. ii. 12; iii. 22).

3. Illustrate Principles 15 (cf. iv. 32) and 16 (cf. iii. 8, 15, 20; iv. 13) by additional examples.

4. Principles 17 (cf. ii. 24; iii. 26, 31, 35; iv. 29, 39, 45) and 18 (cf. iii. 16, 17).

5. Principles 19 (cf. iv. 2, 12, 44, 53; iii. 28; iv. 42, 45) and 20 (cf. in iv. 1-54, 16 examples of αὐτόν; 12 of αὐτοῦ; 1 of αὐτῆς, iv. 27; 2 of αὐτῶν, iv. 38, 52; 13 of αὐτῷ; 3 of αὐτοῖς; 7 of αὐτῇ).

6. Principles 21 (cf. iv. 5, 14, 50) and 22 (cf. iii. 16, 20; iv. 15).

7. Principles 23 (cf. iii. 30; iv. 14, 24), 24 (cf. iv. 13, 15, 20, 21), and 25 (cf. iv. 54).

8. Review and illustrate Principles 26-31.

**5. EXERCISES.**

1. Translate orally John i. 1-iv. 54.

2. Translate into English orally the Greek sentences of each exercise in Lessons XXI.-XXX.

3. Translate into Greek orally the first five English sentences in same Lessons.

4. With the Revised Version in your hand, translate orally:

1. 1 John i. 1-4. 2. i. 5. 3. i. 6, 7. 4. i. 8, 9. 5. i. 10.

## LESSON XXXII.

[New words will be found in the vocabulary at the end of the Greek text of the Gospel of St. John. The student will prepare for himself a list of all the new words occurring in each lesson, and memorize the same. This list may be kept in a small note-book and preserved for future reference and comparison.]

## 1. TEXT.

JOHN v. 1-23.

## 2. NOTES.

2. (a) ἐπὶ τῇ προβατικῇ, *at the sheep (gate)*: πύλη, *gate*, being understood, cf. Prin. 30. (b) ἐπιλεγομένη: pres. pass. part. of ἐπὶ λέγω, *name, surname*.

3. (a) κατέκειτο, *was lying down*: imperf. ind. act. 3 pers. sing. of κατά-κειμαι (§ 122, 15). (b) ἀσθενούντων: contr. for ἀσθενεόντων, gen. plur. of pres. act. part. of ἀσθενέω, ὦ, *am weak, sick*. (c) τυφλῶν, etc.: adjectives without substantives expressed, cf. Prin. 30.

6. (a) κατακείμενον, *lying down*: pres. act. part. (b) γνούς: 2 aor. act. part. of γινώσκω; stem γνο-; inflected like διδούς (§ 48, 2).

7. (a) ταραχθῇ: -θῇ marks 1 aor. subj. pass. 3 pers. sing., from ταρασσω, *agitate, trouble*; stem ταραγ-, of the Iota (IV.) class, γ uniting with ι and becoming σσ (§ 82, 1, a); γ before θ being changed into χ (§ 13, 1). (b) βάλῃ: -ῃ marks subj.; βαλ-, 2 aor. stem, of Iota class (§ 82, 1, c). (c) ἐν ᾧ, *while*: ἐν with the neuter of the relative ὅς forms a periphrase for a conjunction, here in a temporal sense.

10. (a) τεθεραπευμένῳ: perf. part. pass. of θεραπεύω; for redupl. see § 75, 1. (b) ἄραι: 1 aor. inf. act. of αἴρω (§ 124, 5).

11. (a) ὅς δέ, *but this one*: the relative pron. has the force here of a demonstrative. (b) ὅλη, *whole*: acc. sing. of ὅλης, -ές (§ 46, 1). (c) περιπάτει: -ει contr. for εε; pres. imper. act. 2 pers. sing.

13. (a) ἰαθεῖς: -θείς marks 1 aor. pass. part. of ἰάομαι (§ 124, 102), inflected like λυθείς (§ 48, 3). (b) ἐξένευσεν: 1 aor. of ἐκνεύω, *withdraw*.

14. (a) ἀμάρτανε: pres. imper. act. (b) χεῖρον: neut. comp. of κακός (§ 52, 1; § 51, 3, a). (c) γένηται: 2 aor. subj. mid.

16. ἐδίωκον, ἐποίει: both imperfects.

17. ἀπεκρίνατο: 1 aor. mid. (7 times in N. T.); 1 aor. pass. ἀπεκρίθη is mainly used.

18. (a) ἐζήτουν: contr. imperf. act. (b) ἀποκτείνει: 1 aor. inf. act. (c) ἔλue, ἔλεγε: both imperfects.

19. (a) οὐ . . . οὐδέν: the compound negative (οὐδέν) strengthens the negation, but in English only one negative is used. (b) ἄν μή τι, *except what*.

20. (a) δείκνυσιν: pres. ind. act. 3 pers. sing. of δείκνυμι (§ 120). (b) δείξει: fut. ind. act. of δείκνυμι (§ 121).

23. (a) τιμῶσι: pres. subj. act. 3 pers. plur. contr. of τιμάωσι (§ 114). (b) τιμᾷ: contr. for τιμάει.

### 3. OBSERVATIONS.

1. V. 2. This is the third occurrence of ἐπί with the dat. implying *rest on* (cf. iv. 6, 27), twice of place and once of time. There have been five cases of ἐπί with the acc. (i. 32, 33 (twice), 52; iii. 36), three of which are *constructio praeagnans*, i. e. implying not only motion towards, but *resting on*.

2. V. 3. κατά in composition generally means *down*, as in κατέκειμαι, καταβαίνω.

3. V. 6. -ους marks the ending of the part. act. of stems in -ο- of the μι inflection, γνούς (2 aor. part.), διδούς (pres.), δούς (2 aor.), cf. § 119.

4. V. 8. There are three imperatives in this sentence, two with the present stem, one with 1 aor. stem.

5. V. 11. The use of the relative pronoun for the demonstrative is comparatively rare in the N. T.

6. Vv. 16, 18. The imperfect is regularly used to denote a frequently repeated past action, and also often denotes an attempted action.

7. Vv. 17, 19. The 1 aor. mid. of ἀποκρίνομαι is found only seven times in N. T., the 1 aor. pass. being generally used.

8. V. 23. τιμάωσι (pres. subj.) and τιμάουσι (pres. ind.) have the same form after contraction, τιμῶσι.

#### 4. GRAMMAR LESSON.

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| 1. § 48, 2. Inflection of διδούς. | 6. § 88, 1. Tenth Class.         |
| 2. § 48, 3. Of λυθείς.            | 7. § 114, 1. Inflection of Pres. |
| 3. § 52, 1-3. Comparison of       | Subj. Act. of Contract           |
| κακός, πολύς, πρό.                | Verbs.                           |
| 4. § 68. Correlation of Pro-      | 8. § 120. Of Pres. Ind. Act. of  |
| nouns.                            | δείκνυμι.                        |
| 5. § 82, 1, a-d. Iota Class of    | 9. § 125, 2, a. Meaning of Pre-  |
| Verbs.                            | positions in Composition.        |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Learn the correlative adverbs given under List IX.

3. Learn under the List of Verbs of the First Class in γ ( § 122), the verbs, with their compounds, numbered 1, 2, 3, 4, 9, 11, 15, 16, 17.

#### 6. PRINCIPLES OF SYNTAX.

1. (a) Μείζω τούτων ὄψη (i. 50). (b) Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; (iv. 12). (c) Καὶ μείζονα τούτων δείξει αὐτῷ ἔργον (v. 20).



2. (a) Ἰησοῦς πλείονας μαθητὰς ποιεῖ ἢ Ἰωάννης (iv. 1). (b) Καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς (iii. 19).

*Principle 32.* The comparative degree usually takes the object of comparison in the genitive, or it may be followed by the comparative particle ἢ, the things compared generally being in the same case.

### 1. Clauses with relatives :

(a) Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5). (b) Ὅς δ' ἂν πίνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ (iv. 14). (c) Ἀ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (v. 19).

### 2. Clauses with the conditional εἰ (ἐάν = εἰ ἂν) :

(a) Πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύετε ; (iii. 12). (b) Ἐὰν μὴ σημεία καὶ τέρατα ἴδῃτε (iv. 48).

### 3. Temporal clauses (ὅταν = ὅτε ἂν) :

(a) Καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω (οἶνον τίθησιν) (ii. 10). (b) Ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα (iv. 25). (c) Ἀνθρωπον οὐκ ἔχω ἵνα — ὅταν ταραχθῇ τὸ ὕδωρ — βάλῃ με εἰς τὴν κολυμβήθραν (v. 7).

*Principle 33.* All relative, conditional, and temporal clauses containing the hypothetical particle ἂν, are followed by the subjunctive.

## 7. EXERCISES.

1. Write the inflection of οὗτος, ὅ, πολὺς, ὑγιής, ἐγώ, τίς, πᾶς.

2. Decline : Ἑορτή, στοά, πλῆθος, ἔτος, τόπος, κρίσις, γνούς, ὕδωρ, ἰαθεῖς, χείρων, μείζων, ποιήσας, πατήρ, ἑαυτοῦ, οὐδεὶς, ὅς.

3. Write the inflection of ἀνέβην, εἰμί, ἔχω, κατεκείμην, ἄρον.

4. Conjugate : Ἀπεκρίθην, ταραχθῶ, βάλω, ἔρχομαι, ἔγειρε, ἐγενόμην, γέγονα, γένωμαι, ἐδίωκον, ἐποίησον, ἀπεκρινάμην, ἐργάζομαι, δύναμαι, δείκνυμι, δείξω, τιμᾶω (pres. ind.), τιμᾶω (pres. subj.).

5. Analyze : Δέδωκεν, ζωοποιεῖ, ἐγείρει, θαυμάζετε, δείκνυσιν, φιλεῖ, ποιῇ, ποιῶντα, δύναται, ἀποκτείναι, ἐζήτουν, ἐργάζεται, ἀπεκρίνατο, ἐποίει, γένηται, ἁμάρτανε, ἐξένευσεν, ἠρώτησαν.

6. Translate orally :<sup>1</sup> (a) John ii. 1-11. (b) v. 1-23.

(c) 1. Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε.<sup>2</sup> 2. καὶ ἂν τις ἀμάρτη,<sup>2</sup> παράκλητον<sup>3</sup> ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον, καὶ αὐτὸς ἰλασμός<sup>4</sup> ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. 3. καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν<sup>5</sup> αὐτόν, ἂν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.<sup>6</sup> 4. ὁ λέγων ὅτι Ἐγνώκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 5. ὃς δ' ἂν<sup>7</sup> τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται.<sup>8</sup> 6. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμέν. 7. ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει<sup>9</sup> καθὼς ἐκείνος περιεπάτησεν καὶ αὐτὸς περιπατεῖν (1 John ii. 1-6).

7. Translate: 1. He was lying down at the well. 2. The sick man saw the Saviour coming unto him. 3. The lame and the blind wish to become sound. 4. The lame (man) has not any one who may throw him into the pool. 5. O men, arise, take up your beds, and walk. 6. These men took up their beds and were walking. 7. They who were healed did not know who the man was who said to them, Behold ye have been made whole. 8. He does not work and he shall not eat. 9. Whatsoever thing this man may do, this thing I also will do. 10. I show him good works, but he will show me greater works than these.

### 8. TOPICS FOR STUDY.

1. Participles in -ούς and -είς. 2. Terminations of First decl. 3. Of Second decl. 4. Of Third decl. 5. Inflection of πᾶς, πολὺς.

<sup>1</sup> We lay the greatest stress on intelligent reading at sight. We especially urge the student not to use the English Version in reading the Epistles of John, selections from which are given for sight reading. The vocabulary of the Epistles of John is included in the vocabulary at the end of the Gospel.

<sup>2</sup> 2 aor. subj. with simple stem.

<sup>3</sup> Comforter, helper.

<sup>4</sup> Propitiation.

<sup>5</sup> Perf., stem γινω.

<sup>6</sup> Pres. subj.

<sup>7</sup> We have three illustrations of *Prin.* 33 in this section.

<sup>8</sup> Perf. pass.

<sup>9</sup> ὀφείλω, I owe.

6. Iota class of verbs. 7. Two classes in *μι*. 8. Inflection of pres. ind. act. of ἵστημι, τίθημι, δίδωμι, δείκνυμι. 9. Usage of μετά. 10. Of εἰς. 11. ἐπί with the dat. 12. ἐπί with the acc. 13. Constructio praegnans. 14. κατά in composition. 15. Meaning of imperfect. 16. Usage of comparative. 17. Of ἄν with relative clauses. 18. With conditional and temporal clauses. 19. Principles 1-10.

## LESSON XXXIII.

## 1. TEXT.

JOHN v. 24-47.

## 2. NOTES.

24. μετα-βέβηκεν : stem -βαῖ-, pres. stem -βαιν-; perf. ind. act.; μετά in comp. implying change, transfer. 28. μὴ θαυμάζετε : cf. Prin. 22.

29. πράξαντες : simple stem πραγ-, 1 aor. stem πραξ- (γσ = ξ), pres. stem πρασσ- (§ 82, 1, α. Cf. § 124, 168).

33. ἀπε-στάλ-κατε : perf. stem σταλ-, cf. ἀπε-σταλ-μένος; simple stem -στελ-, as seen in fut. (§ 124, 179); 1 aor. stem -στειλ-, cf. ἀπέστειλεν in v. 38; pres. stem στελλ- (§ 82, 1, c). 34. σω-θήτε : 1 aor. subj. pass. (XXVI. n. 17, b) (§ 124, 183).

35. (a) καιόμενος : pres. part. pass.; we have three stems in N. T. of this verb, simple καν- (§ 82, 1, e), 2 pass. κα- (§ 96), and pres. και- (§ 124, 109). (b) ἡβελήσατε : cf. XVIII. n. 5. (c) ἀγαλλιαθῆναι : 1 aor. inf. pass.; some mss. read -σθῆναι (§ 95, 2; § 13, 10). (d) πρὸς : with acc., denoting time, *during, for*.

36. αὐτὰ τὰ ἔργα, *the very works*. 37. οὔτε . . . οὔτε, *neither . . . nor* : negative disjunctives (§ 131).

39. (a) ἐραυνάτε : contr. for ἐραυνάετε, 2 pers. plur. pres. ind. or pres. imper. (§ 114) of ἐραυνάω, *I search*. (b) δοκέτε : contr. for δοκέετε (§ 114); simple stem δοκ-, VII. class (§ 85, 1; § 124, 56).

42. *ἔγνωκα* : perf. ind. act.; stem *γνω-*, pres. stem *γινωσκ-* (§ 84, 1, *b*; § 124, 45). 43. (*a*) *ἐλήλυθα* : perf. ind. of *ἔρχομαι* (§ 124, 78). (*b*) *λήμψεσθε* : fut. ind. mid. of *λαμβάνω* : simple stem *λαβ-*, pres. stem *λαμβάν-* (§ 124, 125). 44. *δύνασθε* : deponent verb, pres. ind. mid. 2 pers. plur. of *δύναμαι* (§ 122, 11). 45. *ἤλπικατε*, *ye have hoped* : perf. ind. act. of *ἐλπίζω* (§ 124, 75). 46. (*a*) *ἐπιστεύετε* : imperf. ind. act., occurring twice; in the sentence, "*for if ye were believing Moses, ye would believe me*," we have a supposition contrary to fact; note that in the condition we have *εἰ* with past tense of ind., and in the conclusion a past tense of ind. with *ἄν*. (*b*) *ἔγραψεν* : 1 aor. ind. act. of *γράφω*, *I write*; *γραφσ-* = *γραφψ-* (§ 13, 4).

### 3. OBSERVATIONS.

1. V. 24. There have been thus far 39 examples of *ἐκ* (*ἐξ*), always governing the genitive, with the general meaning *out of* (of place), *from*, *of* (of origin), literally *from* a position *in* something.

2. V. 28. Two cases of the use of *μή* with the imperative (cf. v. 45, and Prin. 22).

3. V. 34. Four cases of *παρά* with the gen. in this lesson (nine cases in all so far, i. 6, 14, 41; iv. 9, 52), always used with persons, with the general meaning *from*, *i. e.* "beside and proceeding from." With the dative (i. 40; iv. 40), *παρά* means *with*, *near*, *i. e.* "beside and at," used of persons only.

4. V. 43. A conditional clause (containing a supposition) is introduced by *if* (either *εἰ*, v. 46, or *ἐάν* = *εἰ ἄν*, vv. 31, 43).

5. The conditional clause is called the *protasis* (= condition), the principal clause *apodosis* (= conclusion).

## 4. GRAMMAR LESSON.

- |   |  |
|---|--|
| 1. § 82, 1, <i>e</i> . Iota Class of Verbs in -av.      | 5. § 125, 3. Improper Prepositions.      |
| 2. § 85, 1. Seventh or E Class.                         | 6. § 128, 1-3. Pronominal Adverbs.       |
| 3. § 114. Inflection of Pres. Imper. of Contract Verbs. | 7. § 131, 1-3. Subordinate Conjunctions. |
| 4. § 114. Of Pres. Part.                                |  |

## 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Learn the conjunctions given under List X.
3. Learn, under the List of Irregular Verbs (§ 124), the verbs, with their compounds, numbered 1, 2, 5, 7, 8, 10, 11, 12, 14, 16, 21, 23, 25, 28, 29.

## 6. PRINCIPLES OF SYNTAX.

1. *Particular pure supposition:*

1. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε (iii. 12 a).

2. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε; (v. 47).

(Note in *protasis* *εἰ* with ind., in *apodosis* the ind.)

2. *General pure supposition:*

1. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής (v. 31).

(Note in *protasis* *ἐάν* with subj., in *apodosis*, the pres. ind.)

3. *Supposition contrary to fact:*

1. Εἰ ᾗδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ᾗτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν (iv. 10).

2. Εἰ γὰρ ἐπιστεύετε Μωυσεί, ἐπιστεύετε ἂν ἐμοί (v. 46).

(Note in *protasis* *εἰ* with past ind., in *apodosis* past ind. with ἂν).

4. *Future supposition with subjective possibility :*

1. Πὼς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύετε ; (iii. 12 b).
2. Ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε (v. 43).

(Note in *protasis* ἂν with subj., in *apodosis* fut. ind.)

*Principle 34.* So far, we have had four forms of conditional sentences, (1) Particular pure supposition ; (2) General pure supposition ; (3) Supposition contrary to fact ; (4) Future supposition with subjective possibility.

## 7. EXERCISES.

1. Write the inflection of σύ, αὐτός, ζωή, ἑμαυτοῦ, ἄλλος, εἶδος.
2. Decline : Ὠρα, ἀλήθεια, φωνή, υἱός, λύχνος, ἔργον, ἀνάστασις, πέμψας, δίκαιος, ἀληθής, φῶς, φαίνων, καίόμενος, ἐκείνος, εἶδος.
3. Write the inflection of ἔρχομαι, δύναιμι, ἐώρακα, ἐλήλυθα.
4. Conjugate : Εἰμί, ἀκούσω, ἔχω, ἔδωκα, θαύμαζε, ζητέω, -ῶ, οἶδα, ἀπέσταλκα, σωθῶ, ἀκήκοα, ἐραύναε, -σ, δοκέω, -ῶ, ἐπίστευον.
5. Analyze : πέμψαντι, μεταβέβηκεν, ζήσουσιν, ἔδωκεν, ἐκπορεύονται, πράξαντες, ποιεῖν, ἀπεστάλκατε, μεμαρτίρηκε, σωθῆτε, ἠθελήσατε, ἀκηκόατε, ἐωράκατε, μένοντα, ἀπέστειλεν, ἐραυνάτε, μαρτυροῦσαι, ἐλθεῖν, ἔχρητε, ἔγνωκα, ἐλήλυθα, λήμψεσθε, δύνασθε, δοκεῖτε, ἠλπίκατε, πιστεύετε, πιστεύετε.

6. Translate orally : (a) John ii. 12-25. (b) v. 24-47.

(c) 1. Ἀγαπητοί, οὐκ ἐντολὴν καινὴν<sup>1</sup> γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν<sup>2</sup> ἣν εἶχετε ἀπ' ἀρχῆς. 2. ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. 3. πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 4. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. 5. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. 6. ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν<sup>3</sup> τοὺς ὀφθαλμοὺς αὐτοῦ (1 John ii. 7-11).

<sup>1</sup> New.

<sup>2</sup> Old.

<sup>3</sup> Cf. τυφλός, blind.



7. Translate: 1. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 2. Εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. 3. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ. 4. Εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; 5. Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. 6. Ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν. 7. Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε.

8. Translate: 1. He who heareth the voice of the Son of God and who believeth on his name has eternal life. 2. He who is in the grave will hear his voice. 3. He is not able to do anything of himself. 4. His judgment is not just, because he seeks his own will. 5. The works which I do, another is not able to do. 6. He searches the Scriptures, because in them he thinks to find the truth. 7. He has come in his own name, and no one will receive him.

### 8. TOPICS FOR STUDY.

1. Contraction of vowels. 2. Elision of consonants. 3. Inflection of εἶδος. 4. Of μείζων. 5. Of ἱμαντοῦ, σεαυτοῦ, ἑαυτοῦ. 6. Of ἐμός, ὅς, ἄλλος. 7. Ten classes of verbs. 8. Synopsis of present. 9. Of imperfect. 10. Of future. 11. Of 1 aorist. 12. Of perfect. 13. Of pluperfect. 14. Synopsis of τιμάω in all tenses and voices. 15. Principal parts of πιστεύω, μαρτυρέω. 16. Conditional sentences. 17. Principles 11-20.

## LESSON XXXIV.

## 1. TEXT.

JOHN vi. 1-40.<sup>1</sup>

## 2. NOTES.

2. ἡκολούθει, ἐθεώρουν, ἐποίει: three imperfects. 3. ἐκάθητο: imperf. 3 pers. sing. of κάθημαι, *sit down* (§ 122 17).
5. (a) ἐπάρας: cf. ἐπάρατε (XXIX., iv. 35). (b) ἀγοράσωμεν: 1 aor. subj. act. of ἀγοράζω, *buy*, known as the subj. of deliberation. (c) φάγωσιν: 2 aor. subj. of ἐσθίω (§ 124, 80), after ἵνα (Prin. 27). 6. ἔμελλεν: cf. XXX., iv. 47; also § 124. 137.
7. (a) δηναρίων: gen. of price. (b) ἀρκοῦσιν: contr. for ἀρκέουσιν (§ 124, 20). (c) βραχύ, *a little*: of quantity, used adverbially, neut. acc. of βραχύς, -εῖα, -ύ (§ 47, 1). 9. παιδάριον, ὀψάρια, the neut. ending -άριον is used to form diminutives (§ 134, b, 4). 10. (a) ἀναπνεσεῖν: 2 aor. inf. act. of ἀναπίπτω (§ 124, 159). (b) ἀνέπεσαν: 1 aor. ind. act.; stem πεσ-, pres. stem πιπτ- (§ 124, 159). (c) τὸν ἀριθμὸν: acc. of specification. 11. ἤθελον: imperf. ind. act. 3 pers. plur. of θέλω (§ 124, 96). 12. ἐν-επλήσθησαν: 1 aor. ind. pass.; simple stem πλα-, pres. stem with reduplication, πιπλη-, of ἐμ-πίπλημι, ἐν-becoming ἐμ- before π (§ 122, 6). 12. (a) συν-αγάγετε: 2 aor. imper. 2 pers. plur. (§ 124, 2). (b) περισσεύσαντα: acc. plur. neut. 1 aor. part. act. (c) ἀπόλγεται: 2 aor. subj. mid. 3 pers. sing. of ἀπόλλυμι (§ 123, 13). 13. βεβρωκόσιν. dat. plur. perf. part. act. of βιβρώσκω (§ 124, 34). 15. ἀνχωρήσεν, *he withdrew*: 1 aor. ind. act. of ἀναχωρέω, -ῶ.
16. (a) ὀψία, *evening*: used as a noun, = ὀψία ὥρα. (b) κατέβησαν: 2 aor. ind. act. with μι inflection. 17. (a) ἐμβάντες:

<sup>1</sup> Read at sight John vi. 28-40.

- 2 aor. part. act. (b) ἐγγόνει: pluperf. 3 pers. sing., with augment, of γίνομαι (§ 124, 44). (c) ἐληλύθει: pluperf. 3 pers. sing. of ἔρχομαι (§ 124, 78). 18. (a) ἦ τε: a proclitic takes the acute accent when followed by an enclitic (§ 19, 2; § 20, 2, c). (b) ἀνέμου . . . πνέοντος: gen. absolute (causal). (c) διεγείρετο: imperf. pass. 3 pers. sing.; note διε- (so Tr WH) instead of διη- (cf. § 124, 60). 19. (a) ἐλλακότες: perf. part. nom. plur. of ἐλαύνω (§ 124, 72). (b) σταδίου: acc. of space; nom. sing. στάδιον, -ον, τό, plur. τὰ στάδια, *here* according to T, and οἱ στάδιοι, so *here* Tr WH, cf. § 37, 1. (c) ἐφοβήθησαν: 1 aor. ind. pass. of φοβέω, -ῶ. 21. ὑπῆγον: imperf. ind. act. 3 pers. plur. of ὑπάγω. 22. ἐστηκώς: perf. part. act. of ἵστημι (§ 121). 23. εὐχαριστήσαντος τοῦ κυρίου: gen. absolute (temporal). 25. εὐρόντες: 2 aor. part. of εὐρίσκω (§ 124, 85). 26. ἐχορτάσθητε: 1 aor. ind. pass. 2 pers. plur. of χορτάζω. 27. (a) μή shows that the preceding verb is imperative (Prin. 22); if it were ind., οὐ would be used. (b) ἀπολλυμένην: pres. part. mid. of ἀπόλλυμι (§ 123, 13; § 119). (c) τοῦτον *this* one: acc. sing. masc. (d) ἐσφράγισεν: 1 aor. ind. act. of σφραγίζω. (e) ὁ θεός: in apposition with ὁ πατήρ, and therefore in the same case. 28. ποιῶμεν: subj. of deliberation. 37. ἤξει: fut. ind. act. of ἤκω (§ 124, 93). 39. (a) ἀπολέσω: fut. of ἀπόλλυμι. (b) ἀνα-στήσω: fut. of ἀνίστημι.

### 3. OBSERVATIONS.

1. Vv. 5, 28. In simple sentences, the subjunctive is used in questions expressive of deliberation.

2. With μέλλω (cf. iv. 47; vi. 6) and θέλω (cf. i. 43; v. 35; vi. 11, 21) two kinds of syllabic augment are used.

3. Many nouns are formed by adding certain elements called suffixes to the root.

4. -άριον is a neuter ending, and is used to form diminutives παιδάριον, ὀψάριον, πλοιάριον. ~

5. V. 19. A few nouns in -ος are used sometimes as masculine, sometimes as neuter, as the plural of στάδιον, cf. § 37, 1.

6. οὐ followed by μή regularly refers to the future, and is used in emphatic negation.

7. οὐ μή is mainly used with the subjunctive (iv. 48; vi. 35, 37), often with the fut. ind. (iv. 14; vi. 35), with which it alternates without the slightest difference in meaning (vi. 35).

#### 4. GRAMMAR LESSON.

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|--|--|
| 1. § 19, 2; § 20, 2, c. Accent of Proclitic before Enclitic. | 6. § 74, 4. Double Augment.                |
| 2. § 37, 1. σταδίους and στάδια.                             | 7. § 121. Synopsis of Ind. Act. of ἴστημι. |
| 3. § 49, 1. Inflection of μέγας.                             | 8. § 132. Formation of Words.              |
| 4. § 63, 5. Of τοσούτος.                                     | 9. § 133. Primitives and Denominatives.    |
| 5. § 64, 2. Of ὅσος.   |  |

#### 5. VOCABULARY.

1. Arrange in alphabetical order all the new words in this lesson and commit.

2. Under List II., of verbs occurring 10-50 times, learn 96-149.

3. Under List of Irregular Verbs (§ 124), learn the verbs, with their compounds, numbered 38, 44, 45, 46, 47, 50, 54, 60, 64, 68, 72, 73.

#### 6. PRINCIPLES OF SYNTAX.

1. Αὐτὸς γὰρ ἦδει τί ἔμελλεν ποιεῖν (vi. 6).
2. Ποίησατε τοὺς ἀνθρώπους ἀναπνεσεῖν (vi. 10).
3. Μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν (vi. 15).
4. Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον (vi. 21).
5. Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν (vi. 31).

*Principle 35.* The infinitive regularly stands as the object of verbs denoting purpose, intention, or result.

*Principle 36.* The infinitive governs the same case as the other parts of the verb.

1. Τεσσαράκοντα καὶ ἐξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος (ii. 20).
2. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανά (ii. 1).
3. Ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ (vi. 39 ; cf. vi. 40).

*Principle 37.* The precise time at which something is, or is done, is denoted by the dative.

## 7. EXERCISES.

1. Write the inflection of πολὺς, βασιλεὺς, θάλασσα, οὐρανός.
2. Decline: Γῆ, ἡμέρα, ἄρτος, παιδάριον, ὄχλος, ὄρος, κλάσμα, βρώσις, ἐπάρας, εἷς, τίς, ὅσος, γνούς, ἐλληλακώς, ἄλλος.
3. Write the inflection of ἐκαθήμην, ἐθεώρουν, ἀπόλωμαι, δίδωμι.
4. Conjugate: Φάγω, ἀρκέω, -ῶ, ποιήσον, ἐγέμισα, κατέβην, ἐγεγόνειν, γέγονα, ἐργάζου, ἐργάζομαι, δός, πεινάσω, διψήσω, καταβέβηκα.
5. Analyze: Ἀπῆλθεν, ἠκολούθει, ἐποίει, ἐκάθητο, θεασάμενος, ἔρχεται, ἀγοράσωμεν, φάγωσιν, ἥδει, ποιεῖν, λάβη, ἀναπνεύειν, ἀνέπνευσαν, διέδωκεν, ἀνακειμένοις, ἤθελον, ἐνεπλήσθησαν, συναγάγετε, ἀπόληται, γνούς, ἐμβάντες, ἤρχοντο, ἐλληλύθει, διεγείρετο, ἐλληλακότες, φοβεῖσθε, ὑπῆγον, εὐρόντες, μένουσαν, ἀπολέσω, ἀναστήσω, ἔχη.
6. Translate orally: (a) John iii. 1-21. (b) vi. 1-21.

(c) 1. Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται<sup>1</sup> ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 2. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 3. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε<sup>2</sup> τὸν πονηρὸν. 4. Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. 5. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. 6. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρὸν (1 John ii. 12-14).

7. Translate: 1. On the third day Jesus went up into the mountain. 2. He knows what he intends to do. 3. This little

<sup>1</sup> Perf. pass. 3 pers. plur., irreg., as if the perf. act. of ἀφίημι were ἀφέωκα, (cf. § 122, 2). νικάω. -ῶ, conquer.

boy had five barley loaves, but he gave them to that sick man. 4. Do thou make him to sit down. 5. He distributed the bread to those sitting down. 6. The fragments which remained filled six baskets. 7. They embarked in the boat and went beyond the sea into the city. 8. He wishes to take them into the boat, but they are afraid. 9. Work thou for the meat which abideth unto eternal life. 10. What must I do that I may work the works of God? 11. The father will give bread to his sons.

### 8. TOPICS FOR STUDY.

1. Proclitics before enclitics. 2. Terminations of First decl. 3. Inflection of γῆ. 4. Of ὄρος, βασιλεύς. 5. Of βραχύς, διδούς, μέγας. 6. General view of tenses. 7. ἔμελλον, ἤμελλον. 8. The use of the subjunctive. 9. οὐ μή. 10. -άριον. 11. Principles 21-25.

## LESSON XXXV.

### 1. TEXT.

JOHN vi. 41-71.

### 2. NOTES.<sup>1</sup>

41. ἐγόγγυζον, *they murmured*: imperf. act. 3 pers. plur.

42. οὐχί: = οὐ, *not*, but stronger; in a question, *nonne?* asking what no one denies to be true.

44. ἐλκίσῃ: 1 aor. subj. act. of ἔλκω, *draw* (§ 124, 74).

45. (a) διδακτοί, *taught*: a pred. adj. (b) μαθών: 2 aor. part. act. of μαθάνω, *learn* (§ 124, 134).

49. ἀπέθανον: 2 aor. ind. act. 3 pers. plur. of ἀποθνήσκω, *die* (§ 124, 100).

50. ἀποθάνῃ: 2 aor. subj.

<sup>1</sup> Every lesson should always be read at sight in the class, before being assigned.



51. ζῶν: contr. for ζάων, pres. part. act. of ζάω, *live*.

52. (a) ἐμάχοντο: imperf. mid. 3 pers. plur. of μάχομαι, *fight, quarrel*. (b) δοῦναι: 2 aor. inf. act. of δίδωμι.

53. (a) φάγητε: 2 aor. subj. act. of ἐσθίω, *eat*. (b) πίητε: 2 aor. subj. act. of πίνω (§ 124, 157).

54. τρώγων: pres. part. act. of τρώγω, *eat*.

57. διὰ τὸν πατέρα: with the acc. διά denotes the ground of an action, *because of*.

61. εἰδώς: 2 perf. part. of οἶδα.

62. (a) θεωρῇτε: pres. subj. act. (b) πρό-τερον: neut. of compar. of πρό (§ 52, 2), used adverbially, *before*; with the art. = *the first time*.

63. ὠφελῇ: -εῖ contr. for -έει, pres. ind. of ὠφελέω, *profit*.

64. (a) Ἦιδει: = ἦδει, cf. § 3, 2. (b) τίνες: interrog. pron., not τινές, indef. pron. (c) παραδώσων: fut. part. act. of παρα-δίδωμι.

65. (a) διά: with acc., *on account of*. (b) εἶρηκα, *I have said*: irreg. perf. (of obsolete ῥέω) in use as the perfect of ἔιπον (§ 124, 68). (c) ἡ δεδομένον, *it may be given him*: perf. subj. pass. of δίδωμι.

66. (a) ἐκ τούτου, *upon this*: not simply temporal, *from this time*, nor simply causal, *on this account*. (b) εἰς τὰ ὀπίσω, *unto the things that are behind*: = *back*.

67. μή: an interrog. particle expecting the answer *no* (cf. Prin. 26).

68. ἀπελευσόμεθα: fut. ind. 1 pers. plur. of ἀπέρχομαι (§ 124, 78).

70. ἐξελεξάμην: 1 aor. ind. mid. of ἐκ-λέγω, *pick out, choose*.

71. (a) Σίμωνος: gen. sing. (b) παραδιδόναι, *to betray*: pres. inf. of παραδίδωμι (§ 119).

### 3. OBSERVATIONS.

1. There are two negative particles, οὐ and μή.

2. οὐ is used when something is denied in plain terms, as a matter of fact; μή, where something is denied as mere matter of thought.

3. The same difference appears in their compounds, οὔτε, οὐδέις, μηδέ, μηδέις.

4. In this lesson we have seven examples of Principle 35. Verify.

5. Words denoting kindred are often omitted before a possessive genitive: τὸν Ἰούδαν Σίμωνος, *the Judas (son) of Simon* (v. 71).

#### 4. GRAMMAR LESSON.

- |  |                                      |
|--|--------------------------------------|
| 1. § 22. Transference of Greek Words into English. | 5. § 52, 1-4. Irregular Comparison.  |
| 2. § 23, 1-4. Definition of Etymology.             | 6. § 53, 1. Numerals.                |
| 3. § 24, 1, 2. Number and Gender.                  | 7. § 59, 1-3. Reflexive Pronouns.    |
| 4. § 51, 1-3. Comparison of Adjectives.            | 8. § 67, 1-3. Distributive Pronouns. |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II., of verbs, learn 150-199.

3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 74, 77-80, 85, 89-93, 95, 96, 100, 102.

#### 6. PRINCIPLES OF SYNTAX.

1. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων (vi. 4).

2. Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου (vi. 8).

3. Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός (vi. 27).

4. Οὐχὶ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ (vi. 42).

*Principle 38.* A noun explaining or describing another noun is put by apposition in the same case.

1. Ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ (v. 22).

2. Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν (iv. 13).

3. Πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ (vi. 45).

*Principle 39.* The adjective πᾶς, *all, every*, generally takes the predicate position.

## 7. EXERCISES.

1. Write the inflection of ζωή, υἱός, πατήρ, σύρξ, αὐτός, εἷς.
2. Decline : Μαθητής, μήτηρ, ἄρτος, αἷμα, πίσυς, ὅς, οὐδείς, πᾶς, μαθών, οὗτος, ἀληθής, τὶς, σύ, οὗτος.
3. Write the inflection of εἰμί, δύναμαι, ἔσομαι, ζῶ, ἥδην.
4. Conjugate : Οἶδα, ἀναστήσω, φάγω, ἐμαχόμεν, πῶ, δεδομένον ὦ, περιεπάτου, ἀπελεύσομαι, ἐξελεξάμην, ἔμελλον.
5. Analyze : Παραδιδόναι, ἐγνώκαμεν, τρώγων, ἀπέστειλεν, ζήσει, εἰδώς, θεωρήτε, ὠφελεί, λελάληκα, παραδώσων, εἰρηκα, καταβέβηκα, γογγύζετε, ἐλθεῖν, ἐλκύση, ἔστιν γεγραμμένον, ἀπέθανον, καταβάς, δώσω, δοῦναι, πῖντε.

6. Translate orally : (a) iii. 22-36. (b) vi. 22-40.

(c) 1. Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. 2. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 3. Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βιοῦ, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. 4. Καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα (1 John ii. 15-17).

7. Translate : 1. No one is able to come into the city. 2. He will come at the last day. 3. Has any one ever seen the Father ? 4. They ate manna in the wilderness, and died there. 5. I will give to him eternal life. 6. How is this man able to give to us eternal life ? 7. He was teaching in the city, but no one was believing his testimony. 8. He answered and said to them, Come and follow me, and I will give you the bread of life which cometh down from heaven, and you shall live forever.

## 8. TOPICS FOR STUDY.

1. Euphony of consonants. 2. Terminations of Second decl.
3. Three classes of adjectives. 4. Comparison of adjectives.
5. Reciprocal pronouns. 6. Correlation of pronouns. 7. The tense-systems. 8. The present stem. 9. Future. 10. 1 Aorist.
11. 2 aorist. 12. 1 Perfect. 13. Perfect middle. 14. 1 passive.
15. Mood suffixes. 16. Principles 26-30.

## LESSON XXXVI.

## 1. TEXT.

JOHN vii. 1-36.

## 2. NOTES.

3. μετάβηθι: 2 aor. imper. 2 pers. sing. of μεταβαίνω (§ 124, 12). 5. ἐπίστευον: imperf. 3 pers. plur. 6. πάρεστιν: from πάρεμι. 7. αὐτοῦ: i. e. τοῦ κόσμου. 8. ἀνάβητε: cf. μετάβηθι, 2 aor. imper. act. of form in μι (§ 120).

11. ἐζήτουν: imperf. act. 3 pers. plur. 12. (a) οἱ μὲν . . . ἄλλοι δέ, *some indeed . . . but others*. (b) πλανᾷ: contr. for πλαναίει. 13. ἐλάλει: contr. for ἐλάλεε. 14. μεσοῦσης: pres. part. fem. gen. sing., of μεσῶω, -ῶ, *be midway*; gen. absolute (temporal), (cf. NN. on vi. 18, 23). 15. μεμαθηκώς: perf. part. act. of μαθάνω (§ 124, 134). 17. (a) γνώσεται: fut. 3 pers. sing. of γινώσκω (§ 124, 45). (b) πότερον . . . ἢ, *whether . . . or*. 19. οὐ in an interrog. sentence expects the answer *yes*. 21. πάντες θαυμάζετε, *ye all marvel*. 23. (a) λυ-θῇ: 1 aor. subj. pass. (b) χολᾶτε: contr. for χολάετε. (c) ὅλον ἄνθρωπον ὑγιῇ, *a whole man sound*; ὑγιῇ is acc. sing. masc. (§ 46, 1).

24. μὴ κρίνετε: the neg. μὴ shows that the verb is imper. (Prin. 22). 25. οὐχ in an interrog. sentence expects the answer *yes*. 26. (a) μὴ ποτε in a direct question, though expecting a neg. answer, expresses doubt, *did they perchance indeed know?* (b) ἔγνωσαν: 2 aor. ind. act. 3 pers. plur. of γινώσκω. 27. ἔρχεται: pres. subj. mid. 3 pers. sing.

28. (a) ἔκραξεν: 1 aor. ind. act. 3 pers. sing. (b) καὶ ἐμέ: for καὶ ἐμέ (§ 9, 1). (c) ἐλήλυθα: perf. ind. 1 pers. sing. of ἔρχομαι (§ 124, 78). 29. καὶ ἐκεῖνος: for καὶ ἐκεῖνος (§ 9, 1).

30. (a) *πιάσαι*: 1 aor. inf. act. of *πιάζω*, *take, apprehend*.  
 (b) *ἐπέβαλεν*: 2 aor. ind. act. of *ἐπιβάλλω* (§ 124, 28). (c) *ἐλγ-  
 λύθει*: pluperf. ind. act. of *ἐρχομαι* (§ 124, 78). 31. (a) *μή*  
 in a direct question expects a negative answer (Prin. 26).  
 (b) *πλείονα . . . ὧν*, *more than those which* (Prin. 32).

32. *ἤκουσαν*: this verb is always joined with the gen. of the object if one hears the person or thing with his own ears.

34. *ζητήσετε . . . εὐρήσετε*: both in fut. ind. act.

### 3. OBSERVATIONS.

1. *δέ* (postpositive) is adversative, but is less emphatic than *ἀλλά* (10 cases of *δέ*, 7 of *ἀλλά* in this lesson; verify).

2. *ἀλλά* (emphatic as contrasted with *δέ*) is used to denote contrast, interruption, or abrupt transition.

3. The full form of antithesis with *μέν* and *δέ* often occurs in the New Testament (vii. 12).

4. Participles are either attributive or predicate.

5. When a predicate participle adds a circumstance connected with the action of the principal verb, it is called circumstantial.

6. The circumstantial participle may be joined to a genitive noun not immediately dependent on any other word in the sentence, and the two are then said to be in the genitive absolute.

7. The genitive absolute is used to denote the relations of cause, time, manner, or circumstance.

8. *οὐ* (*οὐχ*) in direct sentence questions expects an affirmative answer; *μή*, a negative one.

### 4. GRAMMAR LESSON.

- |   |  |
|---|--|
| 1. § 13, 1-13. Euphony of Consonants.     | 5. § 131, 5. The Interrogative Particles.  |
| 2. § 40, 1-6. Paradigms of Third Decl.    | 6. § 131, 6. The Interjections.            |
| 3. § 115, 1. Synopsis of <i>περίθεω</i> . | 7. § 134, α. Formation of Primitive Nouns. |
| 4. § 131, 4. The Intensive Particles.     |  |

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 200-249.

3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 107, 117, 120, 121, 124, 125, 128, 129, 132, 134, 136-139, 144-147, 151, 153-155, 157.

## 6. PRINCIPLES OF SYNTAX.

1. Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο (vi. 18). (Causal.)

2. Ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου (vi. 23). (Temporal.)

3. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν (vii. 14). (Temporal.)

*Principle 40.* A noun and a participle not immediately dependent on any other word in the sentence may stand by themselves in the genitive, and the two are said to be in the genitive absolute.

1. Αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται (iii. 29).

2. Καὶ ἡ κρίσις ἣ ἐμὴ δικαία ἐστίν (v. 30).

3. Οὐ ζητῶ τὸ θέλημα τὸ ἐμόν (v. 30 ; vi. 38).

4. Ὁ καιρὸς ὃ ἐμὸς οὕπω πάρεστιν, ὃ δὲ καιρὸς ὃ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος (vii. 6).

5. Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν (iv. 42).

*Principle 41.* The possessive pronoun agreeing attributively with a noun, invariably takes the article.

## 7. EXERCISES.

1. Write the inflection of μαθητής, κόσμος, ἱερόν, ἄλλος, τις, ὁ.

2. Decline : Διδαχή, δόξα, χρόνος, ὄψις, χεῖρ, θέλημα, ἴδιος, οὐδεὶς.

3. Write the inflection of ἐξήτουν, εἰπών, γινώσκω, δύναμαι, εἶπον.



4. Conjugate: Ὑπαγε, φανέρωσον, ἀνέβη, οἶδα, ἐλγίλνθα, πέμψας, ἀπέστειλα, ἐληλύθει, εὐρήσω, εἰμί, ἔλθω.

5. Analyze: περιεπάτει, ἤθελεν, μετάβηθι, θεωρήσουσιν, ἀνάβητε, πεπλήρωται, πέμψαντος, γνώσεται, ἔδωκεν, λυθῇ, κρίνεται, ἔγνωσαν, ἔρχεται, πιάσαι, ἐπέβαλεν, ἔλθῃ, πιάσωσιν, εὐρήσομεν, δύνασθε.

6. Translate orally: (a) iv. 1-26. (b) vi. 41-71.

(c) 1. Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε, ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. 2. Ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 3. Ἐξ ἡμῶν ἐξηλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. 4. Εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενέκεισαν ἂν μεθ' ἡμῶν. 5. Ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 6. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 7. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν (1 John ii. 18-21).

7. Translate: 1. This man was not willing to walk there, because the crowd was seeking to take him. 2. Come down and go into the city, that thy brothers may behold thee. 3. My brother did not believe his testimony. 4. The world will hate me because I love the truth. 5. His works are evil because he does not believe the truth. 6. He intends to go up to the feast. 7. Where is this man? I saw him, but now I see him no longer. 8. He who does the truth, will know concerning the testimony, whether it is of God or of man. 9. Who seeks to kill thee? Be not afraid, he is not able to find you. 10. No one laid his hand upon my brother.

### 8. TOPICS FOR STUDY.

1. General rules of accent. 2. Terminations of the Third decl. 3. Comparison of adjectives. 4. Possessive pronouns. 5. Moods. 6. General view of the tenses. 7. The tense-systems. 8. Principal parts of λύω, λείπω, πιστεύω. 9. Synopsis of λύω in present tense. 10. In imperfect. 11. In future. 12. In 1 aorist. 13. In perfect. 14. In pluperfect. 15. Synopsis of λείπω in 2 aorist. 16. The intensive particles. 17. The interrogative particles. 18. Principles 31-35.

## LESSON XXXVII.

## 1. TEXT.

JOHN vii. 37-viii. 11.

## 2. NOTES.

37. (a) *ιστῆκει* (*εἰστῆκει*): pluperf. with force of imperf., from *ἴστημι* (§ 121). (b) *διψᾷ*: contr. for *διψάη*, pres. subj.

38. *ρεύσουσιν*: fut. ind. act. of *ρέω*, *flow* (§ 124, 172).

40. *ἐκ τοῦ ὄχλου*: this is the partitive genitive (the whole from which a part is taken), *τινές*, *some*, being omitted, the gen. taking the place of the subject.

41. *μή* shows that a neg. answer is expected.

42. *οὐχ* shows that an affirmative answer is expected.

45. *ἡγάγετε*: 2 aor. ind. act. of *ἄγω* (§ 124, 2).

47. *πεπλάνησθε*: perf. ind. pass. 2 pers. plur. of *πλανάω*, -*ῶ*, *lead astray*.

51. (a) *ἀκούσῃ*: 1 aor. subj. (b) *γινῶ*: 2 aor. subj. of *γινώσκω*.

52. *ἐγείρεται*, *he arises*: pres. ind. mid. 3 pers. sing.

viii. 2. (a) *ὄρθρον*, *at daybreak*: an example of a gen. phrase in a partitive sense, used to denote a general statement of time. (b) *ἤρχετο*: imperf. 3 pers. sing. of *ἔρχομαι*. (c) *καθίσας*: 1 aor. part. act. of *καθίζω* (§ 124, 108).

3. (a) *ἐπί*: with the dat. (b) *κατειλημμένην*: perf. part. pass. of *κατα-λαμβάνω* (§ 124, 125).

4. (a) *ἐπ' αὐτοφώρῳ*, *in the very act*. (b) *μοιχευομένη*, pres. part. pass.

5. *ἐνετείλατο*: 1 aor. ind. mid. 3 pers. sing. of *ἐν-τέλλω* (§ 124, 76).

6. (a) *αὐτοῦ*: gen. of person after *κατηγορέω*, *to accuse*. (b) *κύψας*: 1 aor. part. act. of *κύπτω*, *stoop down*.

7. (a) *ἐπέμενον*: imperf. of *ἐπι-μένω*. (b) *βαλέτω*: 2 aor. imper. act. 3 pers. sing. of *βάλλω* (§ 124, 28).

9. (a) *εἰς καθ' εἰς*, *one by one*: an adv. phrase, with a distributive force (§ 56, 1); observe the nom. after *κατά*, which is either used adverbially, or else *εἰς* is indeclin-

able. (b) ἀρξάμενοι: 1 aor. part. mid. of ἄρχω. (c) κατελείφθη: 1 aor. ind. pass. of κατα-λείπω (§ 124, 129). 10. κατέκρινεν: 1 aor. ind. act.

### 3. OBSERVATIONS.

1. The whole from which a part is taken is expressed by the partitive genitive.

2. This genitive commonly depends upon (1) partitive adjectives, (2) the indefinite and interrogative pronouns, and (3) numerals.

3. When the indefinite pronoun is omitted, this genitive may take the place of the subject of the verb (vii. 40).

4. When the subject is a collective noun, the predicate adjective is sometimes plural, as in vii. 49.

### 4. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 25, 1-3. Cases.   | 5. § 134. Formation of Denom-<br>inative Nouns. |
| 2. § 56, 1. Distributives.   |   |
| 3. § 114. Inflection of Pres. Ind., Mid., and Pass. of Contract Verbs. | 6. § 142. Foreign Words in N. T.                |
| 4. § 114. Of Imperf. Mid. and Pass.                                    |   |

### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List II. of verbs, learn 250-299.

3. Under List of Irregular Verbs (§ 124) learn verbs and their compounds, numbered 159-162, 166-169, 172, 173, 179, 181, 183, 186-188.

### 6. PRINCIPLES OF SYNTAX.

1. Ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ἱερῶν (v. 3).

2. Μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἶδατε (i. 26).
3. Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον (viii. 7).
4. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον (vii. 40).

*Principle 42.* The partitive genitive may follow any nouns, pronouns, or adjectives, which denote a part.

## 7. EXERCISES.

1. Write the inflection of γραφή, ὄχλος, ὄρος, μέγας, ἐγώ, σύ.
2. Decline: Γῆ, γυνή, ὕδωρ, πνεῦμα, σχίσμα, ἀρχιερεῖς, εἷς, πᾶς.
3. Write the inflection of λέγων, διψᾷ (subj.), ἔρχομαι, ποιέω.
4. Conjugate: Εἶπον, ἐγενόμην, πεπλάνημαι, ἐπορεύθην, βάλε.
5. Analyze: ἰσθῆκει, ἔκραξεν, διψᾷ, ἐρχέσθω, πινέτω, ρεύσουσιν, ἔμελλον, ἐδοξάσθη, πιάσαι, ἔβαλον, ἡγάγετε, πεπλάνησθε, ἀκούσῃ, γνῶ, ἐγείρεται, παρεγένετο, καθίσας, κατειλημμένος, κατείληπται, ἐνετείλατο, κατέγραφεν, ἐπέμενον, ἐρωτῶντες, ἀρξάμενοι, κατελείφθη, ἀμάρτανε.

6. Translate orally: (a) iv. 27-54. (b) vii. 1-36.

(c) 1. Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; 2. Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 3. Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει. 4. Ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 5. Ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. 6. Ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. 7. Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον (1 John ii. 22-25).

7. Translate: 1. The Son of Man will come at the last day. 2. Let him come unto me and I will give him the water of life. 3. He who believeth on the name of the Saviour of the world shall have eternal life. 4. Those who believed on him received the Holy Spirit. 5. They heard Jesus speaking these words unto the disciples. 6. Is this truly the Saviour? 7. Many wished to take him, but no one laid his hand upon him. 8. Does the law judge a woman except it first hear from her? 9. Dost

thou also believe on him? 10. Jesus bowed down and wrote on the ground with his finger.

### 8. TOPICS FOR STUDY.

1. Accent as affected by contraction, elision, and crasis. 2. Accent of nouns. 3. Stem-endings of the Third decl. 4. Correlation of pronouns. 5. Prepositions with genitive only. 6. With the dative only. 7. With the accusative only. 8. Copulative conjunctions. 9. Disjunctive conjunctions. 10. Ten classes of verbs. 11. Synopsis of present tense of πιστεύω. 12. Inflection in all forms. 13. Synopsis of present active of τιμάω. 14. Inflection.

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## LESSON XXXVIII.

### 1. TEXT.

JOHN viii. 12-59.<sup>1</sup>

### 2. NOTES.

12. (a) οὐ μή: emphatic negation followed by aor. subj. (b) ἔξει: fut. ind. act. of ἔχω (§ 124, 89). 14. κἄν: crasis for καὶ ἕάν (§ 9, 1). 16. κρίνω: pres. subj. (Prin. 34).

17. γέγραπται: the regular form of the perfect, but T adopts the periphrastic form as the better authenticated reading.

21. ἀποθανεῖσθε: fut. of ἀπο-θνήσκω (§ 124, 100).

22. (a) μήτι: interrog. expecting a neg. answer. (b) ἀποκτενέι: fut. ind. of ἀποκτείνω (§ 124, 16). 25. τὴν ἀρχὴν . . . ὑμῶν; It is probably best to regard this difficult passage as an interrogative; τὴν ἀρχὴν is then to be taken adverbially, *at all*;

<sup>1</sup> Let the teacher by all means read every lesson in advance, at sight, with the class, giving orally such explanations as may be deemed necessary.

ὅτι is the relative pronoun, neuter of ὅστις, used in a direct question for τί or διὰ τί, *wherefore?* and we translate, *wherefore do I even speak to you at all?* If regarded affirmatively, it is probably best to take τὴν ἀρχὴν adverbially, *altogether, wholly*, ὅτι as the relative pronoun, and translate, *altogether that which I even speak to you.* Compare Revised Version.

26. εἰς τὸν κόσμον, *into the world.*

27. τὸν πατέρα . . . ἔλεγει, *he was speaking about the father.*

28. (a) ὑψώσητε: 1 aor. subj. act. (b) γνώσεσθε: fut. of γινώσκω (§ 124, 45). (c) ἐδίδαξεν: 1 aor. ind. of διδάσκω (§ 124, 53).

29. (a) ἀφῆκεν: 1 aor. ind. of ἀφίημι. (b) τὰ ἀρεστά, *the things pleasing.*

30. αὐτοῦ λαλοῦντος: gen. absolute (causal) (Prin. 40).

31. πεπιστευκότας: perf. part. act. acc. plur. masc.

32. δεδουλεύκαμεν: perf. ind. 1 pers. plur.

33. ὧντως, *truly, indeed.*

34. οὐ χωρεῖ, *has not place.*

35. (a) παρά: with dative, *with, near* (in the presence of). (b) παρὰ: with gen., *from.* (c) ποιεῖτε: possibly best pres. imper. as in R. V. margin.

36. ἀνθρωπον ὅς . . . λελάληκα: a case of *aposisiopsis*, the sentence being broken off and left incomplete.

37. ἡγαπᾶτε: imperf. ind. (Prin. 34).

38. ἔστηκεν (ἔστηκεν): perf. ind. act. of ἵστημι (§ 121).

39. (a) ἐγνώκαμεν: perf. ind. act. of γινώσκω. (b) γεύσεται: 1 aor. subj. mid. of γεύομαι, *taste.*

40. δοξάσω: 1 aor. subj.

41. (a) ἡγαλλιάσατο: 1 aor. ind. mid. (b) ἐχάρη: 2 aor. ind. pass. with act. signif. (§ 113).

42. (a) ἦραν: 1 aor. ind. of αἶρω (§ 124, 5). (b) βάλωσιν: 2 aor. subj. act. (c) ἐκρύβη: 2 aor. ind. pass. of κρύπτω (§ 124, 122; § 81, 1).

### 3. OBSERVATIONS.

1. This lesson contains three cases of οὐ μὴ followed by aor. subj. (XXXIV. Obs. 6, 7), (viii. 12, 51, 52).

2. It also contains the first examples of the 2 aor. pass., ἐχάρη, ἐκρύβη.

3. In ἐκρύβη we have an illustration of the Tau class of verbs.



4. There are 12 examples of *ἐν* (103 in all), always governing the dative (§ 125, *b*, 1).

5. There are 6 examples of *περί* (31 in all), always governing the genitive (no instance of the acc. in John) (§ 125, *d*, 4).

6. In some passages a nominative is found unconnected with the grammatical structure of the sentence. This is known as a Suspended Nominative, and denotes emphasis (cf. vii. 38; viii. 40).

#### 4. GRAMMAR LESSON.

1. § 27, 1-4. Declension and Case-endings.
2. § 43, 1-3. Declension of Adjectives.
3. § 59, 1-3. Reflexive Pronouns.
4. § 81, 1. Third Class of Verbs.
5. § 96, 1-3. The 2 Passive Stem.
6. § 113, 1, 2. Synopsis of 2 Aor. Pass.
7. § 114, 1. Inflection of Pres. Subj. Mid. and Pass. of Contract Verbs.
8. § 114, 1. Of Pres. Imper. and Part.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.

2. Under List II. of verbs, learn 300-339.

3. Under List of Irregular Verbs (§ 124), learn verbs and their compounds, numbered 189-205.

#### 6. PRINCIPLES OF SYNTAX.

1. Τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω (vi. 37).
2. Ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ (viii. 12).
3. Ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα (viii. 51).

4. Οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα (viii. 52).

*Principle 43.* A strong denial is expressed by the subjunctive aorist with οὐ μή.

## 7. EXERCISES.

1. Write the inflection of σκοτία, ἄνθρωπος, δοῦλος, σάρξ, κρίσις.
2. Decline : Μαρτυρία, ζωή, αἰών, σπέρμα, πέμψας, πολὺς, πᾶς.
3. Write the inflection of δύναμαι, ἴδω, ἀποκτενῶ, γνῶσομαι.
4. Conjugate : Γεύσωμαι, ἀπέθανον, δοξάσω, οἶδα, ἀπέστειλα.
5. Analyze : Ἐλάλησεν, ἀκολουθῶν, περιπατήσῃ, ἔξει, οἶδατε, γέγραπται, γεγραμμένον ἐστίν, ἤδείτε, ἐληλύθει, ἀποθανείσθε, ἀποκτενεῖ, πιστεύσητε, ἔγνωσαν, ὑψώσητε, γνώσεσθε, ἐδίδαξεν, πεπιστευκότας, ἐλευθερώσει, ἐσμέν, ζητεῖτε, λελάληκα, ἤκουσα, ἔστηκεν, θεωρήσῃ, ἐγνώκαμεν, ἐχάρη, ἦραν.

6. Translate orally : (a) v. 1-30. (b) vii. 37-52.

(c) 1. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 2. Καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς. 3. Ἄλλ' ὥς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. 4. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν<sup>1</sup> παρρησίαν καὶ μὴ αἰσχυρθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 5. Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. (1 John ii. 26-29.)

7. Translate : 1. His witness is not true, because he bears witness of himself. 2. He knows whence he came and whither he is going, but I do not know anything. 3. My judgment is just and true, because his testimony was true. 4. He was speaking many things, but these words he spake in the temple. 5. They sought to kill him, but no one took hold of him on that day. 6. Where I go, my disciples can also go. 7. Who art thou? Where is thy father? What sayest thou of thyself? 8. I am not able to do anything of myself. 9. If ye seek the truth, ye shall know the truth, and the truth shall make you free.

<sup>1</sup> 2 aor. subj. of ἔχω.

## 8. TOPICS FOR STUDY.

1. Personal pronouns. 2. Reflexive pronouns. 3. Possessive pronouns. 4. 2 aorist stem. 5. 2 passive stem. 6. Synopsis of 2 aor. pass. 7. Prepositions with gen. and acc. 8. With gen., dat., and acc. 9. Correlation of pronominal adverbs. 10. Adversative conjunctions. 11. Inferential conjunctions. 12. Causal. 13. Final. 14. Comparative. 15. Conditional. 16. Temporal. 17. Principles of Syntax, 36-40.

## LESSON XXXIX.

## 1. TEXT.

JOHN ix. 1-41.

## 2. NOTES.

2. ἤμαρτεν: 2 aor ind. act. of ἁμαρτάνω (§ 124, 11).  
 6. (a) ἔπτυσεν: 1 aor. ind. act. of πτύω, *to spit*. (b) ἐπέθηκεν: 1 aor. ind. act. of ἐπι-τίθημι. (c) ἐπέχρισεν, the secondary reading, is also 1 aor. ind. act., of ἐπι-χρίω, *to anoint*. 7. (a) νύψαι: 1 aor. imper. mid. of νίπτω. (b) εἰς, *unto*: implying *in* (pregnant construction). (c) ἐνίψατο: 1 aor. ind. mid. 10. ἠνεψύχθησαν: 1 aor. ind. pass. of ἀν-οίγω, irreg. with a threefold augment (§ 124, 14). 14. (a) ἐν ᾗ ἡμέρᾳ, *on which day*, i.e. *on the day on which*. (b) ἀνέωξεν: 1 aor. ind. act. of ἀν-οίγω; cf. N. 10.  
 17. ἠνέωξεν: another form of 1 aor. ind. act. of ἀν-οίγω (§ 124, 14). 18. ἕως οὗτου, *until*: an adverbial phrase, οὗτου being another form for οὗτινος, gen. neut. sing. of οὗτος (§ 66, 2, a).  
 21. ἠνοιξεν: another form of 1 aor. ind. act. of ἀν-οίγω (§ 124, 14). 22. (a) συν-ερέθειντο: pluperf. ind. mid. 3 pers. plur., with augment, of συν-τίθημι (§ 121, § 110). (b) γένηται: 2 aor.

subj. 25. *ἐν*: acc. neut. of *εἷς*, *one*. 31. (a) *ἁμαρτωλῶν*, *sinner*s, gen. plur. after *ἀκούει*. (b) *ἦ*: subj. of *εἰμί*.

33. *ἡδύνάτο*: imperf. of *δύναμαι* (§ 122, 11), here with both syll. and temp. augments.

34. *ὅλος*: added to the verb to show that the idea expressed by the verb belongs to the whole person under consideration.

### 3. OBSERVATIONS.

1. Questions are of two kinds, (a) sentence and (b) word questions.

2. A sentence question can be answered by *yes* or *no*, but not a word question, for the latter asks about something connected with the action, *who*, *what*, *when*, etc.

3. A direct word question is expressed by interrogative pronouns or adverbs (cf. ix. 2, 10, 12, 16, 17, 19, 26, 27, 36).

4. Direct sentence questions are usually introduced by *οὐ* (expecting the answer *yes*) or *μή* (expecting the answer *no*) (cf. ix. 8, 19, 27, 34, 35, 40).

### 4. GRAMMAR LESSON.

- |  |   |
|--|---|
| 1. § 74, 9. Irregular Augment.   | 4. § 116, 1-3. Impersonal Verbs.  |
| 2. § 93, 1-3. The 2 Perf. Stem.  |   |
| 3. § 112, 1, 2. Synopsis and Inflection of 2 Perf. and 2 Pluperf. Act. | 5. § 120. Inflection of Pres. and Imperf. Ind., Mid. and Pass., of Verbs in <i>μι</i> . |

### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Under List II. of verbs, learn numbers 340-379.
3. Review List VIII., of Prepositions.

## 6. PRINCIPLES OF SYNTAX.

1. Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; (ix. 16).

2. Καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνῶντας αὐτὸν (iv. 23).

*Principle 44.* The pronoun τοιοῦτος joined to a noun without an article has a general reference, *any such*; with the article, it particularizes or characterizes, *of such*.

1. *The imperfect with ἄν.*

1. Εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἄν ᾗδετε (viii. 19) (pluperf. used as imperf.).

2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἄν ἐμέ (viii. 42).

3. Εἰ τυφλοὶ ἦτε, οὐκ ἄν εἴχετε ἁμαρτίαν (ix. 41).

2. *The aorist with ἄν.*

1. Εἰ ᾗδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἄν ᾗτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν (iv. 10).

3. *Omission of ἄν, with imperf. in apodosis.*

1. Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.

*Principle 45.* (a) In a conditional sentence, when the supposition is contrary to fact, the past ind. is used in both clauses, with the particle εἰ in the protasis, and ἄν in the apodosis. (b) The imperf. with ἄν in the apodosis points to *present* time, the aorist with ἄν to *past* time. Sometimes ἄν is omitted. Cf. *Principle 34, 3.*

## 7. EXERCISES.

1. Write the inflection of γονεύς, νύξ, αὐτός, οὗτος, οὐδεὶς, τίς.

2. Decline: μαθητής, ἔργον, ἐκεῖνος, ὅλος, πέμψας, λεγόμενος.

3. Write the inflection of γεννηθῶ, ἀπεκρίθην, ἡμαρτον, δύναμαι.

4. Conjugate: νύχαι, ἡνοιξα, ἀνέψξα, ἠνέψξα, συνετεθείμην.

5. Analyze: Ἐώρακας, ἔφη, βλέπωσιν, γίνονται, ἦτε, εἴχετε, ὦν, ἡνοιξεν, γενέσθαι, λελάληκεν, ἠκούσθη, ἠνέψξεν, γεγεννημένου, ἡδύνατο.

ποιεῖν, ἐγεννήθης, ἐξέβαλον, ἠνεώχθησαν, ἀνέψεν, ἐπερωτήσατε, ἐπέθη-  
κεν, ἐπέχρισεν, ἐνιψάμην, ἀπεσταλμένος, ἀναβλέψαντος, ἐφοβοῦντο,  
ὁμολογήσῃ, δός, εὐρών.

6. Translate orally: 1. v. 31-47. 2. vi. 1-21. 3. viii. 12-20.  
4. viii. 21-30. 5. viii. 31-45. 6. viii. 46-59.

7. Translate: 1. Who sinned, this woman or her parents? 2. He went and washed in the pool, and came seeing. 3. My eyes were opened because I believed on the name of the Saviour of the world. 4. This man was born blind from his birth. 5. The parents of the blind man feared the Jews. 6. What did the man do unto you? 7. We know that this man is a sinner, and that he cannot do this sign of himself. 8. I believe his testimony, but I cannot do the works which he is doing. 9. Who is this man who does such signs, that we may believe on his name. 10. I came that you might believe the truth.

### 8. TOPICS FOR STUDY.

1. Synopsis of λύω in the pres. 2. Imperfect. 3. Future.  
4. Synopsis of πιστεύω in 1 aor. 5. Perfect. 6. Pluperfect.  
7. Tense-systems. 8. First class of verbs. 9. Second class.  
10. Third class. 11. Fourth class. 12. Fifth class. 13. Sixth  
class. 14. Seventh class. 15. Eighth class. 16. Ninth class.  
17. Tenth class. 18. Principles of Syntax, 40-45.

## LESSON XL. — REVIEW.

[Thorough review is the secret of all true progress. Do not begin the next lesson until this is fully mastered.]

### 1. VOCABULARY.

1. Review the words given in the vocabulary of Lesson X.
2. Review the words given in Lesson XX.
3. Review the vocabularies given in Lessons XXI.-XXX.



4. Review List I., of 95 verbs.
5. Review List II., of verbs numbered 96–379.
6. Review List IV., of 196 nouns, etc.
7. Review List VII., of correlative pronouns.
8. Review List VIII., of prepositions.
9. Review List IX., of correlative adverbs.
10. Review List X., of conjunctions.

## 2. TEXT.

1. Pronounce aloud the Greek text (v. 1–ix. 41), verse by verse, and translate.
2. Translate rapidly at sight the first nine chapters of John.
3. With only the Revised Version of the sixth chapter before the eye, pronounce the Greek of each verse, until it can be done without hesitation.
4. Then write the Greek text of each verse until you can reproduce it without error.
5. Read aloud slowly the Greek text of chapters V. to IX., inclusive, and write down for closer study all forms with which you are not perfectly familiar.
6. Examine all the verbs given for analysis in Lessons XXXII.–XXXIX., classifying them according to voices, moods, and tenses.

## 3. GRAMMAR LESSON.

1. Review the whole of Orthography (§§ 1–22), with the illustrations at the head of each section.
2. Review the Introduction to Etymology (§§ 23–25), with the illustrations.
3. Review the Substantive (§§ 26–42), with the illustrations.
4. Select nouns from the text of John, to illustrate every possible form of inflection<sup>1</sup> occurring in the three declensions, and write their inflection.

<sup>1</sup> Except contracts of the First decl. in -aa and contracts of the Second decl.

5. Review the Adjective (§§ 43-56), with the illustrations.
6. Review the Pronoun (§§ 57-68), with the illustrations.
7. Review the theory of the Verb (§§ 69-102).
8. Review the Synopsis and Inflection of each Tense (§§ 103-113)
9. Review Contract Verbs (§ 114).

#### 4. PRINCIPLES OF SYNTAX.

1. Illustrate principles 1-6, by examples taken from John v. 1-ix 41.
2. Illustrate principles 7-13 from the same text.
3. Review principles 14-20, compare the illustrations given in Lesson XXXI., and add illustrations.
4. Review principles 21-25, and add illustrations.
5. Review principles 26-31, and add illustrations.
6. Review principles 32-34, and add illustrations.
7. Review principles 35-39, and add illustrations.
8. Review principles 40-45.

#### 5. EXERCISES.

1. Translate 1 John i. 1-10.
2. Translate 1 John ii. 1-29.
3. With the Revised Version in your hand, translate orally :  
1. 1 John ii. 1-6. 2. 1 John ii. 7-11. 3. 1 John ii. 12-17. 4. 1 John ii. 18-21. 5. 1 John ii. 22-25. 6. 1 John ii. 26-29.
4. Translate orally into Greek the first three English sentences of each exercise in Lessons XXXII.-XXXIX.
5. The last three English sentences in the same lessons.

## LESSON XLI.

## 1. TEXT.

JOHN x. 1-42.

## 2. NOTES.

4. τὰ ἴδια πάντα, *all his own*: acc. plur. neut. 5. φεύξονται: fut. (mid.) of φεύγω (§ 124, 197). 9. (a) εἰσελεύσεται: fut. ind. of εἰσ-έρχομαι (§ 124, 78). (b) εἰρήσει: fut. ind. of εἰρίσκω (§ 124, 85). 10. κλέψῃ, θύσῃ, ἀπολέσῃ: 1 aor. subjunctives of κλέπτω, θύω (§ 124, 101), ἀπόλλυμι (§ 123, 13). 16. κακέῖνα: for καὶ ἐκεῖνα. 18. θείναι: 2 aor. inf. act. of τίθημι (§ 119). 21. ἀνοίξαι: 1 aor. inf. act. of ἀνοίγω. 22. τὰ ἐγκαίνια, *the feast of dedication*: Jewish names of festivals have the plural form, according to Greek usage. 24. ἐκύκλωσαν: 1 aor. ind. act. of κυκλώω; the reading in the margin is from κυκλεύω. 28. ἀπόλωνται: 2 aor. subj. mid. 29. ὅ, *that which*. 31. ἐβάστασαν from βαστάζω, λιθάσσω from λιθάζω. 32. (a) ἔδειξα: 1 aor. ind. act. of δείκνυμι (§ 121). (b) διὰ ποῖον, *on account of what kind*. 35. (a) εἰ ἐκείνους . . . θεούς, *if he said (called) them gods*. (b) λυθῆναι, *to be loosed, broken*. 37. μὴ πιστεύετε: pres. imper. 38. (a) τοῖς ἔργοις πιστεύετε: pres. imper. (b) γινῶτε, γινώσκητε: 2 aor. subj. and pres. subj. of γινώσκω (§ 124, 45); the tenses distinguish between the *act* as an event (aor.) and the permanent state (pres.), *that ye may attain knowledge, and know* (permanently).

## 3. OBSERVATIONS.

1. The constructions of the verb πιστεύω are various: (1) absolutely, *to believe, to have faith* (i. 50; iv. 42, 48, 53; v. 44; vi. 36, 64; ix. 38; x. 25, 26). (2) with the dative of the person (iv. 21; v. 24, 38, 46; viii. 31, 46; x. 37, 38); (3) by metonymy

an abstract is substituted in the dative (ii. 22; iv. 50; v. 47; x. 38); (4) with *εἰς* and the acc. of the person (ii. 11; iii. 16, 18, 36; iv. 39; vi. 29, 35, 40; vii. 5, 39, 48; viii. 30; ix. 35, 36; x. 42); (5) with *εἰς*, and, by metonymy, with the acc. of an abstract (i. 12; ii. 23; iii. 18); (6) possibly *ἐν* with the dat., a very rare construction (iii. 15), only one undisputed example in N. T. (Mark i. 15). (Verify.)

2. The verb *ἀκούω* is also variously construed: (1) with the genitive of the person or thing *immediately* heard (of the person, i. 37; iii. 29; vi. 60 (?); vii. 32; ix. 31; x. 20; of the thing, the sound or speech heard, v. 25, 28; vi. 60 (?); vii. 40; x. 3, 8, 16, 27); (2) the thing, if not immediately heard of the speaker, is in the acc. (v. 24, 37; viii. 47; ix. 40); (3) the thing heard is in the acc., the person from whom heard in the gen., but with a preposition intervening (*παρά*, viii. 26, 38, 40). (Verify.)

#### 4. GRAMMAR LESSON.

- |   |   |
|---|---|
| 1. § 115. Synopsis of <i>πελθω</i> .                              | 4. § 135, 1. Formation of Primitive Adjectives. |
| 2. § 121. Synopsis of the Ind. of <i>ἵστημι</i> .                 | 5. § 76, N. 2. Principal parts of a Verb.       |
| 3. § 119. Synopsis of Pres. and 2 Aor. Systems of <i>ἵστημι</i> . |   |

#### 5. VOCABULARY.

1. Arrange in alphabetical order and memorize the new words in this lesson.
2. Under List V., of nouns, adjectives, etc., learn 197-249.
3. Under List of Irregular Verbs, learn those numbered 1-25, with their different forms.

#### 6. PRINCIPLES OF SYNTAX.

1. Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ (ix. 3).
2. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; (ix. 19).

3. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς (x. 6).
4. Καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα (ix. 12).
5. Καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἡγάγετε αὐτόν; (vii. 45).
6. Ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς (x. 6).

*Principle 46.* The demonstrative οὗτος, *this*, refers to something near or present. ἐκεῖνος, *that*, refers to something more remote, but may refer to the nearer, when used emphatically.

1. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν (x. 27).
2. Οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα (viii. 52).
3. Ὡς δὲ ἐγένεσато ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον (ii. 9). (Exception.)

*Principle 47.* The genitive is used after many verbs which signify an action of the senses or of the mind.

1. Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη (iv. 53).
2. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις . . . (viii. 52).
3. Ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν (x. 30).

*Principle 48.* The verb often agrees with the nearest subject (Prin. 14), but if the nominatives are of different persons, the first person is preferred to the second and the third, the second to the third.

## 7. EXERCISES.

1. Write the inflection of θύρᾱ, αὐλή, πρόβατον, ἐκεῖνος, κλέπτῃς, ποιμήν, οὗτος, ἴδιος, ὄνομα, αὐτός, πᾶς, ὁ, τίς, ὅς, ἐγώ, ὅσος, τίς, καλός
2. Of λέγω, ἀναβαίνων, εἰμί, φωνέω, -ῶ, ἐκβάλλω, πορεύομαι, οἶδα, εἶπον, ἔγνω, ἐλάλουν, σωθήσομαι (1 fut. pass., § 95, 3; § 107, 2).
3. Analyze and translate: Ἀκολουθεῖ, φεύγονται, εἰσέλθῃ, εἰσελεύσεται, εὐρήσει, κλέψῃ, θύσῃ, ἔχουσιν, τίθησιν, ἀφήσιν, ἀγαγείν, γενήσονται, ἀγαπᾷ, λάβω, ἦρεν, θείναι, λαβεῖν, μαίνεται, ἀνοῖξαι, περιεπάτει, ἐκύκλωσαν, αἶρεις, ἀπόλωνται, ἀρπάσει, δέδωκεν, ἐβάστασαν, λιθάσωσιν, ἔδειξα, ἔστιν γεγραμμένον, λυθῆναι, ἡγάσεν, πιστεύετε, πιστεύετε, γινώτε, γινώσκῃτε, ἐζήτουν, πιάσαι, ἔμενεν.
4. Write principal parts of λύω, λείπω, πιστεύω, τιμάω, πείθω.
5. Translate and commit the principal parts of the following verbs:

1. ἀγγέλλω, ἀγγελῶ, ἡγγελια, ἡγγελκα, ἡγγελμαι, ἡγγέλθην.
2. ἄγω, ἄξω, 1 aor. ἤξα, 2 aor. ἡγαγον, ἦχα, ἡγμαι, ἦχθην.
3. αἰρω, αἶρω, ἦρα, ἦρκα, ἦρμαι, ἦρθην.
4. ἀκούω, ἀκούσομαι and ἀκούσω, ἤκουσα, 2 pf. ἀκήκοα, ἠκούσθην.
5. ἀλείφω,<sup>1</sup> ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἠλείφθην.
6. ἀλλάσσω, ἀλλάξω, ἥλλαξα, ἥλλαχα, ἥλλαγμαi, 2 aor. p. ἥλλάγην.
7. ἀνοίγω, ἀνοίξω, ἀνέφξα, ἀνέφχα, 2 pf. ἀνέφγα, ἀνέφγμαι, ἀνέφχθην.
8. ἄπτω, ἄψω, ἦψα, ἦμμαι, ἦφθην.
9. ἄρχω, ἄρξω, ἦρξα, ἦρχα, ἦργμαι (mid.), ἦρχθην.
10. αὐξάνω, αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξήθην.

6. Translate orally: 1. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμεν. 2. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. 3. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. 4. Οἶδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν. 5. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν. 6. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 7. Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. 8. Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει. 9. Πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. 10. Τεκνία, μηδεὶς πλανάτω ὑμᾶς. 11. Ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 12. Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. 13. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. (1 John iii. 1-8).

7. Translate: 1. They who do not enter in through the door into the house are thieves and robbers. 2. These sheep follow this man because they hear his voice. 3. The good shepherds lay down their lives for the sheep. 4. The hirelings see the wolves coming and leave their sheep and fly into the city. 5. What does he say? Why do ye hear him? Will ye also believe on his name? 6. He who hears me speaking will follow me. 7. You and I will go into the city. 8. The Jews were

<sup>1</sup> *Anoint.*



seeking to lay hold of Jesus. 9. He was doing many good works there, but they did not believe on him. 10. Many believed on him because they saw him doing these signs.

### 8. TOPICS FOR STUDY.

1. Terminations of First decl. 2. Of Second decl. 3. Of Third decl. 4. The tense-systems. 5. Principal parts of λύω. 6. πιστεύω. 7. τιμάω. 8. πείθω. 9. λείπω. 10. ἵστημι. 11. δίδωμι. 12. Endings of primitive nouns denoting *agent*. 13. *Action*. 14. *Result*. 15. *Quality*. 16. *Instrument*. 17. Usage of διά. 18. Of ἐπί. 19. Prepositions with the gen. only.

## LESSON XLII.

### 1. TEXT.

JOHN xi. 1-57.

### 2. NOTES.

1. (a) ἀλείψασα: 1 aor. ind. act. part. nom. fem. of ἀλείφω. (b) ἐκ-μάξασα: from ἐκ-μάσσω, *wipe off*. (c) θριξίν: dat. plur. of θρίξ, gen. τριχός (§ 40, 1). 5. ἡγάπα: imperf. 3 pers. sing.

11. (a) κεκοίμηται: perf. ind. pass. of κοιμάω. (b) ἐξυπνίσω: 1 aor. subj.

13. (a) εἰρήκει: pluperf. in use of the irreg. εἶπον (§ 124, 68). (b) ἔδοξαν: 1 aor. ind. act. of δοκέω (§ 124, 56).

15. (a) ἤμην: imperf. 1 pers. sing. of εἰμί. (b) ἄγωμεν: hortative subj., the 1 pers. being used to express a request or proposal.

20. (a) ὑπῆντησεν: 1 aor. ind. act. of ὑπαντάω. (b) ἐκαθέζετο: imperf. mid.

21. ἦς: imperf. 2 pers. sing. of εἰμί, instead of ἦσθα, a form occurring three times in John (also xi. 32; xxi. 18), in all six times in N. T.

22. αἰτήσῃ: 1 aor. subj. mid. 2 pers. sing. 23. ἀναστήσεται: fut. mid. of ἀν-ίστημι (§ 121).

29. ἡγέρθη : 1 aor. pass. of ἐγείρω (§ 124, 60). 31. (a) ἀνέστη : 2 aor. ind. of ἀνίστημι (§ 121). (b) κλαύσῃ : 1 aor. subj. of κλαίω (§ 124, 114). 32. ἔπεσεν : 2 aor. ind. act. of πίπτω (§ 124, 159). 33. (a) ἐνεβριμήσατο : 1 aor. mid. of ἐμ-βριμάομαι. (b) ἐτάραξεν : 1 aor. ind. act. of ταράσσω. 34. τεθείκατε : perf. ind. act. of τίθημι (§ 121). 37. ἐδύνατο : imperf. of δύναμαι, with regular augment (cf. ἡδύνατο, ix. 33).
38. (a) ἐμ-βριμώμενος : pres. part. (b) ἐπέκειτο : imperf. ind. of ἐπί-κειμαι (§ 122, 15). 39. τετελευτηκότος : perf. part. gen. sing. masc. of τελευτάω, -ῶ. 42. περιεστῶτα : perf. part. acc. sing. masc. of περι-ίστημι ; for inflection see § 48, 7.
44. (a) τεθνηκώς : perf. part. act. of θνήσκω (§ 124, 100). (b) δεδεμένος : perf. pass. part. of δέω, bind. (c) περι-εδέδετο : pluperf. pass. 3 pers. sing., with augment, of περι-δέω. (d) ἄφετε : 2 aor. imper. 2 pers. plur. of ἀφίημι ; ἄφες inflected like θές (§ 120). 47. συνήγαγον : 2 aor. ind. act. of συν-άγω.
48. (a) ἀφῶμεν : 2 aor. subj. of ἀφίημι. (b) ἀροῦσιν : fut. ind. act. of αἶρω (§ 124, 5). 52. τὰ διεσκορπισμένα : perf. part. pass. 53. (a) ἐβουλεύσαντο : 1 aor. ind. mid. (b) ἀποκτείνωσιν : 1 aor. subj. act. 55. ἀγνίσωσιν : 1 aor. subj. act. of ἀγνίζω. 56. ἐστηκότες : perf. part. act. nom. plur. masc. of ἵστημι. 57. (a) δεδώκεισαν : pluperf. ind. act. without the augment. (b) μηνύσῃ : 1 aor. subj. of μηνύω.

### 3. OBSERVATIONS.

1. The active voice represents the subject as acting.
2. The middle voice represents the subject as acting upon himself, or as affected by his own action ; and we can distinguish between (1) the direct, (2) the indirect, and (3) the subjective middle.
3. The direct middle represents the subject as acting on himself, and is comparatively rare, reflexive pronouns being employed usually with the active, as in viii. 22.

4. The indirect middle represents the subject as acting *for* himself, or *with reference to* himself (xi. 11, 24, 25, 38, 45).

5. The subjective middle expresses the interest of the subject in the result, and yet implies a direct agency (ix. 22; xi. 53).

6. Deponent verbs show the same uses of the middle voice, and differ only from other verbs in having no active (xi. 19, 20, 38, 50).

7. The passive voice represents the subject as acted upon (xi. 4, 11, 12, 44).

#### 4. GRAMMAR LESSON.

1. § 115. Synopsis of *ρίπτω*.
2. § 121. Of Ind. of *τίθημι*, *δίδωμι*, and *δείκνυμι*.
3. § 119. Of Pres. and 2 Aor. Systems of same Verbs.
4. § 135, 1. Formation of Denominative Adjectives.
5. § 136. Denominative Verbs.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, adjectives, etc., learn 250-299.
3. Under List of Irregular Verbs, learn those numbered 26-49, with their forms.

#### 6. PRINCIPLES OF SYNTAX.

- a. 1. \**Αγωμεν εἰς τὴν Ἰουδαίαν πάλιν* (xi. 7).
2. \**Ἀλλὰ ἄγωμεν πρὸς αὐτόν* (xi. 15).
3. \**Αγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ* (xi. 16).
- b. *Μὴ θαυμάσης ὅτι εἰπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν* (iii. 7).
- c. *Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;* (vi. 28).

*Principle 49.* In simple sentences the subjunctive has three common uses: (a) The first person (generally plural) is used in exhortations; (b) the subjunctive aorist, in the second and third

persons, is used with μή in prohibitions, instead of the imperative; (c) the first person is used in questions expressive of deliberation or doubt (cf. XXXIV. Obs. 1).

1. Μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου (ii. 16).
2. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα (v. 45).
3. Μὴ θαυμάζετε τοῦτο (v. 28). 4. Ἐγὼ εἰμι, μὴ φοβεῖσθε (vi. 20).
5. Μὴ γογγύζετε μετ' ἀλλήλων (vi. 43). 6. Μὴ κρίνετε κατ' ὄψιν
7. Μὴ θαυμάσῃς ὅτι εἶπόν σοι (iii. 7). [(vii. 24).

*Principle 50.* Negative commands are expressed by μή with the present imperative or the aorist subjunctive.

*a. Present.*

1. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολουθεῖ μοι (i. 44).
2. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε (vii. 24).

*b. Aorist.*

1. Λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος (ii. 7).
2. Ἐραύνησον καὶ ἶδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται (vii. 52).

3. Ἄρατε τὸν λίθον (xi. 39).

4. Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν (xi. 44).

*c. Contrasted in same passage.*

1. Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ (ii. 8).
2. Ἄρον τὸν κράβαττόν σου καὶ περιπάτει (v. 8, 11).
3. Ἐρχου καὶ ἶδε (i. 46; xi. 34).

*Principle 51.* The present imperative denotes the present continuance or repetition of an action; the aorist imperative expresses a command more forcibly, or denotes that the action is single and instantaneous.

## 7. EXERCISES.

1. Write the inflection of δόξα, χώρα, κύριος, ἀρχιερεὺς, ἔθνος, θρίξ, νύξ, πούς, ὄψις, ἀλείψας, μέγας, πολὺς, εἷς, ὧν.

2. Of ἡγάπων, ἐζήτουν, κεκοίμηναι, ἤμην, ἐληλύθειν, ἐκαθεζόμενι, ἀνέστην, τέθεικα, ἔρχου, ἐπεκείμεν, περιεστώς, περιεδεδέμηνι, λῦσον.

3. Analyze and translate: Ἐκμάξασα, ἡσθένει, λέγουσαι, δοξασθῇ, ἔμεινεν, ἄγωμεν, λιθάσαι, περιπατῇ, εἰρήκει, ἔδοξαν, ἀπέθανεν, εὔρεν, παραμυθίσωνται, ὑπήντησεν, ἀναστήσεται, ζήσεται, εἶπασα, ἡγέρθη, ἤρχετο, κλαύσῃ, ἔπεσεν, ἐτάραξεν, ποιῆσαι, ἦραν, δεδεμένος, ἄφετε, ἀφῶμεν, ἐλεύσονται, ἀροῦσιν, ἀπόληται, ἀνέβησαν, ἐστηκότες, πιάσῃσιν.

4. Write principal parts of ἄγω, αἶρω, ἀκούω, ἀλείφω, φιλέω, κοιμάω, ῥίπτω, τίθημι, δίδωμι, δείκνυμι, φωνέω, τελευτάω, δέω, ποιέω.

5. Translate orally: (a) John x. 1-42.

(b) 1. Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 2. Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. 3. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 4. Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 5. Οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ. 6. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 7. Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 8. Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. 9. Ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. 10. Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. (1 John iii. 9-15.)

6. Translate: 1. Mary, the sister of Lazarus, anointed the Saviour with ointment and wiped his feet with her hair. 2. Jesus hears that Lazarus is sick, and after two days he says to his disciples, Let us go to the village of Bethany. 3. He who walks in the day is able to see the light, but he who walks in the night will stumble in the darkness. 4. Many of the Jews came unto the two sisters that they might console them. 5. When Jesus came to the village, Martha met him. 6. Come and see where they have laid him. 7. That man was not able to open the eyes of the blind. 8. He who came to the tomb of Lazarus is able to do greater signs than these.

## 8. TOPICS FOR STUDY.

1. Paradigms of Third decl. 2. ἐστώς. 3. Reciprocal pronouns. 4. Reflexive pronouns. 5. Correlation of pronouns. 6. General view of the tenses. 7. Prepositions with dative only. 8. With acc. only. 9. With gen. and acc. 10. With gen., dat., and acc. 11. Formation of adverbs. 12. Correlation of adverbs. 13. Final conjunctions. 14. Endings of denominative nouns denoting *agent*. 15. *Quality*. 16. *Diminutives*.

## LESSON XLIII.

## 1. TEXT.

JOHN xii. 1-50.

## 2. NOTES.

2. διηκόνει: irreg. imperf. of διακονέω, as if the verb were compounded of διά and ἀκονέω. 5. ἐπράθη: 1 aor. ind. pass. of πιπράσκω (§ 124, 158). 7. ἄφες: 2 aor. imper. 2 pers. sing. of ἀφίημι (cf. θές, § 120). 15. ἐμνήσθησαν: 1 aor. ind. pass. of μιμνήσκω (§ 124, 139). ὠφελεῖτε: pres. ind. act. of ὠφελέω. 24. (a) πεσών: 2 aor. part. act. of πίπτω (§ 124, 159). (b) ἀποθάνη: 2 aor. subj. act. of ἀπο-θνήσκω (§ 124, 100). 25. ἀπολλύει: from ἀπολλύω (only here and Rom. xiv. 15), instead of ἀπόλλυμι. 27. τετάρακται: perf. ind. pass. of ταράσσω (§ 124, 184). 31. ἐκβληθήσεται: 1 fut. ind. pass. of ἐκβάλλω (§ 124, 28). 37. αὐτοῦ . . . πεποιηκότος: gen. absolute (concessive), cf. Prin. 40. 38. ἀπεκαλίφθη: 1 aor. ind. pass. of ἀποκαλύπτω. 40. (a) ἐπώρωσαν: 1 aor. ind. act. of πωρόω. (b) νοήσωσιν: 1 aor. subj. act. of νοέω. (c) στραφῶσιν; 2 aor. subj. pass. of στρέφω (§ 124, 181). (d) ἰάσομαι: fut. ind. of ἰάομαι (§ 124, 102). 48. ἀθετῶν: pres. part. act. of ἀθετέω, *reject*.



## 3. OBSERVATIONS.

1. Adverbs are used to qualify verbs, adjectives, or other adverbs (xii. 8, 16, 26, 31 ; viii. 48 ; viii. 31 ; vii. 40).

2. The personal pronouns, when they are in the nominative, are emphatic (xii. 26, 46, 47, 49, 50 ; xii. 34 ; xi. 27, 42 ; etc.).

3. The person addressed is put in the vocative case (xii. 21, 38 ; xi. 3, 12, 21, 27, 32, 34, 39).

4. ἀντί (with the genitive only) occurs only once in John (i. 16).

5. διὰ with the genitive means *through* (x. 1, 2, 9 ; xi. 4 ; i. 3, 7, 10, 17) ; with the accusative, *on account of* (xii. 9, 11, 18, 27, 30, 39, 42).

6. The distinction between the tenses of the infinitive is similar to that between the tenses of the imperative and subjunctive, — the present marks *continuity* (xii. 4, 21, 39), the aorist, *a single act* (xii. 34), the perfect, *a completed act* (xii. 18, 29).

## 4. GRAMMAR LESSON.

1. § 115. Synopsis of φαίνομαι.

2. §§ 119, 120. Synopsis and Inflection of Pres. Act. of Verbs in μι.

3. §§ 119, 120. Of Imperfect and 2 Aorist Act.

4. § 137. Compound Words.

5. § 138, 1-4. First Part of a Compound Word.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List V., of nouns, etc., learn 300-349.

3. Under List of Irregular Verbs, learn those numbered 50-74, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Ἀφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό (xii. 7).

2. Καὶ ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν (xii. 9).

3. Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν (xii. 10). See also xii. 20, 23, 36, 38, 47.

4. Δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μνηύση, ὅπως πιάσωσιν αὐτόν (xi. 57). The only example of ὅπως in John.

5. Περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ (xii. 35).

6. Ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν (xii. 40). See also xii. 42, 46.

*Principle 52.* In final clauses, the two particles of design, ἵνα, to the end that, ὅπως, in order that, negatively ἵνα μὴ, are nearly always followed by the subjunctive (cf. Prin. 27).

## 7. EXERCISES.

1. Write the inflection of ἡμέρα, γῆ, πτωχός, θυγάτηρ, πατήρ, ὁ.

2. Of ἡρώτων, ἐλήλυθα, πεσών, σῶσον, ὑψωθῶ, ἐκρύβην, λαλῶ.

3. Analyze and translate : Ἦγειρεν, διηκόνει, ἦν, λαβοῦσα, ἤλειψεν, ἐξέμαξεν, ἐπληρώθη, ἐπράθη, ἐδόθη, ἔμελεν, ἔγνω, ἐβουλεύσαντο, ὑπῆγον, ἔλαβον, ἐξῆλθον, εὐλογημένος, εὐρών, φοβοῦ, ἔγνωσαν, ἐδοξάσθη, ἐμνήσθησαν, ὑπῆντησεν, πεποιηκέναι, θεωρεῖτε, ἰδεῖν, ἐλήλυθεν, ἀποθάνη, φυλάξει, διακονῇ, ἀκολουθεῖτω, ἔσται, τετάρακται, εἶπω, γεγονέναι, ἐκβληθήσεται, ὑψωθῶ, ἤμελλεν, ὑψωθῆναι, γένησθε, πεποιηκότος, ἠδύναντο, τετύφλωκεν, στραφῶσιν, γένωνται.

4. Write the principal parts of φαίνω, ποιέω, ἀλείφω, πληρόω, παραδίδωμι, τηρέω, γράφω, μαρτυρέω, λαλέω, πιστεύω.

5. Translate and commit the principal parts of the following verbs :

1. βαίνω, βήσομαι, 2 aor. ἔβην, βέβηκα, βήβαμαι, ἐβάθην.
2. βάλλω, βαλῶ, 2 aor. ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην.
3. βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην.
4. γαμέω, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην.
5. γίνομαι, γενήσομαι, 2 aor. ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην.
6. γινώσκω, γνώσομαι, 2 aor. ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην.
7. γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. ἐγράφη.
8. δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην.
9. διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην.
10. δύναμαι, δυνήσομαι, δεδύνημαι, ἠδυνήθην and ἠδυνάσθην.

6. Translate orally: (a) John xi. 1-57.

(b) 1. Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν. 2. Καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι. 3. Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 4. Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. 5. Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. 6. Ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ ὃ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν. 7. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἐλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 8. Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ. 9. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν (1 John iii. 16-24).

7. Translate: 1. They anointed the feet of the disciples. 2. They came in order that they might see the man whom Jesus raised from the dead. 3. This man took the branches of the palm-tree in his hand, and was crying, Behold the King of the Jews. 4. The disciples remembered that they did these things unto him. 5. The Greeks came up unto the feast, that they might see Jesus. 6. He who loves the Saviour will follow him.

7. When the Son of Man will come in his power, he will cast out the ruler of this world. 8. Walk in the light in order that you may become sons of light.

### 8. TOPICS FOR STUDY.

1. The euphony of consonants. 2. General rules of accent. 3. Enclitics. 4. Personal pronouns. 5. Ten classes of verbs. 6. The infinitive endings. 7. Causal conjunctions. 8. Final conjunctions. 9. Compound words. 10. Principles of syntax, 46-48.

## LESSON XLIV.

### 1. TEXT.

JOHN xiii. 1-38.

### 2. NOTES.

1. εἰδώς: perf. part. of οἶδα (§ 124, 64). 2. (a) δείπνουν γινόμενον: gen. abs. (temporal). (b) ἵνα παραδοῖ, *that Judas Iscariot shall betray*: παραδοῖ is not the optative, but 2 aor. subj. 3 pers. sing. instead of παραδῶ (§ 120), arising by regular contraction as if from παραδιδώ, -ῶ (§ 114). 4. (a) ἐγείρεται: a case of the direct middle (cf. XLII. Obs. 3). (b) διέζωσεν: 1 aor. ind. act. of διαζώννυμι (§ 123, 7). 5. (a) ἤρξατο: 1 aor. mid. of ἄρχω. (b) διεζωσμένος: perf part. pass.
7. γνώσῃ, fut. ind. 2 pers. sing. of γινώσκω. 8. νύψης: see Prin. 43. 10. νύπασθαι: 1 aor. inf. mid. 13. ὁ διδάσκαλος: the predicative term with verbs of naming sometimes stands in the nom.; so also ὁ κύριος. 18. ἐξελεξάμην: 1 aor. ind. mid. of ἐκ-λέγω (§ 124, 128). 19. πρὸ τοῦ γενέσθαι (cf. i. 48), *before it come to pass*. 38. ἕως οὗ: with the gen. of the neut. rel. pron. ἕως has the force of a conjunction, *until* (cf. ix. 18).

## 3. OBSERVATIONS.

1. Connected sentences are said to be co-ordinate, when they are mutually independent.

2. A compound sentence consists of a *principal* and a *subordinate* clause or sentence.

3. A subordinate clause which prepares the way for its principal clause is called a *protasis*, and the principal clause is called the *apodosis*.

4. Subordinate sentences or clauses are (1) final, (2) conditional, (3) relative, (4) causal, or (5) of indirect discourse.

5. Final clauses express purpose, design, or motive, and are introduced by the final conjunctions (Prin. 27 and 52).

6. A conditional clause contains a *supposition*, and is introduced by *εἰ* or *ἐάν* (Prin. 34).

7. Relative clauses (including temporal) are introduced by relative pronouns or the temporal conjunctions of time, place, or manner.

8. Causal clauses express cause or reason, and are introduced by the causal particles *ὅτι*, *διότι*, *ἐπεὶ*, *ἐπειδή*, and *ὥς*.

9. In a clause of indirect discourse (*oratio obliqua*) the substance of the quotation is given in the form of a dependent sentence.

## 4. GRAMMAR LESSON.

1. §§ 119, 120. Synopsis and Inflection of Pres. Mid. and Pass. of Verbs in *μ*.

2. §§ 119, 120. Of Imperfect and 2 Aorist.

3. § 139, 1-3. Last Part of a Compound Word.

4. § 140, 1-3. Meaning of Compound Words.

5. § 141, 1-3. Synthetic Compounds.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.

2. Under List V., of nouns, etc., learn 350-399.

3. Under List of Irregular Verbs, learn those numbered 75-99, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. *With imperfect indicative.*

1. Εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί (v. 46).

2. Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ (viii. 42).

3. Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν (ix. 41).

2. *With the aorist indicative.*

1. Εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ . . . σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἂν σοι ἰδωρ ζῶν (iv. 10).

2. Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός (xi. 32; cf. xi. 21).

3. Εἰ ἡγαπᾶτέ με ἐχάρητε ἂν, *if ye were loving me, ye would have rejoiced* (xiv. 28).

*Principle 53.* After conditional clauses with εἰ we have ἂν in the apodosis, either (1) with the imperf. ind. (pointing to present time), or (2) with the aor. ind. (pointing to past time). Sometimes ἂν is omitted in the apodosis (ix. 33). (See Prin. 34.)

1. *With aorist subjunctive.*

1. Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν (i. 33).

2. Ὅς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ (iv. 14).

3. Καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός (xi. 22).

2. *With present subjunctive.*

1. Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (ii. 5).

2. Ἄ γὰρ ἂν ἐκείνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιῇ (v. 19).

*Principle 54.* In relative clauses after ὅς, ὅστις, ὅσος, ἂν is used mainly with (1) the aorist subjunctive (future time) or (2) with the present subjunctive (continuous action).



## 7. EXERCISES.

1. Write the inflection of καρδιά, κύριος, στήθος, καθαρός, πᾶς.
2. Of εἰδώς, μεταβῶ, λαβών, γνώσομαι, πεποιήκα, εἰμί, εἶχον.
3. Analyze and translate : Βεβληκότος, παραδοῖ, εἰδώς, ἐξήλθεν, ἐγείρεται, τίθησιν, διέζωσεν, ἥρξατο, διεζωσμένος, γνώση, νύψης, λελουμένος, παραδιδόντα, ἀνέπεσεν, φωνεῖτε, ἔδωκα, ἐξελεξάμην, πληρωθῇ, ἐπῆρην, γενέσθαι, γένηται, ἐταράχθη, ἀπορούμενοι, ἀνακείμενος, ἀναπεσών, ἐδόκουν, εἶχεν, δῶ, δύνασθε, ἔχhte, ἀκολουθήσαι, θήσεις, ἀρήση.
4. Write the principal parts of βαίνω, βάλλω, γίνομαι, γινώσκω, γράφω, δύναμαι, δίδωμι, ἄγω, αἶρω, ἀκούω, ἄρχω, ἀνοίγω.

5. Translate and commit the principal parts of the following verbs :

1. ἐγείρω, ἐγερῶ, ἡγειρα, ἐγήγερμαι, ἡγέρθην.
2. ἐλαύνω, ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλάθην.
3. ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἤλέγχθην.
4. ἔρχομαι, ἐλεύσομαι, 2 aor. ἦλθον, 2 perf. ἐήλυθα.
5. εὐρίσκω, εὐρήσω, εὔρησα, 2 aor. εὔρον, εὔρηκα, εὔρημαι, εὔρήθην.
6. ἔχω, ἔξω and σχήσω, 2 aor. ἔσχον, ἔσχηκα, ἔσχημαι.
7. ζᾶω, ζήσω, and ζήσομαι, ἔζησα, ἔζηκα.
8. ζώννυμι, ζώσω, ἔζωσα, ἔζωσμαι.
9. ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγήμαι.
10. θάπτω, θάψω, ἔθαψα, τέθαμμαι, 2 aor. ἐτάφην.

6. Translate orally : (a) John xii. 1-50.

(b) 1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ. 3. Πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν. 4. Καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδῆ. 5. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνια, καὶ νενικήκατε αὐτούς, ὅτι μέζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 6. Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν. 7. Διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. 8. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν

θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. 9. Ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης (1 John iv. 1-6).

7. Translate: 1. They rise from supper and put on their garments. 2. They begin to wash the hands of the children who came to see them. 3. He washed not only the hands, but also the feet of his disciples. 4. They did not know what he had done to them, because they did not comprehend the truth. 5. The disciple is not greater than his teacher, nor is the servant greater than his master. 6. He gave us a new commandment, that we should love one another. 7. Where art thou going? Are you able to follow me where I am going?

### 8. TOPICS FOR STUDY.

1. First declension. 2. Declension of participles. 3. Numerals. 4. Correlation of pronouns. 5. The tense-systems. 6. 1 aor. synopsis of πιστεύω. 7. 2 aor. synopsis of λείπω. 8. Synopsis of λύω. 9. Prepositions with gen., dat., and acc. 10. With gen. and acc. 11. Improper prepositions. 12. Conditional conjunctions. 13. Principles of syntax, 1-10. 14. Meaning of compound words. 15. Principles of Syntax, 49-51.

## LESSON XLV.

## 1. TEXT.

JOHN xiv. 1-xv. 27.

## 2. NOTES.

1. *ταρασσέσθω*: pres. imper. pass.      2. *έτοιμάσαι*: 1 aor. inf. act. of *έτοιμάζω*.      3. *παραλήψομαι*: fut. ind. of *παραλαμβάνω* (§ 124, 125).      7. *έγνώκειτε*: pluperf. ind. act. of *γινώσκω*.      8. *δειξον*: from *δείκνυμι* (§ 121).      13. *ὅτι*: acc. sing. neut. of *ὅστις*.      26. *ὑπομνήσει*: from *ὑπο-μνῆσκω* (§ 124, 139).      27. *δειλιάτω*; pres. imper. act. 3 pers. sing. of *δειλιάω*.      31. *ἐγείρεσθε*: pres. imper. mid. 2 pers. plur.      xv. 4. *μείνατε*: 1 aor. imper. act. of *μένω*.      6. *ἐξηράνθη*: 1 aor. ind. pass. of *ξηραίνω* (§ 124, 142).      7. *αἰτήσασθε*: 1 aor. imper. mid. 2 pers. plur.      13. *θῇ*: 2 aor. subj. act. 3 pers. sing.      15. *εἴρηκα*: perf. in use of *εἶπον* (§ 124, 68).      16. *δῶ*: 2 aor. subj. act. of *δίδωμι*.      20. *τοῦ λόγου οὗ*: verbs of remembrance govern the gen. (Prin. 47); the relative *οὗ*, which ought to be in the acc., is attracted into the genitive by its genitive antecedent.      22. *εἴχουσαν*: imperf. act. 3 pers. plur. of *έχω* (§ 124, 89), an irreg. form for *εἶχον*.

## 3. OBSERVATIONS.

1. A periphrastic future is sometimes formed by the auxiliary future verb *μέλλω* and the pres. inf. (iv. 47; vi. 6, 15, 71; vii. 35, 39; xi. 51; xii. 4, 33; xiv. 22). It calls attention to the certainty of the event.

2. In the N. T., quotation is generally direct, and is introduced either without the intervention of a conjunctive particle (i. 15, 21, 23, 29; iv. 17, 31, 32; v. 12; vii. 31; x. 36; xiv. 5,

6, 8, 9, 22, 23), or by means of the particle *οτι*, which is then redundant (i. 20, 32; iv. 17, 39, 42, 51; vi. 42; viii. 33; ix. 9, 23, 41; x. 36; xiii. 33; xvi. 17; xviii. 9).

#### 4. GRAMMAR LESSON.

1. § 33, 1-5. First Decl. in N. T.
2. § 37, 1-6. Second Decl. in N. T.
3. § 42, 1-3. Third Decl. in N. T.
4. § 50, 1-3. Adjectives of 1 and 3 Decl.

#### 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 400-449.
3. Under List of Irregular Verbs, learn those numbered 100-124, with their forms.

#### 6. PRINCIPLES OF SYNTAX.

1. "Ὅς δ' ἂν πῆν ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ (iv. 14).
2. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὐ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν (vii. 39).
3. Μνημονεύετε τοῦ λόγου οὐ ἐγὼ εἶπον ὑμῖν (xv. 20).

*Principle 55.* The relative is often attracted into the case of its antecedent, especially from the accusative to the genitive.

#### 7. EXERCISES.

1. Write the inflection of *πολύς, ἐμαντοῦ, ἐκείνος, οὗτος, κλῆμα*.
2. Of *ταράσσειν, ὦ, ἐωρακώς, δείξον, ἀγαπάω, ἡγάπων, ἀφήμι*.
3. Analyze, inflect, and translate: *Πιστεύετε, εἰσὶν, ἐτοιμάσαι, παραλήμψομαι, ἦτε, ἐγνώκειτε, ἦδείτε, ἐωράκατε, ἀρκεῖ, πορεύομαι, αἰτήσητε, δοξασθῆ, τηρήσετε, δώσει, ἦ, λαβεῖν, ἀφήσω, ζήσετε, ἀγαπηθήσεται, γέγονεν, ἐμφανίσω, ἐλευσόμεθα, λελάληκα, ὑπομνήσει, δειλιάτω,*

ἐχάρητε, εἶρηκα, γένηται, ἔδωκεν, ἐγείρεσθε, ἄγωμεν, φέρη, μείνατε, μένητε, ἐβλήθη, ἐξηράνθη, θῆ, ποιῆτε, ἐγνώρισα, ἐξελέξασθε, ὑπάγητε, ἐδίωξαν, μεμισήκασιν, μαρτυρεῖτε.

4. Write the principal parts of δέικνυμι, διδάσκω, ἐγείρω, ἔρχομαι, ἔχω, ζάω, ποιέω, λαλέω, ἀκούω, αἶρω, δίδωμι.

5. Translate and commit the principal parts of the following verbs :

1. θνήσκω, θανοῦμαι, 2 aor. ἔθανον, τέθνηκα.
2. θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην.
3. καθαίρω, καθαρῶ, ἐκάθῃρα, κεκάθαρμαι, ἐκαθάρθην.
4. καθίζω, καθίσω, ἐκάθισα, κεκάθικα.
5. καίω, καύσω, ἔκαυσα, κέκαυκα, κέκαυμαι, ἐκαύθην.
6. καλέω, καλέσω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην.
7. καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην.
8. κλείω, κλείσω, ἔκλεισα, κέκλεισμαι, ἐκλείσθην.
9. κρίνω, κρίνῳ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην.
10. λαμβάνω, λήμψομαι, 2. aor. ἔλαβον, εἵληφα, εἵλημμαι, ἐλήμφθην.

6. Translate orally : (a) 1 John xiii. 1-38.

(b) 1. Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. 2. Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. 3. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. 4. Ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 5. Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 6. Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 7. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 8. Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. 9. Ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς Χριστὸς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. 10. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. (1 John iv. 7-16 a.)

7. Translate: 1. Let not your hearts be troubled. 2. He goes to prepare a mansion for those who believe on his name. 3. No one is able to come unto the Father, unless through the Son. 4. Show us the way, and we will follow thee. 5. He will not leave thee an orphan, but will come again unto thee. 6. He who loves me will keep my commandments, because I abide in him. 7. The world does not love the Son of God, but hates him.

### 8. TOPICS FOR STUDY.

1. Second declension. 2. Three classes of adjectives. 3. Ten kinds of pronouns. 4. The augment. 5. Reduplication. 6. Synopsis of ποιέω. 7. Correlative adverbs. 8. Causal conjunctions. 9. Final conjunctions. 10. Interrogative particles. 11. Principles of Syntax, 11-20. 12. Denominatives. 13. Parathetic compounds. 14. Synthetic compounds. 15. Foreign words.

## LESSON XLVI.

### 1. TEXT.

JOHN xvi. 1-xvii. 26.

### 2. NOTES.

2. δόξῃ: 1 aor. subj. of δοκέω (§ 124, 56). 3. ἔγνωσαν: 2 aor. ind. act. of γινώσκω (§ 124, 45). 11. κέκριται: perf. ind. pass. of κρίνω (§ 124, 121). 13. ἀναγγελεῖ: fut. ind. act. (§ 124, 1). 16. ὁψεσθε: fut. ind. in use of ὁράω (§ 124, 147). 17. ἐκ τῶν μαθητῶν: cf. notes on vii. 40.
20. (a) κλαύσετε: fut. ind. act. of κλαίω (§ 124, 114). (b) χαρήσεται: fut. ind. of χαίρω (§ 124, 203). xvii. 1. ἐπάρας: 1 aor. part. act. of ἐπ-αίρω (§ 124, 5). 7. ἔγνωκαν: for ἐγνώκασιν (§ 124, 45). 12. ἀπώλετο: 2 aor. ind. mid. of ἀπόλλυμι (§ 123, 13).



**3. OBSERVATIONS.**

1. The infinitive mood in all its tenses may be used as an indeclinable neuter substantive, and is then qualified by the neuter article.

2. Its different cases are used just like the cases of substantives.

3. The oblique cases may depend on prepositions (i. 48; ii. 24; xiii. 19; xvii. 5).

4. The infinitive may form the subject of a sentence (xviii. 14), or the object (iv. 7; xvi. 2).

5. The infinitive may be used to denote the purpose of an action, or the result (iv. 15; xvi. 12).

**4. GRAMMAR LESSON.**

1. § 76, 1-9. The Tense-systems.

2. §§ 78-88. Ten Classes of Verbs.

3. § 115, 1, 2. Synopsis of five Verbs in  $\omega$ .

**5. VOCABULARY.**

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Under List V., of nouns, etc., learn 450-499.

3. Under List of Irregular Verbs, learn those numbered 125-149, with their forms.

**6. PRINCIPLES OF SYNTAX.**

1. Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον . . . παρὰ σοί (xvii. 5).

2. Τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (xvii. 11, 12).

*Principle 56.* The relative is also often attracted into the case of its dative antecedent (cf. Prin. 55).

1. Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεία ποιήσει ὢν οὗτος ἐποίησεν; (vii. 31).

2. Οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι (xvii. 9).

*Principle 57.* When the antecedent would be a demonstrative pronoun, it is often omitted, being implied in 'the relative.

## 7. EXERCISES.

1. Inflect οὗτος, ὦρα, πᾶς, ἀποκτείνας, θεός, πατήρ, ἐγώ, σύ, αὐτός, οὐδείς, καρδία, ἐκείνος, κρίσις, ἄρχων, πολὺς, πνεῦμα, ὅσος.

2. Analyze, inflect, and translate: Σκανδαλισθήτε, ποιήσουσιν, δόξῃ, ἔγνωσαν, ἔλθῃ, μνημονεύητε, ἡμῖν, ἐρωτᾷ, πεπλήρωκεν, ἀπέλθω, πορευθῶ, ἐλέγξει, θεωρεῖτε, κέκριται, δύνασθε, ὀδηγήσει, ἐρχόμεια, δοξάσει, λήμψεται, ἀναγγελεῖ, ὤψεσθε, ἤθελον, ἐρωτᾶν, κλαύσετε, χαρήσεται, λυπηθήσεσθε, γενήσεται, τίκτῃ, γεννήσῃ, ἡτήσατε, ἡ πεπληρωμένη, πεφιλήκατε, ἐλήλυθα, σκορπισθήτε, ἀφῆτε, ἔχῃτε, θαρσεῖτε, νενίκηκα, ἐπάρας, δόξασον, ἔδωκας, γινώσκωσι, τελειώσας, ἔγνωκαν, δεδοξασμαι, τήρησον, ἐφύλαξα, ἐμίσησεν, θεωρῶσιν, ἔγνω, ἐγνώρισα, ἦ.

3. Write the principal parts of ἵστημι, τίθημι, θνήσκω, καθαίρω, καθίζω, καίω, καλέω, καλύπτω, κλείω, κρίνω, λαμβάνω, ἔχω, λαλέω, φιλέω, πιστεύω, γίνομαι, γινώσκω, δέχομαι, δύναμαι, ἔρχομαι.

4. Translate and commit the principal parts of the following verbs:

1. λέγω, λέξω, ἔλεξα, (εἶρηκα), λέλεγμαι, ἐλέχθην.

2. λείπω, λείψω, 2 aor. ἔλιπον, 2 pf. λέλοιπα, λέλειμμαι, ἐλείφθην.

3. μαθάνω, μαθήσομαι, 2 aor. ἔμαθον, μεμάθηκα.

4. μένω, μενῶ, ἔμεινα, μεμένηκα.

5. μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην.

6. ἀπόλλυμι, ἀπολέσω and ἀπολώ, ἀπώλεσα, 2 aor. ἀπωλόμην, ἀπόλωλα.

7. ὁράω, (ὄψομαι), (2 aor. εἶδον), ἑώρακα and ἑόρακα, ἐώραμαι, ὤφθην.

8. πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην.

9. πίμπλημι, πλῆσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην.

10. πίνω, πίομαι, 2 aor. ἔπιον, πέπωκα, πέπομαι, ἐπόθην.

5. Translate orally : (a) 1. John xiv. 1-31. 2. xv. 1-27.

(b) 1. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει. 2. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. 3. Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 4. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς. 5. Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν. 6. Ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. 7. Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. (1 John iv. 16 a-21.)

6. Translate: 1. I say these things unto you, because you know the truth. 2. In that day sorrow will fill your hearts, because you have not peace. 3. I will send the Comforter unto you, who will lead you into all truth. 4. You see me now, but a little while and you see me no longer, because I go unto him who sent me. 5. I have come into the world, but I will leave the world. 6. I will do the work which thou hast given me to do.

### 8. TOPICS FOR STUDY.

1. Third declension. 2. Synopsis of future tense. 3. Synopsis of 1 aorist. 4. Contract verbs. 5. Impersonal verbs. 6. Prepositions with the gen. only. 7. With the dative only. 8. With the acc. only. 9. Governing two cases. 10. Governing three cases. 11. Nouns in -τηρ, -τωρ, -της, -εως. 12. Nouns in -τις, -σις, -σια, -μη, -εισι, -μος. 13. Nouns in -μα, -ος, -τρον, -ων, -ανος, -ονη. 14. Principles of syntax, 21-30.

## LESSON XLVII.

## 1. TEXT.

JOHN xviii. 1-40.

## 2. NOTES.

2. *συνήχθη*: 1 aor. ind. pass. of *συν-άγω*. 6. *ἔπescαν*: from *πίπτω*. 10. (a) *εἵλκυσεν*: 1 aor. ind. act. of *ἔλκω* (§ 124, 74). (b) *ἔπαισεν*: from *παίω*. (c) *ἀπέκοψεν*: from *ἀπο-κόπτω*.  
 12. *ἔδησαν*: 1 aor. ind. act. of *δέω*. 15. *γνωστός*: a verbal adj. from *γινώσκω* (§ 102, 3; § 135, a, 3). 28. *μιανθώσιν*: 1 aor. subj. pass. of *μαίνω*. 30. *παρεδώκαμεν*: from *παρά-δίδωμι*. 36. *ἡγωνίζοντο*: imperf. of *ἀγωνίζομαι*.

## 3. OBSERVATIONS.

1. The accusative primarily denotes the *direct* object of a verb, as opposed to the *indirect* object denoted by the dative.

2. When the accusative is connected with the verb in signification, it is known as the *cognate* accusative (vii. 24; cf. also v. 32; xvii. 26).

3. When the accusative is joined with a verb, adjective, or noun, to specify the part, property, or sphere to which it applies, it is known as the accusative of *specification* (vi. 10; xiv. 26; xix. 2).

4. Certain relations of space and time are often denoted by the accusative (i. 39; ii. 12; iv. 52; v. 5; vi. 19; xi. 6).

5. Some transitive verbs may take two object accusatives, especially verbs signifying *to teach* (xiv. 26), *to ask* (xvi. 23), *to clothe* (xix. 2).

6. Verbs signifying *to make*, and the like, may take a predicate accusative besides the object accusative (v. 11; x. 33; xix. 7, 12).

## 4. GRAMMAR LESSON.

1. §§ 118–121. Synopsis and Inflection of Verbs in *μ*.
2. § 122. Verbs of the First Class in *μ*.
3. § 123. Verbs of the Second Class in *μ*.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words in this lesson.
2. Under List V. of nouns, etc., learn 500–549.
3. Under List of Irregular Verbs, learn those numbered 150–174, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με (ii. 17).
2. Ἀλλὰ ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (v. 42).
3. Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων (vii. 13; cf. xx. 19).

4. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός (xvii. 2).

*Principle 58.* A genitive, after a noun, showing the object of a feeling or action, is called the *objective* genitive.

1. Οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως (v. 29).
2. Καὶ ἔσονται πάντες διδασκοὶ θεοῦ (vi. 45).
3. Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι; (vii. 35).
4. Ἐγὼ εἰμι ἡ θύρα τῶν προβάτων (x. 7).
5. Σύροντες τὸ δίκτυον τῶν ἰχθύων (xxi. 8).

*Principle 59.* When a more general relation is signified, the genitive is called the genitive of *relation*, and is variously translated, the context showing the kind of relation intended.

## 7. EXERCISES.

1. Inflect *ὅς, ὃ, σπεῖρα* (§ 33, 1), *ἀρχιερεὺς, φανός, λαμπάς, ὄπλον, Ἰούδας* (§ 33, 4), *Ἰησοῦς* (§ 37, 6), *ὑπέρτης, εἷς*.

2. Analyze, inflect, and translate: *Εἰπὼν, ἦν, ἦδει, συνήχθη, λάβων, ἰσθῆκει, παραδιδούς, ἀπῆλθαν, ἔπεσαν, ἐπηρώτησεν, ἄφετε, δέδωκας, ἀπώλεσα, εἰλκυσεν, βάλε, ἔδρσαν, ἤγαγον, ἠκολούθει, γνωστός, πεποιήκότες, ἐθερμαίνοντο, ἀκηκοότας, παρεστηκώς, δεδεμένοι, ἡρνήσατο, μαιθῶσιν, φάγωσιν, κρίνατε, παραδοθῶ, γεγέννημαι, βούλεσθε*.

3. Write the principal parts of *πείθω, ἀγγέλλω, ἄγω, αἶρω, ἀκούω, ἄρχω, βαίνω, βάλλω, βούλομαι, διδάσκω, ἐγείρω, εὐρίσκω, ἔχω, ἡγέομαι*.

4. Translate and commit the principal parts of the following verbs:

1. *πιπράσκω, πέπρᾱκα, πέπρᾱμαι, ἐπράθην*.
2. *πίπτω, πεσοῦμαι, 2 aor. ἔπεσον, πέπτωκα*.
3. *πράσσω, πράξω, ἔπρᾱξα, πέπρᾱχα, πέπρᾱγμαι, ἐπράχθην*.
4. *πνιθάνομαι, πεύσομαι, 2 aor. ἐπυθόμην, πέπνυσμαι*.
5. *στέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, 2 aor. ἐστάλην*.
6. *στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, 2 aor. ἐστράφην*.
7. *σώζω, σώσω, ἔσωσα, σέσωκα, σέσωσμαι, ἐσώθην*.
8. *ταράσσω, ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην*.
9. *τελέω, τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην*.
10. *φέρω, οἶσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην*.

5. Translate orally: (a) 1. John xvi. 1-33. 2. xvii. 1-26.

(b) 1. *Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 2. Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. 4. Καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5. Τίς ἐστὶν δὲ ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6. Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι.*



7. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.  
 8. Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα,  
 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. (1 John v. 1-8.)

6. Translate: 1. They went out with him unto the place, where was a garden. 2. Simon Peter drew his sword and cut off the right ear of the high-priest's servant. 3. The priests asked the disciples concerning Jesus and his teaching. 4. He spoke plainly to the high-priest, but he did not believe what he said. 5. The disciples answered and said, His kingdom is not of this world. 6. Art thou a king? 7. Art thou one of his disciples? 8. The servant of the high-priest said, I saw this man in the garden with Jesus; I know he is one of his disciples.

### 8. TOPICS FOR STUDY.

1. Declension of adjectives. 2. Of participles. 3. Comparison of adjectives. 4. Personal endings of the verb. 5. Mood suffixes. 6. Synopsis of perfect. 7. Synopsis of verbs in *μι*. 8. Formation of adverbs. 9. Correlative adverbs. 10. Adversative conjunctions. 11. Diminutives. 12. Parathetic compounds. 13. Synthetic compounds. 14. Foreign words. 15. Principles of syntax, 31-40.

## LESSON XLVIII.

## 1. TEXT.

JOHN xix. 1-42.

## 2. NOTES.

2. πλέξαντες: 1 aor. part. act. of πλέκω. 6. σταύρωσον: 1 aor. imper. act. of σταυρώω. 10. ἀπολύσαι: 1 aor. inf. act. of ἀπολύω. 24. (a) σχίσωμεν: 1 aor. subj. act. (cf. Prin. 49). (b) λάχωμεν: 2 aor. subj. act. of λαγχάνω (§ 124, 123). (c) διεμερίσαντο: 1 aor. ind. mid. of διαμερίζω. 29. (a) ἔκειτο: imperf. ind. of κείμαι (§ 122, 15). (b) ὑσσώπῳ, ὑρον *hyssop*. (c) περιθέντες: 2 aor. part. act. of περιτίθημι. (d) προσήνεγκαν: from προσφέρω. 31. (a) κατεαγῶσιν: 2 aor. subj. pass. 3 pers. plur. of κατ-άγνυμι (§ 123, 10). (b) ἀρθῶσιν: 1 aor. subj. pass. of αἶρω (§ 124, 5). 33. τεθνηκότα: perf. part. act. of θνήσκω (§ 124, 100). 34. ἔνθεν: 1 aor. ind. act. of νύσσω (§ 124, 141). 36. συντριβήσεται: 2 fut. ind. pass. of συν-τρίβω. 37. ἐξέκέντησαν: 1 aor. ind. act. of ἐκ-κεντέω. 38. κεκρυμμένος: perf. part. pass. of κρύπτω.

## 3. OBSERVATIONS.

1. Words denoting kindred are often omitted before a genitive of relationship (vi. 71; xix. 25; xxi. 2, 15).
2. Adjectives and verbs signifying plenty, fulness, and the like, are construed with the genitive of the thing (i. 14; ii. 7; vi. 13; xix. 29; xxi. 11).
3. When the nominative is used for the vocative in direct address, the article is prefixed (xix. 3; xx. 28).
4. The superlative *πρῶτος*, *first*, may be used where but two things are compared (i. 15, 30; xv. 18; xix. 32).

## 4. GRAMMAR LESSON.

1. § 32, 1. Contract Nouns of First Decl.
2. § 36, 1, 2. Contract Nouns of Second Decl.
3. § 41, 1. Irregular Nouns of Third Decl.
4. § 45, 1. Contracts of Adjectives of the First and Second Declensions.

## 5. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.
2. Under List V., of nouns, etc., learn 550-612.
3. Under List of Irregular Verbs, learn those numbered 175-205, with their forms.

## 6. PRINCIPLES OF SYNTAX.

1. Καὶ ἐδίδωσαν αὐτῷ ῥάπισματα (xix. 3).
2. Τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίνω αὐτό; (xviii. 11).
3. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου (xvii. 14).
4. Λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; (xix. 10).
5. Ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ (xii. 26).

*Principle 60.* The dative is used to denote that *to* which anything is or is done (*Dative of Indirect Object*).

1. Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου (ii. 4).
2. Ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει (iii. 26).

*Principle 61.* The dative is used to denote that *for* which something is or is done (*Dative of Interest*).

1. Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής (xviii. 15).
2. Ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν (ix. 9).

*Principle 62.* The dative is used with all words implying *association* and *resemblance*, and their opposites.

1. χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου (iii. 29).
2. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (xxi. 8).

*Principle 63.* The manner and the instrument of an action are expressed by the dative.

## 7. EXERCISES.

1. Inflect στρατιώτης, πορφύρεος (§ 45, 1), βασιλεύς, οὐδείς, παρὰδούς, μείζων, ἐκείνος, ἱμάτιον, τέσσαρες, μέρος (§ 40, 4), χιτῶν, παρεστώς, γυνή, σκεῦος, ὄξος, μέγας, σκέλος, ἀληθής, ὅσπου.

2. Analyze, inflect, and translate: Ἐλαβεν, ἐμαστίγωσεν, πλέξαντες, ἐπέθηκαν, ἤρχοντο, χαίρε, ἐδίδοσαν, ἐξήλθεν, γινώτε, φορῶν, εἶδον, ἐκραύγασαν, σταύρωσον, λάβετε, ἀποθανεῖν, ἤκουσεν, ἐφοβήθη, ἔδωκεν, σταυρῶσαι, ἦν δεδομένον, ἀπολύσης, ἄρον, σταυρωθῇ, ἀνέγνωσαν, γράφε, σχίσωμεν, λάχωμεν, διεμερίσαντο, ἔβαλον, ἰστήκεισαν, ἠγάπα, εἰδώς, τετέλεσται, τελειωθῇ, ἔκειτο, περιθέντες, προσήνεγκαν, κατεαγῶσιν, ἀρθῶσιν, κατέαξαν, συνσταυρωθέντος, τεθηγκότα, συντριβήσεται, ἐξεκέντησαν, κεκρυμμένος, ἄρη, ἐπέτρεψεν, ἔδησαν, τεθειμένος, ἔθηκαν.

3. Write the principal parts of λαμβάνω, τίθημι, ἔρχομαι, δίδωμι, γινώσκω, θνήσκω, ἀκούω, αἶρω, γράφω, βάλλω, ἵστημι, τελέω, φέρω, πίπτω, πράσσω, στέλλω, στρέφω, σώζω, λείπω, μένω, ὁράω, ἀπόλλυμι.

4. Translate and commit the principal parts of the following verbs:

1. φεύγω, φεύξομαι, 2 aor. ἔφυγον, πέφευγα.
2. χαίρω, χαρήσομαι, κεχάρηκα, κεχάρημαι, ἐχάρην.
3. κατάγνυμι, κατεάξω, κατέαξα, 2 pf. κατέαγα, 2 aor. p. κατεάγην.
4. κρύπτω, κρύψω, ἔκρυψα, κέκρυμαι, 2 aor. ἐκρύβην.

5. Translate orally: (a) 1. John xviii. 1-27. 2. xviii. 28-40.

(b) 1. Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 2. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ. 3. Ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 4. Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζῶν αἰώνιον

ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ νύφ αὐτοῦ ἐστίν. 5. Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. 6. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 7. Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. 8. Καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν ἀπ' αὐτοῦ. (1 John v. 9-15.)

6. Translate: 1. The soldier placed crowns of thorns upon their heads. 2. They clothed them with purple garments. 3. I am not able to find any fault in this man. 4. The chief priests of the Jews wished to crucify the Saviour of the world. 5. Jesus himself bore his cross unto the place where they were about to crucify him. 6. Do not write, The King of the Jews, but write, The King of all men, and the Lord of heaven and earth.

### 8 TOPICS FOR STUDY.

1. Contracts of First decl. 2. Contracts of Second decl.
3. Stems ending in σ. 4. Contracts of adjectives of the First and Second declensions. 5. Numerals. 6. Distributives and multiplicatives. 7. Correlation of pronouns. 8. Personal endings of the imperative. 9. Infinitive endings. 10. Prepositions with the genitive only. 11. With the dative only. 12. With the accusative only. 13. With the genitive and accusative. 14. With the gen., dat., and acc. Principles of syntax, 41-50.

## LESSON XLIX.

## 1. TEXT.

JOHN XX. 1-xxi. 25.

## 2. NOTES.

1.  $\mu\acute{\iota}\alpha$ :  $\eta\acute{\mu}\epsilon\rho\alpha$  being understood; in expressing the day of the week  $\epsilon\acute{\iota}\varsigma$  is always used for  $\pi\rho\acute{\omega}\tau\omicron\varsigma$  (§ 56, note); the exact time when a thing is done is put in the dative. 4.  $\pi\rho\omicron\text{-}\epsilon\delta\rho\alpha\mu\epsilon\nu$ : 2 aor. ind. act. of  $\pi\rho\omicron\text{-}\tau\rho\acute{\epsilon}\chi\omega$  (§ 124, 192). 7.  $\epsilon\nu\text{-}\tau\epsilon\tau\upsilon\lambda\iota\gamma\mu\acute{\epsilon}\nu\omicron\nu$ : perf. pass. of  $\epsilon\nu\text{-}\tau\upsilon\lambda\acute{\iota}\sigma\sigma\omega$ . 14.  $\epsilon\sigma\tau\rho\acute{\alpha}\phi\eta$ : 2 aor. pass. of  $\sigma\tau\rho\acute{\epsilon}\phi\omega$  (§ 124, 181). 16.  $\sigma\tau\rho\alpha\phi\acute{\epsilon}\iota\sigma\alpha$ : 2 aor. part. pass. (§ 113). 18.  $\kappa\alpha\acute{\iota}\ \tau\alpha\upsilon\tau\alpha\ \epsilon\acute{\iota}\pi\epsilon\nu\ \alpha\upsilon\tau\acute{\eta}$ : absence of grammatical connection (*anacoluthon*). 19.  $\kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\acute{\epsilon}\nu\omicron\nu$ : from  $\kappa\lambda\acute{\epsilon}\iota\omega$  (§ 124, 116). 22.  $\epsilon\nu\epsilon\phi\acute{\upsilon}\sigma\eta\sigma\epsilon\nu$ : 1 aor. ind. act. of  $\epsilon\mu\text{-}\phi\nu\sigma\acute{\alpha}\omega$ .
23. (a)  $\alpha\acute{\nu}$ : for  $\epsilon\acute{\alpha}\nu$ ; so also in xii. 32; xvi. 23. (b)  $\alpha\phi\acute{\eta}\tau\epsilon$ : 2 aor. subj. of  $\alpha\phi\text{-}\acute{\eta}\mu\iota$ . (c)  $\alpha\phi\acute{\epsilon}\omega\nu\tau\alpha\iota$ : perf. pass. 3 pers. plur., instead of  $\alpha\phi\acute{\epsilon}\iota\nu\tau\alpha\iota$ . xxi. 7.  $\delta\iota\epsilon\zeta\acute{\omega}\sigma\alpha\tau\omicron$ : 1 aor. ind. mid. of  $\delta\iota\alpha\text{-}\zeta\acute{\omega}\nu\nu\mu\iota$  (§ 123, 7). 10.  $\epsilon\nu\acute{\epsilon}\gamma\kappa\alpha\tau\epsilon$ : from  $\phi\acute{\epsilon}\rho\omega$ .
11.  $\epsilon\sigma\chi\acute{\iota}\sigma\theta\eta$ : 1 aor. ind. pass. of  $\sigma\chi\acute{\iota}\zeta\omega$ . 12. (a)  $\epsilon\tau\acute{o}\lambda\mu\alpha$ : imperf. 3 pers. sing. of  $\tau\omicron\lambda\mu\acute{\alpha}\omega$ . (b)  $\epsilon\acute{\xi}\epsilon\tau\acute{\alpha}\sigma\alpha\iota$ : 1 aor. inf. of  $\epsilon\acute{\xi}\epsilon\tau\acute{\alpha}\zeta\omega$ . 18. (a)  $\eta\varsigma$ , instead of  $\eta\sigma\theta\alpha$ : imperf. of  $\epsilon\acute{\iota}\mu\acute{\iota}$ , 2 pers. sing. (also in xi. 21, 32). (b)  $\epsilon\kappa\tau\epsilon\nu\epsilon\acute{\iota}\varsigma$ : fut. of  $\epsilon\kappa\text{-}\tau\epsilon\acute{\iota}\nu\omega$ . (c)  $\zeta\acute{\omega}\sigma\epsilon\iota$ : fut. of.  $\zeta\acute{\omega}\nu\nu\mu\iota$  (§ 123, 7). (d)  $\omicron\acute{\iota}\sigma\epsilon\iota$ : fut. of  $\phi\acute{\epsilon}\rho\omega$  (§ 124, 196).
20. (a)  $\epsilon\pi\iota\sigma\tau\rho\alpha\phi\acute{\epsilon}\iota\varsigma$ : 2 aor. part. pass. (b)  $\alpha\nu\acute{\epsilon}\pi\epsilon\sigma\epsilon\nu$ : 2 aor. ind. act. of  $\alpha\nu\alpha\text{-}\pi\acute{\iota}\pi\tau\omega$  (§ 124, 159). 25. (a)  $\kappa\alpha\theta'\ \epsilon\acute{\nu}$ : used distributively, *every one* (§ 56, 1). (b)  $\chi\omega\rho\acute{\eta}\sigma\epsilon\iota\nu$ : fut. inf. act. of  $\chi\omega\rho\acute{\epsilon}\omega$ .

## 3. OBSERVATIONS.

1. We have several examples of the genitive absolute in this lesson (xx. 1, 19, 26; xxi. 4, 11).



2. The cardinal εἰς, besides its ordinary use, is sometimes employed: (1) for the correlatives, *one . . . the other* (xx. 12); (2) instead of the ordinal πρῶτος (xx. 1, 19).

3. The omitted subject of the 3 pers. plur. is often to be understood in a general way (xv. 6; xx. 2).

4. The present is sometimes used to express certain futurity (ἀναβαίνω, xx. 17; ἀποθνήσκει, xxi. 23).

#### 4. VOCABULARY.

1. Arrange in alphabetical order and learn the new words of this lesson.

2. Review List I. of 95 verbs.

3. Review List IV. of 196 nouns, etc.

#### 5. PRINCIPLES OF SYNTAX.

1. Review principles 50–63.

#### 6. EXERCISES.

1. Inflect: Εἰς, μνημεῖον, ἄλλος, σῶμα, γυνή, ἐγώ, οὗτος, χεῖρ, πῖστός, πλῆθος, μέγας, σύ, πᾶς, παραδιδούς, ἰδών, ἀληθής, πολὺς.

2. Analyze, inflect, and translate: Οὕσης, ἡρμένον, ἔθηκαν, προέδραμεν, κείμενα, ἐντετυλιγμένον, ἥδειςαν, ἀναστήναι, ἰστήκει, κλαίουσα, παρέκλυεν, ἔκειτο, ἦραν, οἶδα, ἐστράφη, ἐστῶτα, ἄρῳ, στραφεῖσα, ἄπτου, ἀναβέβηκα, πορεύου, κεκλεισμένων, ἦσαν, ἔδειξεν, ἐχάρησαν, ἀπέσταλκεν, ἐνεφύσησεν, ἀφῆτε, ἀφένονται, κρατῆτε, κεκράτηνται, ἐωράκαμεν, ἴδω, βάλω, ἔστη, φέρε, γίνου, πεπίστευκας, ἔστιν γεγραμμένα, γέγραπται, ἔχητε, ἐρχόμεθα, ἐνέβησαν, ἐπίασαν, εὐρήσετε, ἐλκύσαι, διεζώσατο, ἐνέγκατε, ἐπίασατε, εἴλκυσε, ἐσχίσθη, ἀριστήσατε, ἐτόλμα, ἐξετάσαι, ἐγερθεῖς, ἐλυνθήθη, ἐζώνινες, γηράσῃς, ζώσει, ἀνέπεσεν, ἡγάπα, γράφηται, χωρήσειν.

3. Write the principal parts of αἶρω, τίθημι, ἵστημι, στρέφω, ἄπτω, βαίνω, δείκνυμι, χαίρω, στέλλω, βάλλω, φέρω, γίνομαι, πιστεύω, γράφω, ἔχω, ἔρχομαι, εὑρίσκω, ἐγείρω, πίπτω.

4. Write the synopsis of πιστεύω, τιμάω, πείθω, ῥίπτω, φαίνω.

5. Translate orally: (a) 1. John xix. 1-22. 2. xix. 23-42.

(b) 1. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. 2. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 3. Πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. 4. Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 5. Οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. 6. Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν. 7. Καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. 8. Οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. 9. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων. (1 John v. 16-21.)

6. Translate: 1. After this he manifested himself also to the other disciples. 2. The disciples did not know Jesus. 3. Peter drew the net unto the land. 4. Lovest thou thy friend? 5. I know that thou lovest thy father and mother. 6. John wrote this book. 7. He did not write all the things which Jesus did. 8. The witness, which he witnessed, is true.

### 7. TOPICS FOR STUDY.

1. Table of correlative pronouns. 2. Of correlative adverbs. 3. Table of prepositions. 4. Of conjunctions. 5. Synopsis of the verb.

**LESSON L. — REVIEW.****1. VOCABULARY.**

1. Review the words given in the complete Vocabulary of John.<sup>1</sup>
2. Review List I., of 95 verbs.
3. Review List II., of verbs numbered 96–379.
4. Review List IV., of 196 nouns, etc.
5. Review List V., of nouns, etc., numbered 197–612.
6. Review List VII., of correlative pronouns.
7. Review List VIII., of prepositions.
8. Review List IX., of correlative adverbs.
9. Review List X., of conjunctions.

**2. TEXT.**

1. Translate the first seven chapters of John (i. 1–vii. 52).<sup>2</sup>
2. Translate the second seven chapters (viii. 1–xiv. 31).
3. Translate the third seven chapters (xv. 1–xxi. 25).
4. Translate carefully the first Epistle of John as given in Lessons XXVIII.–XLIX.
5. With the Revised Version in your hand, translate into Greek the first three verses of each chapter of the Gospel of John.

**3. GRAMMAR LESSON.**

1. Review the grammar lesson given in last review (Lesson XL.).
2. § 115. Synoptical Table of Verbs in  $\omega$ .

<sup>1</sup> The vocabulary of the Gospel and Epistles of John consists of 1120 words, of which 117, marked by an asterisk, are peculiar to John.

<sup>2</sup> We have divided the book into three parts, of seven chapters each, and each part can be read in one to two hours.

3. §§ 116, 117. Impersonal and Defective Verbs.
4. §§ 118-123. Verbs in  $\mu$ .
5. § 124. List of Irregular Verbs.
6. § 125. Prepositions.
7. § 126-130. Adverbs.
8. § 131. Conjunctions and other particles.
9. § 132-141. Formation of Words.
10. § 142. Foreign Words in N. T.

#### 4. PRINCIPLES OF SYNTAX

1. Translate all the sentences from which Principles 1-63 have been deduced, and apply each principle.

## A NEW TESTAMENT GREEK MANUAL.

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- I. A CRITICAL TEXT OF THE GOSPEL OF ST. JOHN.
- II. A LITERAL TRANSLATION OF JOHN I.-IV.
- III. A VOCABULARY OF THE GOSPEL AND EPISTLES OF  
ST. JOHN.
- IV. LISTS OF WORDS OCCURRING MOST FREQUENTLY.





## PREFATORY NOTE.

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I. THE critical text of the GOSPEL OF ST. JOHN here edited is that which is preferred by Westcott and Hort, and printed in the body of their text. The black line underscoring a particular word or words denotes that here there is a divergence of readings between the three most important critical texts of the Greek New Testament, and in foot-notes are given the secondary readings of Westcott and Hort (**WH**), the text preferred by Tregelles (**Tr**), both primary and secondary, and that adopted by Tischendorf (**T**), and in many cases the reading of the Revisers (**RV**) is also indicated. The student can thus at a glance see the remarkable *consensus* of the three great critical texts, as well as their divergences. The greatest pains have been taken to be exact, even to indicate plainly the importance of the secondary readings of Westcott and Hort; and as we desire to have a faultless edition, we will be very grateful for the detection of any errors.

II. The literal translation of the first four chapters of St. John is not intended to serve as a help in the rendering of the original. Instead of this it is to be used by the student in his studies, and by the teacher in the class-room, for translating the English into Greek. With this translation before his eye, the student is to write the Greek text verse by verse, always comparing his work with the original, until he can reproduce the original Greek without error. From it he is also to pronounce the Greek repeatedly, until he has obtained a perfect mastery of

each verse, lesson, and chapter. Three kinds of type are used: first, **black type**, to denote the first occurrence of words; second, *italic*, a new form of a known word; and third, Roman, known words. Words joined by a hyphen or hyphens are to be rendered by one word in Greek.

III. The Vocabulary covers the Gospel and the Epistles of St. John, and has been compiled expressly for this work. In its preparation three works have been constantly used: first, Bruder's "Concordantiæ;" second, Thayer's "Greek-English Lexicon of the New Testament;" and, third, the Complete Vocabulary of the New Testament appended to Green's "Handbook to the Grammar of the Greek Testament." When words are peculiar to St. John, it is indicated by an asterisk (\*). The Vocabulary aims to cover the critical texts as well as the *Textus Receptus*. The orthography of Westcott and Hort, however, has generally been followed. The references to sections are to the Grammar of New Testament Greek which forms a part of this volume.

IV. In the Lists of Words are given in alphabetical order, according to their frequency, all Greek words occurring more than four times in the New Testament (1736 out of 5594). A knowledge of this Vocabulary will be of great aid in reading at sight.

# ΚΑΤΑ ΙΩΑΝΝΗΝ<sup>1</sup>

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Ι. <sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. <sup>2</sup> Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. <sup>4</sup> ὁ γέγονεν ἐν <sup>2</sup> αὐτῷ ζωὴ ἦν,<sup>3</sup> καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. <sup>6</sup> Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.<sup>4</sup> <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup> ὅσοι δὲ ἔλαβον<sup>5</sup> αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ

<sup>1</sup> Εὐαγγέλιον κατὰ Ἰωάννην Tr; Κατὰ Ἰωάννην T.

<sup>2</sup> So also Tr RV marg., ἐν δὲ γέγονεν. <sup>4</sup> ἐν T WH marg. RV.

<sup>3</sup> So RV, ἔστιν T Tr marg. WH marg. (to indicate text of 'Western' documents).

<sup>4</sup> Ἰωάννης T.

<sup>5</sup> ἔλαβαν Tr.

ὄνομα αὐτοῦ, <sup>13</sup> οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

<sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

<sup>15</sup> (Ἰωάννης <sup>4</sup> μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων—οὗτος ἦν ὁ εἰπών—‘Ο <sup>6</sup> ὁπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·) <sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. <sup>17</sup> ὅτι ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

<sup>18</sup> θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς <sup>7</sup> ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. ἔξ <sup>8</sup> ἡγόμα

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου <sup>8</sup> ὅτε ἀπέ <sup>9</sup> στειλαν πρὸς αὐτὸν <sup>9</sup> οἱ Ἰουδαῖοι ἐξ <sup>9a</sup> Ἱεροσολύμων

ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

<sup>20</sup> καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησεν ὅτι· Ἐγὼ οὐκ εἰμὶ ὁ χριστός. <sup>21</sup> καὶ ἠρώτησαν αὐτόν·

Τί οὖν; σὺ Ἠλείας <sup>10</sup> εἶ; καὶ <sup>11</sup> λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη Οὐ.

<sup>22</sup> εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup> ἔφη Ἐγὼ “φωνὴ βοῶντος ἐν

<sup>6</sup> So RV marg., λέγων Οὗτος ἦν ὃν εἶπον· ὁ οὐ λέγων Οὗτος ἦν ὃν εἶπον· Ὁ WH marg., λέγων· οὗτος ἦν ὃν εἶπον· ὁ T RV.

<sup>7</sup> So Tr RV marg., ὁ μονογενὴς υἱὸς T RV WH marg. (text of certain ‘Western’ documents).

<sup>8</sup> Ἰωάννου T.

<sup>9</sup> So Tr RV, omit T.

<sup>9a</sup> Ἱερ· T Tr.

<sup>10</sup> Omit σὺ in secondary reading WH, οὖν σὺ; Ἠλείας WH marg., οὖν; σὺ Ἠλίας Tr, οὖν; Ἠλείας T.

<sup>11</sup> Omit T.

τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν Κυρίου," καθὼς εἶπεν Ἡσαίας<sup>12</sup> ὁ προφήτης. \*<sup>24</sup> Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.<sup>25</sup> καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλείας<sup>13</sup> οὐδὲ ὁ προφήτης; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης<sup>4</sup> λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει<sup>13a</sup> ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup> ὀπίσω<sup>14</sup> μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ<sup>15</sup> ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup> Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης<sup>4</sup> βαπτίζων.

<sup>29</sup> Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει Ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. <sup>30</sup> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὅπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὃτι πρῶτός μου ἦν. <sup>31</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. <sup>32</sup> Καὶ ἐμαρτύρησεν Ἰωάννης<sup>4</sup> λέγων ὅτι Τεβέεμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup> καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. <sup>34</sup> καὶ γὰρ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς<sup>16</sup> τοῦ θεοῦ.

<sup>12</sup> Ἡσαίας T Tr.

<sup>13</sup> Ἡλίας Tr Ἡλείας T.

<sup>13a</sup> ἔστηκεν Tr marg.

<sup>14</sup> ὁ ὀπίσω T Tr, but Tr omits ὁ in secondary reading.

<sup>15</sup> So T, but WH Tr omit in secondary reading.

<sup>16</sup> ὁ ἐκλεκτός WH marg. (text of certain 'Western' documents).

<sup>35</sup> Τῇ ἐπαύριον πάλιν ίστήκει Ἰωάννης <sup>17</sup> καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, <sup>36</sup> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἰδε ὁ ἀμνὸς τοῦ θεοῦ. <sup>37</sup> καὶ <sup>18</sup> ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ <sup>19</sup> λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> στραφεῖς δὲ <sup>20</sup> ὁ Ἰησοὺς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεί, <sup>21</sup> (ὃ λέγεται μεθερμηνεόμενον <sup>22</sup> Διδάσκαλε,) ποῦ μένεις; <sup>39</sup> λέγει αὐτοῖς Ἐρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη. <sup>40</sup> Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου <sup>8</sup> καὶ ἀκολουθησάντων αὐτῷ. <sup>41</sup> εὕρισκει οὗτος πρῶτον <sup>23</sup> τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶν μεθερμηνεόμενον Χριστός). <sup>42</sup> ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοὺς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, <sup>8</sup> σὺ κληθήσῃ Κηφᾶς (ὃ ἐρμηνεύεται Πέτρος). <sup>43</sup> Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὕρισκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοὺς Ἀκολούθει μοι. <sup>44</sup> ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά, <sup>23a</sup> ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>45</sup> εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὅν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφηταὶ εὐρήκαμεν, Ἰησοῦν υἱὸν <sup>24</sup> τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. <sup>46</sup> καὶ <sup>18</sup> εἶπεν αὐτῷ Να-

<sup>17</sup> εἰστήκει ὁ Ἰωάννης T, εἰστήκει Ἰωάννης Tr.

<sup>18</sup> Omit T.

<sup>19</sup> So T, αὐτοῦ μαθηταὶ Tr marg. WH marg.

<sup>20</sup> Omit T.

<sup>21</sup> Ῥαββί Tr.

<sup>22</sup> ἐρμηνεόμενον T.

<sup>23</sup> πρῶτος T.

<sup>24</sup> τὸν υἱὸν Tr, but omits τὸν in secondary reading.

<sup>23a</sup> -aī- T Tr.



θαναήλ Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ <sup>18</sup> Φίλιππος Ἐρχου καὶ ἴδε. <sup>47</sup> εἶδεν Ἰησοῦς τὸν Ναθαναήλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. <sup>48</sup> λέγει αὐτῷ Ναθαναήλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε. <sup>49</sup> ἀπεκρίθη αὐτῷ Ναθαναήλ Ῥαββεί.<sup>21</sup> σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. <sup>50</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἰπὸν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὅψη. <sup>51</sup> καὶ λέγει αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωρότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

II. <sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ<sup>1</sup> γάμος ἐγένετο ἐν Κανᾷ<sup>2</sup> τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> καὶ ὑστερήσαντος οἴνου<sup>3</sup> λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον οὐκ ἔχουσιν.<sup>4</sup> <sup>4</sup> καὶ <sup>5</sup> λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. <sup>5</sup> λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. <sup>6</sup> ἤσαν δὲ ἐκεῖ λίθιναι ὑδρίαι <sup>7</sup> εἰς <sup>8</sup> εἰς <sup>9</sup> εἰς <sup>10</sup> εἰς <sup>11</sup> εἰς <sup>12</sup> εἰς <sup>13</sup> εἰς <sup>14</sup> εἰς <sup>15</sup> εἰς <sup>16</sup> εἰς <sup>17</sup> εἰς <sup>18</sup> εἰς <sup>19</sup> εἰς <sup>20</sup> εἰς <sup>21</sup> εἰς <sup>22</sup> εἰς <sup>23</sup> εἰς <sup>24</sup> εἰς <sup>25</sup> εἰς <sup>26</sup> εἰς <sup>27</sup> εἰς <sup>28</sup> εἰς <sup>29</sup> εἰς <sup>30</sup> εἰς <sup>31</sup> εἰς <sup>32</sup> εἰς 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<sup>297</sup> εἰς <sup>298</sup> εἰς <sup>299</sup> εἰς <sup>300</sup> εἰς <sup>301</sup> εἰς <sup>302</sup> εἰς <sup>303</sup> εἰς <sup>304</sup> εἰς <sup>305</sup> εἰς <sup>306</sup> εἰς <sup>307</sup> εἰς <sup>308</sup> εἰς <sup>309</sup> εἰς <sup>310</sup> εἰς <sup>311</sup> εἰς <sup>312</sup> εἰς <sup>313</sup> εἰς <sup>314</sup> εἰς <sup>315</sup> εἰς <sup>316</sup> εἰς <sup>317</sup> εἰς <sup>318</sup> εἰς <sup>319</sup> εἰς <sup>320</sup> εἰς <sup>321</sup> εἰς <sup>322</sup> εἰς <sup>323</sup> εἰς <sup>324</sup> εἰς <sup>325</sup> εἰς <sup>326</sup> εἰς <sup>327</sup> εἰς <sup>328</sup> εἰς <sup>329</sup> εἰς <sup>330</sup> εἰς <sup>331</sup> εἰς <sup>332</sup> εἰς <sup>333</sup> εἰς <sup>334</sup> εἰς <sup>335</sup> εἰς <sup>336</sup> εἰς <sup>337</sup> εἰς <sup>338</sup> εἰς <sup>339</sup> εἰς <sup>340</sup> εἰς <sup>341</sup> εἰς <sup>342</sup> εἰς <sup>343</sup> εἰς <sup>344</sup> εἰς <sup>345</sup> εἰς <sup>346</sup> εἰς <sup>347</sup> εἰς <sup>348</sup> εἰς 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ροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. <sup>7</sup> λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup> καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. <sup>9</sup> ὥς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος <sup>10</sup> καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν τὸν <sup>6</sup> ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup> Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ <sup>2</sup> τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

<sup>12</sup> Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ <sup>7</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>13</sup> Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς <sup>7a</sup> Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, <sup>15</sup> καὶ ποιήσας φραγέλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα <sup>8</sup> καὶ τὰς τραπέζας ἀνέτρεψεν, <sup>9</sup> <sup>16</sup> καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἀρατε ταῦτα ἐν τεύθειν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

<sup>6</sup> τότε τὸν Tr. but omits τότε in secondary reading.

<sup>7</sup> ἀδελφοὶ αὐτοῦ T.

<sup>7a</sup> Ἱερ- T Tr.

<sup>8</sup> τὸ κέρμα T.

<sup>9</sup> ἀνέστρεψεν T Tr WH marg.

<sup>17</sup> Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἔστιν “Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.”

<sup>18</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς ; <sup>19</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον καὶ ἐν <sup>10</sup> τρισὶν ἡμέραις ἐγερῶ αὐτόν. <sup>20</sup> εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη <sup>11</sup> ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν ; <sup>21</sup> ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

<sup>22</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς <sup>7a</sup> Ἱεροσολύμοις ἐν τῷ πάσχα ἐν <sup>12</sup> τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>24</sup> αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτόν <sup>13</sup> αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας <sup>25</sup> καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκειν τί ἦν ἐν τῷ ἀνθρώπῳ.

III. <sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. <sup>2</sup> οὗτος ἦλθεν πρὸς αὐτόν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί,<sup>1</sup> οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος. οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. <sup>3</sup> ἀπεκρίθη Ἰησοῦς καὶ

<sup>10</sup> WH and Tr omit in secondary reading.

<sup>12</sup> Tr omits in secondary reading

<sup>1</sup> Ῥαββί Tr.

<sup>11</sup> ὡκοδομήθη Tr.

<sup>13</sup> αὐτόν T Tr.

εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.  
<sup>4</sup> λέγει πρὸς αὐτὸν ὁ <sup>2</sup> Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὦν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; <sup>5</sup> ἀπεκρίθη ὁ <sup>3</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.<sup>4</sup>  
<sup>6</sup> τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.  
<sup>7</sup> μὴ θαυμάσης ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' <sup>5</sup> οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ <sup>6</sup> τοῦ πνεύματος. <sup>9</sup> ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι; <sup>10</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; <sup>13</sup> καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.<sup>7</sup> <sup>14</sup> καὶ καθὼς Μων-

<sup>2</sup> Tr omits, and WH in secondary reading.

<sup>3</sup> T omits, and WH and Tr in secondary reading.

<sup>4</sup> τῶν οὐρανῶν T.

<sup>5</sup> ἀλλὰ Tr.

<sup>6</sup> Certain 'Western' documents add τοῦ ὕδατος καὶ in WH marg.

<sup>7</sup> T Tr RV add ὁ ὢν ἐν τῷ οὐρανῷ, WH marg. (text of certain 'Western' documents), omit RV marg.

σῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι  
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, <sup>15</sup> ἵνα πᾶς ὁ πιστεύων ἐν  
αὐτῷ ἔχῃ ζωὴν αἰώνιον.

<sup>16</sup> Οὕτως γὰρ ἡγά-  
πησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν <sup>8</sup> τὸν μονο-  
γενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται  
ἀλλὰ <sup>9</sup> ἔχῃ ζωὴν αἰώνιον.

<sup>17</sup> οὐ γὰρ ἀπέστειλεν ὁ θεὸς  
τὸν υἱόν <sup>10</sup> εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'  
ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup> ὁ πιστεύων εἰς αὐ-  
τὸν οὐ κρίνεται. ὁ <sup>11</sup> μὴ πιστεύων ἤδη κέκριται, ὅτι

μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ  
θεοῦ. <sup>19</sup> αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν  
εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ  
σκοτός ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

<sup>20</sup> πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς καὶ οὐκ  
ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

<sup>21</sup> ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα  
φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργα-  
σμένα.

<sup>22</sup> Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ  
αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ'  
αὐτῶν καὶ ἐβάπτιζεν.

<sup>23</sup> ἦν δὲ καὶ ὁ <sup>12</sup> Ἰωάννης <sup>13</sup>  
βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλειμ, ὅτι <sup>14</sup> ὕδατα  
πολλὰ <sup>15</sup> ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

<sup>24</sup> οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.

<sup>8</sup> υἱὸν αὐτοῦ Tr.

<sup>9</sup> ἀλλ' T.

<sup>10</sup> υἱὸν αὐτοῦ Tr, but omits αὐτοῦ in secondary reading.

<sup>11</sup> ὁ δὲ Tr, but omits δὲ in secondary reading.

<sup>12</sup> Omit T Tr and WH in secondary reading.

<sup>13</sup> Ἰωάννης T.

<sup>14</sup> ὁ Ἰωάννης Tr, but omits ὁ in secondary reading. Ἰωάννης T.



<sup>25</sup> Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου <sup>15</sup>  
 μετὰ Ἰουδαίου <sup>16</sup> περὶ καθαρισμοῦ. <sup>26</sup> καὶ ἦλθαν <sup>17</sup>  
 πρὸς τὸν Ἰωάννην <sup>18</sup> καὶ εἶπαν <sup>19</sup> αὐτῷ Ῥαββεί, <sup>20</sup>  
 ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύ-  
 ρηκας, ἵδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς  
 αὐτόν. <sup>27</sup> ἀπεκρίθη Ἰωάννης <sup>13</sup> καὶ εἶπεν Οὐ δύναται  
 ἄνθρωπος λαμβάνειν οὐδὲν εἰ μὴ ἡ δεδομένον αὐτῷ  
 ἐκ τοῦ οὐρανοῦ. <sup>28</sup> αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι  
 εἶπον ἐγώ <sup>12</sup> Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπε-  
 σταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> ὁ ἔχων τὴν  
 νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ  
 ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν  
 φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλή-  
 ρωται. <sup>30</sup> ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.  
<sup>31</sup> Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν, ὁ ὢν  
 ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ.  
 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν. <sup>21</sup>  
<sup>32</sup> ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο <sup>22</sup> μαρτυρεῖ, καὶ τὴν  
 μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup> ὁ λαβὼν αὐτοῦ  
 τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.  
<sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ  
 λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ <sup>23</sup> πνεῦμα. <sup>35</sup> ὁ  
 πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ  
 αὐτοῦ. <sup>36</sup> ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·

<sup>15</sup> Ἰωάννου T.<sup>16</sup> Ἰουδαίου WH marg.<sup>17</sup> ἦλθον T.<sup>18</sup> Ἰωάννην T.<sup>19</sup> εἶπον T.<sup>20</sup> Ῥαββί Tr.<sup>21</sup> So Tr RV, omit T WH marg. RV marg.<sup>22</sup> So Tr, omit T WH marg.<sup>23</sup> ὁ θεὸς τὸ Tr in primary reading.



ὁ δὲ <sup>24</sup> ἀπειθῶν τῷ νίῳ οὐκ ὀψεται ζώην, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

IV. <sup>1</sup> Ὡς οὖν ἔγνω ὁ κύριος <sup>1</sup> ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ <sup>2</sup> Ἰωάννης <sup>3</sup> — <sup>2</sup> καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, — <sup>3</sup> ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup> Ἐδιδεῖ δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. <sup>4</sup> <sup>5</sup> ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας <sup>4</sup> λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ <sup>5</sup> ἔδωκεν Ἰακώβ τῷ <sup>6</sup> Ἰωσήφ τῷ νίῳ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὡς ἕκτη. <sup>7</sup> ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας <sup>4</sup> ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν. <sup>8</sup> οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. <sup>9</sup> λέγει οὖν <sup>7</sup> αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις <sup>8</sup> Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρεΐτιδος <sup>9</sup> οὔσης; οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρεΐταις. <sup>10</sup> <sup>10</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι Δός

<sup>24</sup> Omit T.

<sup>1</sup> Ἰησοῦς T Tr marg.

<sup>2</sup> So T, but omit Tr marg. WH in secondary reading. WH think this first verse contains some 'primitive' error, which cannot be rectified without the aid of conjecture.

<sup>3</sup> Ἰωάννης T.

<sup>4</sup> Σαμαρίας Tr.

<sup>5</sup> οὐ Tr marg.

<sup>6</sup> Omit T Tr and WH in secondary reading.

<sup>7</sup> Omit T.

<sup>8</sup> Σαμαρεῖτις T.

<sup>9</sup> Σαμαρεΐτιδος T.

<sup>10</sup> Omit T and WH in secondary reading. (συνχρῶνται Tr).

μοι πειν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν. <sup>11</sup> λέγει αὐτῷ <sup>11</sup> Κύριε, οὔτε ἀντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν <sup>7</sup> ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; <sup>13</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν. <sup>14</sup> ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ <sup>12</sup> δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup> λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι <sup>13</sup> ἐνθάδε ἀντλεῖν. <sup>16</sup> λέγει αὐτῇ <sup>14</sup> Ὑπαγε φώνησόν σου τὸν ἄνδρα <sup>15</sup> καὶ ἔλθ' ἐνθάδε. <sup>17</sup> ἀπεκρίθη ἡ γυνή καὶ εἶπεν αὐτῷ <sup>16</sup> Οὐκ ἔχω ἄνδρα. <sup>17</sup> λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες <sup>18</sup> ὅτι Ἄνδρα οὐκ ἔχω. <sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> λέγει αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. <sup>20</sup> οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν <sup>19</sup> Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. <sup>21</sup> λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι,

<sup>11</sup> αὐτῷ ἡ γυνή T Tr WH *marg.* RV.

<sup>12</sup> ὁ ἐγὼ T.

<sup>13</sup> So T, ἔρχομαι Tr, but διέρχωμαι or ἔρχομαι Tr *marg.*

<sup>14</sup> αὐτῇ [ὁ Ἰησοῦς] Tr.

<sup>15</sup> So Tr *marg.*, τὸν ἄνδρα σου T, Tr *text.*

<sup>16</sup> Omit T Tr WH in secondary reading.

<sup>17</sup> So Tr, ἄνδρα οὐκ ἔχω T.

<sup>18</sup> εἶπας 1.

<sup>19</sup> Ἱερ- T Tr.

ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν  
<sup>19</sup> Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. <sup>22</sup> ὑμεῖς  
 προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδα-  
 μεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup> ἀλλὰ  
 ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-  
 κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι  
 καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατήρ τοιούτους ζητεῖ τοὺς  
 προσκυνοῦντας αὐτόν. <sup>24</sup> πνεῦμα ὁ θεός, καὶ τοὺς  
 προσκυνοῦντας αὐτόν<sup>7</sup> ἐν πνεύματι καὶ ἀληθείᾳ δεῖ  
προσκυνεῖν.<sup>20</sup> <sup>25</sup> λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσ-  
 σίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος,  
 ἀναγγελεῖ ἡμῖν ἅπαντα. <sup>26</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ  
 εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθαν  
 οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς  
 ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἢ Τί λαλεῖς  
 μετ' αὐτῆς; <sup>28</sup> ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή  
 καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις  
<sup>29</sup> Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἅ<sup>21</sup> ἐποί-  
 ησα· μήτι οὗτός ἐστιν ὁ χριστός; <sup>30</sup> ἐξῆλθον ἐκ τῆς  
 πόλεως καὶ ἦρχοντο πρὸς αὐτόν. <sup>31</sup> Ἐν τῷ  
 μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββί,<sup>22</sup>  
 φάγε. <sup>32</sup> ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν  
 ἣν ὑμεῖς οὐκ οἴδατε. <sup>33</sup> ἔλεγον οὖν οἱ μαθηταὶ πρὸς  
 ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν; <sup>34</sup> λέγει  
 αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω<sup>23</sup>  
 τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ  
 ἔργον. <sup>35</sup> οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν

<sup>20</sup> προσκυνεῖν δεῖ T.<sup>22</sup> Ῥαββί Tr.<sup>21</sup> ὅσα Tr but not marg.<sup>23</sup> ποιῶ T.

καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. <sup>36</sup> ἤδη <sup>24</sup> ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα <sup>25</sup> ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. <sup>38</sup> ἐγὼ ἀπέστειλα <sup>26</sup> ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. <sup>39</sup> Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν <sup>27</sup> διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἰπέν μοι πάντα ἃ <sup>27a</sup> ἐποίησα. <sup>40</sup> ὡς οὖν ἦλθον <sup>28</sup> πρὸς αὐτὸν οἱ Σαμαρεῖται <sup>29</sup> ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. <sup>41</sup> καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον ὅτι <sup>30</sup> Οὐκέτι διὰ τὴν σὴν λαλίαν <sup>31</sup> πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· <sup>44</sup> αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> ὅτε <sup>32</sup> οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα <sup>33</sup> ἐποίησεν ἐν

<sup>24</sup> So Tr marg., but text θερισμόν ἤδη. Ὁ θερ.

<sup>25</sup> Add καὶ T.

<sup>26</sup> ἀπέσταλκα T.

<sup>27</sup> Σαμαριτῶν T.

<sup>27a</sup> ὅσα Tr marg.

<sup>28</sup> ἦλθον οὖν Tr marg.

<sup>29</sup> Σαμαρεῖται T.

<sup>30</sup> WH omit in secondary reading.

<sup>31</sup> λαλίαν σου WH marg. Tr marg.

<sup>32</sup> ὡς T.

<sup>33</sup> ἃ T.

<sup>19</sup> Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. <sup>46</sup> Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ <sup>33a</sup> τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν <sup>34</sup> τις βασιλικὸς <sup>35</sup> οὗ ὁ υἱὸς ἡσθέnei ἐν Καφαρναούμ. <sup>47</sup> οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἡρώτα ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἥμελλεν γὰρ ἀποθνήσκειν. <sup>48</sup> εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. <sup>36</sup> <sup>49</sup> λέγει πρὸς αὐτὸν ὁ βασιλικὸς <sup>35</sup> Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. <sup>50</sup> λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱὸς σου ζῇ. ἐπίστευσεν <sup>37</sup> ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. <sup>51</sup> ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ <sup>38</sup> ὑπήντησαν αὐτῷ λέγοντες <sup>39</sup> ὅτι ὁ παῖς αὐτοῦ ζῇ. <sup>52</sup> ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν <sup>40</sup> αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. <sup>53</sup> ἔγνω οὖν ὁ πατὴρ ὅτι <sup>41</sup> ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ υἱὸς σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. <sup>54</sup> Τοῦτο δὲ <sup>42</sup> πάλιν δεῦτερον σημεῖον

<sup>33a</sup> Kanā T Tr.

<sup>34</sup> So Tr; Ἦν δέ T WH marg.

<sup>35</sup> Some "Western" documents substitute βασιλίσκος WH.

<sup>36</sup> πιστεύσητε; WH marg.

<sup>37</sup> So T Tr in secondary reading, καὶ ἐπίστευσεν Tr primary reading.

<sup>38</sup> Omit T.

<sup>39</sup> So Tr secondary reading, καὶ ἀπήγγειλαν λέγοντες primary; καὶ ἠγγειλαν T.

<sup>40</sup> εἶπον οὖν T Tr, καὶ εἶπον Tr marg.

<sup>41</sup> Tr adds ἐν in primary reading.

<sup>42</sup> Omit T and WH secondary reading, Tr marg. secondary reading.



ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

**V.** <sup>1</sup> Μετὰ ταῦτα ἦν ἐορτὴ<sup>1</sup> τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς <sup>1a</sup> Ἱεροσόλυμα. <sup>2</sup> Ἔστιν δὲ ἐν τοῖς <sup>1a</sup> Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ<sup>2</sup> ἢ ἐπι-λεγομένην<sup>3</sup> Ἑβραϊστὶ<sup>3a</sup> Βηθζαθά,<sup>4</sup> πέντε στοὰς ἔχουσα. <sup>8</sup> ἐν ταύταις κατέκειτο πλήθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. <sup>5</sup> ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ <sup>5</sup> ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. <sup>6</sup> τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ Θέλεις ὑγιῆς γενέσθαι; <sup>7</sup> ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ ἐμοῦ καταβαίνει. <sup>8</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>9</sup> καὶ εὐθέως<sup>6</sup> ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ <sup>7</sup> οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττον. <sup>11</sup> ὃς δὲ <sup>6</sup> ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν Ἄρον τὸν κράβαττόν σου καὶ περιπάτει. <sup>12</sup> ἠρώτησαν αὐτόν<sup>8</sup> Τίς ἐστὶν ὁ ἄνθρωπος

<sup>1</sup> ἢ ἐορτὴ T RV marg.

<sup>2</sup> κολυμβήθρα Tr marg.

<sup>3a</sup> ἑβραϊστὶ T Tr.

<sup>5</sup> Omit Tr in primary reading, WH in secondary.

<sup>6</sup> Omit T.

<sup>8</sup> οὖν αὐτόν Tr primary reading.

<sup>1a</sup> Ἱερ- T Tr.

<sup>3</sup> τὸ λεγόμενον T.

<sup>4</sup> Βηθεσδά Tr, Βηθσαιδά WH marg.

<sup>7</sup> Omit Tr in secondary reading.



ὁ εἰπὼν σοι Ἄρον<sup>9</sup> καὶ περιπάτει; <sup>13</sup> ὁ δὲ ἰαθεὶς<sup>10</sup> οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>14</sup> Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ<sup>11</sup> Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιᾶς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. <sup>15</sup> ἀπήλθεν ὁ ἄνθρωπος καὶ εἶπεν<sup>12</sup> τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιᾶ. <sup>16</sup> καὶ διὰ τοῦτο ἐδίδωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> ὁ δὲ<sup>13</sup> ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>18</sup> διὰ τοῦτο οὖν<sup>14</sup> μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν ὅτι οὐ μόνον ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν θεόν, ἵσον ἑαυτὸν ποιῶν τῷ θεῷ. <sup>19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς<sup>15</sup> καὶ ἔλεγεν<sup>16</sup> αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἂν<sup>17</sup> μὴ τι βλέπη τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν<sup>18</sup> ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.<sup>19</sup> <sup>20</sup> ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.<sup>20</sup> <sup>21</sup> ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. <sup>22</sup> οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν

<sup>9</sup> Tr adds τὸν κράβαττόν σου in primary reading.

<sup>10</sup> ἀσθενῶν T.

<sup>11</sup> WH omit in secondary reading.

<sup>12</sup> ἀγγέγειλεν Tr WH secondary reading.

<sup>13</sup> Tr adds Ἰησοῦς.

<sup>14</sup> Omit T.

<sup>15</sup> Omit WH in secondary reading.

<sup>16</sup> εἶπεν Tr primary reading.

<sup>17</sup> ἐὰν Tr.

<sup>18</sup> Omit Tr in secondary reading.

<sup>19</sup> ποιεῖ ὁμοίως T.

<sup>20</sup> θαυμάζετε T.

πᾶσαν δέδωκεν τῷ υἱῷ, <sup>23</sup> ἵνα πάντες τιμῶσι τὸν  
 υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν  
 υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>24</sup> Ἀμὴν  
 ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ  
 πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς  
 κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου  
 εἰς τὴν ζωὴν. <sup>25</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται  
 ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς  
 φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.  
<sup>26</sup> ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ  
 τῷ υἱῷ ἔδωκεν <sup>21</sup> ζωὴν ἔχειν ἐν ἑαυτῷ. <sup>27</sup> καὶ ἐξουσίαν  
 ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.  
<sup>28</sup> μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες  
 οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ  
<sup>29</sup> καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς  
 ἀνάστασιν ζωῆς, οἱ <sup>22</sup> τὰ φαῦλα πράξαντες εἰς ἀνά-  
 στασιν κρίσεως. <sup>30</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαν-  
 τοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ  
 δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ  
 τὸ θέλημα τοῦ πέμψαντός με. <sup>31</sup> Ἐὰν ἐγὼ  
 μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἔστιν  
 ἀληθής· <sup>32</sup> ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ  
 οἶδα <sup>23</sup> ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ  
 περὶ ἐμοῦ. <sup>33</sup> ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, <sup>24</sup>  
 καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. <sup>34</sup> ἐγὼ δὲ οὐ παρὰ  
 ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω

<sup>21</sup> ἔδωκε καὶ τῷ υἱῷ Tr marg.

<sup>22</sup> WH add δέ in marg., Tr in primary reading.

<sup>23</sup> οἶδατε T.

<sup>24</sup> Ἰωάννην T.

ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι <sup>24a</sup> πρὸς ὦραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω <sup>25</sup> τοῦ Ἰωάννου, <sup>26</sup> τὰ γὰρ ἔργα αὐτοῦ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα αὐτοῦ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν, <sup>37</sup> καὶ ὁ πέμψας με πατήρ ἐκεῖνος <sup>27</sup> μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐώρακατε, <sup>38</sup> καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, <sup>28</sup> ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε. <sup>39</sup> ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. <sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. <sup>41</sup> Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, <sup>42</sup> ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε <sup>29</sup> ἐν ἑαυτοῖς. <sup>43</sup> ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. <sup>44</sup> πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ <sup>30</sup> οὐ ζητεῖτε; <sup>45</sup> μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. <sup>46</sup> εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ

<sup>24a</sup> ἀγαλλιασθῆναι Tr marg.

<sup>25</sup> μείζων Tr.

<sup>26</sup> Ἰωάννου T.

<sup>27</sup> αὐτὸς Tr marg.

<sup>28</sup> μένοντα ἐν ὑμῖν Tr marg.

<sup>29</sup> οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ T.

<sup>30</sup> So T RV WH in primary reading; omit WH in secondary reading, RV marg. Tr marg. secondary reading.

γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. <sup>47</sup> εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε; <sup>31</sup>

**VI.** <sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. <sup>2</sup> ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν <sup>1</sup> τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. <sup>3</sup> ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο <sup>2</sup> μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> ἦν δὲ ἐγγὺς τὸ πάσχα, <sup>3</sup> ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> ἐπάρas οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; <sup>6</sup> τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. <sup>7</sup> ἀπεκρίθη <sup>4</sup> αὐτῷ Φίλιππος <sup>5</sup> Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ <sup>6</sup> λάβῃ. <sup>8</sup> λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου <sup>9</sup> Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; <sup>10</sup> εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀνάπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ <sup>7</sup> ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. <sup>11</sup> ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ

<sup>31</sup> πιστεύετε or πιστεύσητε Tr marg; πιστεύετε WH marg.

<sup>1</sup> ἐώρων T.

<sup>2</sup> ἐκαθίζετο T.

<sup>3</sup> Probably some "primitive" error WH.

<sup>4</sup> ἀποκρίνεται T.

<sup>5</sup> ὁ Φίλιππος T.

<sup>6</sup> βραχύ τι T, βραχύ τι Tr marg.

<sup>7</sup> Omit WH marg.

εὐχαριστήσας διέδωκεν<sup>8</sup> τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. <sup>12</sup> ὥς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. <sup>13</sup> συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. <sup>14</sup> Οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν σημεῖα<sup>9</sup> ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.<sup>10</sup> <sup>15</sup> Ἰησοῦς οὖν γνούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα ἀνεχώρησεν<sup>11</sup> πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. <sup>16</sup> Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, <sup>17</sup> καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει<sup>12</sup> καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,<sup>13</sup> <sup>18</sup> ἧ' τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.<sup>14</sup> <sup>19</sup> ἐλληλακότες οὖν ὡς σταδίους<sup>15</sup> εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. <sup>20</sup> ὁ δὲ λέγει αὐτοῖς Ἐγὼ εἰμι, μὴ φοβεῖσθε. <sup>21</sup> ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς<sup>16</sup> εἰς ἣν ὑπῆγον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσ-

<sup>8</sup> εὐχαρίστησεν καὶ ἔδωκεν T.

<sup>9</sup> So Tr marg. RV marg., but ὁ ἐποίησεν σημεῖον T WH marg. RV.

<sup>10</sup> ὁ εἰς τὸν κόσμον ἐρχόμενος T.

<sup>11</sup> φεύγει T.

<sup>12</sup> κατέλαβεν δὲ αὐτοὺς ἡ σκοτία T.

<sup>13</sup> Ἰησοῦς πρὸς αὐτοὺς T WH marg.

<sup>14</sup> διεγείρετο T.

<sup>15</sup> στάδια T.

<sup>16</sup> τὴν γῆν T.



σης εἶδον<sup>17</sup> ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν, καὶ ὅτι οὐ συννείσῃλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·<sup>23</sup> ἀλλὰ<sup>18</sup> ἦλθεν<sup>19</sup> πλοῖα<sup>20</sup> ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. ᾧτε<sup>24</sup> οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.<sup>25</sup> καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββεί,<sup>22</sup> πότε ᾧδε γέγονας; <sup>26</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε· <sup>27</sup> ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει,<sup>23</sup> τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. <sup>28</sup> εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; <sup>29</sup> ἀπεκρίθη ὁ<sup>24</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. <sup>30</sup> εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκε αὐτοῖς φαγεῖν.” <sup>32</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν<sup>25</sup> ὑμῖν τὸν ἄρτον

<sup>17</sup> ἰδὼν WH *marg.*<sup>19</sup> ἦλθον T.<sup>21</sup> κυρίου· ᾧτε WH *marg.*<sup>23</sup> δίδωσιν ὑμῖν T.<sup>25</sup> δέδωκεν T WH *marg.*<sup>18</sup> ἀλλα T Tr.<sup>20</sup> So Tr *marg.*, πλοῖα T Tr.<sup>22</sup> Ῥαββί Tr.<sup>24</sup> Omit T.



ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν· <sup>83</sup> ὁ γὰρ ἄρτος τοῦ <sup>26</sup> θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ. <sup>34</sup> εἶπον οὖν πρὸς αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον. <sup>35</sup> εἶπεν <sup>27</sup> αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμέ <sup>28</sup> οὐ μὴ πεινάσῃ, <sup>29</sup> καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με <sup>30</sup> καὶ οὐ πιστεύετε. <sup>37</sup> Πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμέ ἥξει, καὶ τὸν ἐρχόμενον πρὸς με <sup>31</sup> οὐ μὴ ἐκβάλω ἔξω, <sup>38</sup> ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ <sup>32</sup> τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· <sup>39</sup> τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ <sup>33</sup> ἐσχάτῃ ἡμέρᾳ. <sup>40</sup> τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζῶν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ <sup>33</sup> ἐσχάτῃ ἡμέρᾳ. <sup>41</sup> Ἐγὼ γινώσκον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, <sup>42</sup> καὶ ἔλεγον Οὐχὶ <sup>34</sup> οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν <sup>35</sup> λέγει ὅτι <sup>36</sup> Ἐκ τοῦ οὐρανοῦ καταβέβηκα; <sup>43</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' <sup>37</sup>

<sup>26</sup> ὁ τοῦ T.

<sup>28</sup> πρὸς με Tr marg.

<sup>30</sup> Omit T WH in secondary reading.

<sup>32</sup> ποιήσω T.

<sup>34</sup> Οὐχ T Tr marg. WH marg.

<sup>36</sup> οὗτος ὅτι T.

<sup>27</sup> εἶπεν οὖν T.

<sup>29</sup> πεινάσει Tr marg.

<sup>31</sup> πρὸς ἐμέ T.

<sup>33</sup> ἐν τῇ T.

<sup>35</sup> οὖν Tr marg.

<sup>37</sup> μετὰ Tr.

ἀλλήλων. <sup>44</sup> οὐδεὶς δύναται ἐλθεῖν πρὸς με<sup>38</sup> ἂν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>45</sup> ἔστιν γεγραμμένον ἐν τοῖς προφήταις “Καὶ ἔσονται πάντες διδακτοὶ θεοῦ.” πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.<sup>39</sup> <sup>46</sup> οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ<sup>40</sup> θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.<sup>41</sup> <sup>47</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων<sup>42</sup> ἔχει ζωὴν αἰώνιον. <sup>48</sup> ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· <sup>49</sup> οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>43</sup> <sup>51</sup> ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἕάν τις φάγῃ ἐκ τούτου τοῦ<sup>44</sup> ἄρτου ζήσῃ<sup>45</sup> εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν<sup>46</sup> ὑπὲρ τῆς τοῦ κόσμου ζωῆς.<sup>52</sup> Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι<sup>47</sup> λέγοντες Πῶς δύναται οὗτος ἡμῖν<sup>48</sup> δοῦναι τὴν σάρκα αὐτοῦ<sup>49</sup> φαγεῖν; <sup>53</sup> εἶπεν οὖν αὐτοῖς ὁ<sup>40</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup> ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτόν

<sup>38</sup> πρὸς ἐμέ Tr WH marg., πρὸς με Tr marg.

<sup>39</sup> πρὸς με Tr marg.

<sup>40</sup> Omit WH in secondary reading.

<sup>41</sup> θεόν T.

<sup>42</sup> Add εἰς ἐμέ Tr in primary reading.

<sup>43</sup> ἀποθνήσκει Tr marg. WH marg.

<sup>44</sup> τοῦ ἐμοῦ T.

<sup>45</sup> ζήσεται Tr.

<sup>46</sup> T transfers to end of verse.

<sup>47</sup> οἱ Ἰουδαῖοι πρὸς ἀλλήλους Tr marg.

<sup>48</sup> ἡμῖν οὗτος T.

<sup>49</sup> Omit T WH in secondary reading Tr text, [αὐτοῦ] Tr marg.

τῇ ἐσχάτῃ ἡμέρᾳ· <sup>55</sup> ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ  
 βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις. <sup>56</sup> ὁ  
 τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν  
 ἑμοὶ μένει καὶ γὰρ ἐν αὐτῷ. <sup>57</sup> καθὼς ἀπέστειλén με  
 ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώ-  
 γων με καὶ κεῖνος ζήσκει δι' ἐμέ. <sup>58</sup> οὗτός ἐστιν ὁ ἄρτος  
 ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες  
 καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς  
 τὸν αἰῶνα. <sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν  
Καφαρναούμ. <sup>50</sup> <sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ  
 τῶν μαθητῶν αὐτοῦ εἶπαν <sup>51</sup> Σκληρός ἐστὶν ὁ λόγος  
 οὗτος· τίς δύναται αὐτοῦ ἀκούειν; <sup>61</sup> εἰδὼς δὲ ὁ  
 Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ  
 μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;  
<sup>62</sup> ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα  
 ὅπου ἦν τὸ πρότερον; <sup>63</sup> τὸ πνεῦμά ἐστιν τὸ ζωο-  
 ποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ  
 λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστὶν. <sup>64</sup> ἀλλὰ <sup>52</sup>  
 εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσιν. \* <sup>65</sup> Ἦιδει γὰρ  
ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες  
 καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. <sup>65</sup> καὶ ἔλεγεν· Διὰ  
τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με <sup>53</sup>  
ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρός. <sup>66</sup> Ἐκ  
τούτου <sup>54</sup> πολλοὶ ἐκ <sup>55</sup> τῶν μαθητῶν αὐτοῦ ἀπῆλθον  
 εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.  
<sup>67</sup> Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς

<sup>50</sup> Some "Western" documents add σαββάτω WH.

<sup>51</sup> εἶπον T Tr.

<sup>52</sup> ἀλλ' T.

<sup>53</sup> πρὸς ἐμέ T.

<sup>54</sup> τούτου οὖν T.

<sup>55</sup> Omit T.

θέλετε ὑπάγειν; <sup>68</sup> ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις, <sup>69</sup> καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. <sup>70</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. <sup>71</sup> ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν,<sup>56</sup> εἰς<sup>57</sup> ἐκ τῶν δώδεκα.

**VII.** <sup>1</sup> Καὶ<sup>1</sup> μετὰ ταῦτα περιεπάτει ὁ<sup>2</sup> Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. <sup>2</sup> ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ τὰ ἔργα<sup>3</sup> ἃ ποιεῖς. <sup>4</sup> οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς<sup>4</sup> ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν<sup>5</sup> αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. <sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐπω<sup>6</sup> ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς

<sup>56</sup> αὐτὸν παραδιδόναι T.

<sup>57</sup> εἰς ὧν T.

<sup>1</sup> Omit T.

<sup>2</sup> Omit in secondary reading Tr WH.

<sup>3</sup> τὰ ἔργα σου T Tr WH *marg.* τὰ ἔργα WH in secondary reading.

<sup>4</sup> αὐτὸ Tr *marg.* WH *marg.* RV *marg.*

<sup>5</sup> Omit T.

<sup>6</sup> οὐκ T Tr WH *marg.* RV *marg.*

καιρὸς οὕτω πεπλήρωται. <sup>9</sup> ταῦτα δὲ <sup>7</sup> εἰπὼν αὐτοῖς <sup>8</sup> ἔμεινεν ἐν τῇ Γαλιλαίᾳ. <sup>10</sup> Ὡς δὲ ἀνέβησαν

οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς ἀλλὰ <sup>9</sup> ὥς <sup>5</sup> ἐν κρυπτῷ. <sup>11</sup> οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστὶν ἐκεῖνος; <sup>12</sup> καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς <sup>10</sup> ἐν τοῖς ὄχλοις. <sup>11</sup> οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι δὲ <sup>12</sup> ἔλεγον Οὐ, ἀλλὰ πικρὰ τὸν ὄχλον. <sup>13</sup> οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. <sup>15</sup> ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; <sup>16</sup> ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με. <sup>17</sup> ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ <sup>5</sup> θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ. <sup>18</sup> ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ. ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> οὐ Μωυσῆς ἔδωκεν <sup>13</sup> ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup> ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις. τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐποίησα καὶ

<sup>7</sup> Omit T Tr.

<sup>8</sup> αὐτὸς T Tr marg. WH marg.

<sup>9</sup> ἀλλ' T.

<sup>10</sup> ἦν περὶ αὐτοῦ πολὺς T.

<sup>11</sup> τῷ ὄχλῳ T.

<sup>12</sup> Omit T WH in secondary reading, [δὲ] Tr marg.

<sup>13</sup> δέδωκεν T WH marg.



πάντες θαυμάζετε. <sup>22</sup> διὰ τοῦτο <sup>14</sup> Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν <sup>15</sup> σαββάτῳ περιτέμνετε ἄνθρωπον. <sup>23</sup> εἰ περιτομήν λαμβάνει ὁ <sup>16</sup> ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος <sup>17</sup> Μωυσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; <sup>24</sup> μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. <sup>18</sup> <sup>25</sup> Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν <sup>19</sup> Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; <sup>26</sup> καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν· μὴ ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός; <sup>27</sup> ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. <sup>28</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ <sup>15</sup> Ἰησοῦς καὶ λέγων Καμέ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. <sup>29</sup> ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμί κακεῖνός με ἀπέστειλεν. <sup>20</sup> <sup>30</sup> Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει <sup>21</sup> ἡ ὥρα αὐτοῦ. <sup>31</sup> Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν <sup>22</sup> εἰς αὐτόν, καὶ ἔλεγον Ὁ χριστὸς

<sup>14</sup> ὁ T. θαυμάζετε διὰ τοῦτο Tr text, RV marg.

<sup>15</sup> WH omit in secondary reading.

<sup>16</sup> Omit in secondary reading WH Tr marg.

<sup>17</sup> Add ὁ T.

<sup>18</sup> κρίνατε T.

<sup>19</sup> Ἱεροσολυμειτῶν T, Ἱεροσολυμιτῶν Tr.

<sup>20</sup> ἀπέσταλκεν T.

<sup>21</sup> ἐλήλυθεν Tr marg.

<sup>22</sup> Πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T.



ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν; <sup>23</sup> <sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα,<sup>24</sup> καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας<sup>25</sup> ἵνα πιάσωσιν αὐτόν. <sup>33</sup> εἶπεν οὖν ὁ Ἰησοῦς Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>34</sup> ζητήσετέ με καὶ οὐχ εὑρήσετέ με,<sup>26</sup> καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ οὗτος μέλλει<sup>27</sup> πορεύεσθαι ὅτι ἡμεῖς<sup>28</sup> οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας; <sup>36</sup> τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε Ζητήσετέ με καὶ οὐχ εὑρήσετέ με<sup>29</sup> καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>37</sup> Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἰσθῆκει<sup>30</sup> ὁ Ἰησοῦς, καὶ ἐκραξεν<sup>31</sup> λέγων Ἐάν τις διψᾷ ἐρχέσθω πρὸς με<sup>32</sup> καὶ πινέτω. <sup>38</sup> ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. <sup>39</sup> Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ<sup>33</sup> ἑμελλον<sup>34</sup> λαμβάνειν οἱ πιστεύσαντες<sup>35</sup> εἰς αὐτόν. οὐπω γὰρ ἦν πνεῦμα,<sup>36</sup>

<sup>23</sup> ποιεῖ T.

<sup>24</sup> Omit in secondary reading Tr marg.

<sup>25</sup> ὑπηρέτας after ἀπέστειλαν T.

<sup>27</sup> μέλλει οὗτος T.

<sup>29</sup> Omit T Tr not marg.

<sup>31</sup> ἐκραξεν T.

<sup>33</sup> ὁ Tr marg. WH marg.

<sup>35</sup> πιστεύοντες T.

<sup>36</sup> Tr add Ἅγιον in primary reading, RV marg. add Ἅγιον δεδομένον

<sup>26</sup> Omit T Tr not marg.

<sup>28</sup> Omit T.

<sup>30</sup> εἰσθῆκει T Tr.

<sup>32</sup> Omit T.

<sup>34</sup> ἡμελλον T.

ὅτι Ἰησοῦς οὕτω<sup>37</sup> ἐδοξάσθη. <sup>40</sup> Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον ὅτι<sup>38</sup> Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup> ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ χριστός. οἱ δὲ<sup>39</sup> ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; <sup>42</sup> οὐχ<sup>40</sup> ἡ γραφή εἶπεν ὅτι ἐκ “τοῦ σπέρματος Δαυείδ,” καὶ “ἀπὸ Βηθλεὲμ” τῆς κώμης ὅπου ἦν Δαυείδ, “ἔρχεται” ὁ χριστός;<sup>41</sup> <sup>43</sup> σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν. <sup>44</sup> τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ’ οὐδεὶς ἔβαλεν<sup>42</sup> ἐπ’ αὐτόν τὰς χεῖρας. <sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί<sup>43</sup> οὐκ ἠγάγετε αὐτόν; <sup>46</sup> ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.<sup>44</sup> <sup>47</sup> ἀπεκρίθησαν οὖν<sup>32</sup> αὐτοῖς<sup>45</sup> οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; <sup>49</sup> ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. <sup>50</sup> λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτόν πρότερον,<sup>46</sup> εἰς ᾧ ἐξ αὐτῶν <sup>51</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ τί ποιεῖ; <sup>52</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύ-

<sup>37</sup> οὐδέπω T.

<sup>38</sup> Omit T, omit in secondary reading Tr marg. WH.

<sup>39</sup> ἄλλοι T.

<sup>40</sup> οὐχὶ T.

<sup>41</sup> ὁ χριστὸς ἔρχεται T.

<sup>42</sup> ἐπέβαλεν T.

<sup>43</sup> διατί T.

<sup>44</sup> Add ὡς οὗτος λαλεῖ ὁ ἄνθρωπος T, in primary reading Tr add ὡς οὗτος ὁ ἄνθρωπος.

<sup>45</sup> Omit in secondary reading Tr WH.

<sup>46</sup> Omit T.

νησον καὶ ἶδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης<sup>47</sup> οὐκ ἐγείρεται.

[<sup>53</sup> Καὶ<sup>48</sup> ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,

**viii.** <sup>1</sup> Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. <sup>2</sup> Ὁρθρου δὲ πάλιν παρεγένετο<sup>1</sup> εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς.<sup>2</sup> <sup>3</sup> Ἀγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ<sup>3</sup> κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ <sup>4</sup> λέγουσιν<sup>4</sup> αὐτῷ Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται<sup>5</sup> ἐπ' αὐτοφώρῳ<sup>6</sup> μοιχευομένη. <sup>5</sup> ἐν δὲ τῷ νόμῳ ἡμῖν<sup>2</sup> Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν. σὺ οὖν<sup>7</sup> τί λέγεις; <sup>8</sup> τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.<sup>2</sup> ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν<sup>9</sup> εἰς τὴν γῆν. <sup>7</sup> ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,<sup>2</sup> ἀνέκυψεν καὶ εἶπεν αὐτοῖς<sup>2</sup> Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλέτω λίθον.<sup>10</sup> <sup>8</sup> καὶ πάλιν κατακύψας<sup>11</sup> ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> οἱ

<sup>47</sup> προφήτης ἐκ τῆς Γαλιλαίας T.

<sup>48</sup> Most of the ancient authorities omit John vii. 53–viii. 11, as do also all modern critical editors. The text itself varies much in the several documents which contain it. We edit this section according to the texts of Tregelles, of Westcott and Hort, and of the Revised Version.

<sup>1</sup> ἦλθεν WH marg.

<sup>2</sup> Omit in secondary reading WH.

<sup>3</sup> ἐπὶ ἀμαρτία γυναῖκα WH marg.

<sup>4</sup> εἶπον WH marg.

<sup>5</sup> So RV, εἰληπται WH marg.

<sup>6</sup> ἐπαντοφώρῳ Tr.

<sup>7</sup> δὲ WH marg.

<sup>8</sup> Add περὶ αὐτῆς RV WH marg.

<sup>9</sup> ἔγραφεν WH marg.

<sup>10</sup> λίθον ἐπ' αὐτὴν βαλέτω Tr, ἐπ' αὐτὴν [τὸν] λίθον βαλέτω WH marg.

<sup>11</sup> κάτω κύψας Tr, κάτω κύψας τῷ δακτύλῳ WH marg. RV.

δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς<sup>12</sup> ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων,<sup>13</sup> καὶ κατελείφθη μόνος,<sup>14</sup> καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. <sup>10</sup> ἀνακύψας δὲ ὁ Ἰησοῦς<sup>15</sup> εἶπεν αὐτῇ Γύναι, ποῦ<sup>16</sup> εἰσίν; <sup>17</sup> οὐδεὶς σε κατέκρινεν; <sup>11</sup> ἡ δὲ εἶπεν Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν<sup>18</sup> μηκέτι ἀμάρτανε.]

<sup>12</sup> Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ<sup>19</sup> Ἰησοῦς λέγων Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι<sup>20</sup> οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς. <sup>13</sup> εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου,<sup>21</sup> ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ<sup>22</sup> οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. <sup>15</sup> ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.<sup>23</sup> <sup>17</sup> καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται<sup>24</sup> ὅτι δύο

<sup>12</sup> καθείς Tr.

<sup>13</sup> Add ἕως τῶν ἐσχάτων RV, so in primary reading Tr.

<sup>14</sup> Add ὁ Ἰησοῦς Tr WH marg. RV.

<sup>15</sup> Add καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός Tr in primary reading; τῇ γυναικὶ ποῦ WH marg.

<sup>16</sup> Add ἐκεῖνοι οἱ κατήγοροί σου Tr in primary reading.

<sup>17</sup> καὶ Tr.

<sup>19</sup> Omit in secondary reading Tr WH

<sup>20</sup> ἐμοί T.

<sup>21</sup> ἡ μαρτυρία μου ἀληθής ἐστιν Tr marg. WH marg.

<sup>22</sup> Omit T.

<sup>23</sup> Omit T WH in secondary reading.

<sup>24</sup> γεγραμμένον ἐστὶν T.

ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν. <sup>18</sup> ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαντοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. <sup>19</sup> ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε. <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

<sup>21</sup> Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup> ἔλεγον οὖν οἱ Ἰουδαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>23</sup> καὶ ἔλεγεν αὐτοῖς Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου <sup>25</sup> ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. <sup>24</sup> εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, <sup>28</sup> ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup> ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ <sup>27</sup> Ἰησοῦς Τὴν ἀρχὴν ὅτι <sup>28</sup> καὶ λαλῶ ὑμῖν; <sup>29</sup> <sup>26</sup> πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθῆς ἐστίν, καὶ γὰρ ἡ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. <sup>27</sup> οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup> εἶπεν οὖν <sup>29a</sup> ὁ Ἰησοῦς Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε

<sup>25</sup> τοῦ κόσμου τούτου T.

<sup>28</sup> ἐγὼ εἰμὶ WH marg.

<sup>27</sup> Omit in secondary reading Tr WH

<sup>28</sup> So RV marg., ὅ τι T Tr RV.

<sup>29</sup> So RV marg., ὑμῖν. T Tr WH marg. RV.

<sup>29a</sup> Add [αὐτοῖς] Tr marg.



γνώσεσθε ὅτι ἐγὼ εἰμι,<sup>28</sup> καὶ ἀπ' ἑμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. <sup>29</sup> καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. <sup>30</sup> Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. <sup>31</sup> Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε, <sup>32</sup> καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup> ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; <sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.<sup>31</sup> <sup>35</sup> ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. <sup>36</sup> ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. <sup>37</sup> οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> ἄ ἐγὼ <sup>32</sup> ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἄ ἤκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. <sup>39</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε.<sup>33</sup> <sup>40</sup> νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἢν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. <sup>41</sup> ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ

<sup>30</sup> Omit in secondary reading Tr WH.

<sup>31</sup> Omit in secondary reading WH.

<sup>33</sup> So RV *marg.*, ἐποιεῖτε T Tr WH *marg.*

<sup>32</sup> ἐγὼ ἄ Tr *marg.*



πατὴρς ὑμῶν. εἶπαν<sup>34</sup> αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν.<sup>35</sup> ἓνα πατέρα ἔχομεν τὸν θεόν. <sup>42</sup> εἶπεν αὐτοῖς ὁ <sup>30</sup> Ἰησοῦς Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἡγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. <sup>43</sup> διὰ τί<sup>36</sup> τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. <sup>44</sup> ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν,<sup>37</sup> ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. <sup>46</sup> τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί<sup>38</sup> ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. <sup>48</sup> ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης<sup>38</sup> εἶ σὺ καὶ δαιμόνιον ἔχεις; <sup>49</sup> ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> εἶπαν<sup>39</sup> αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται,

<sup>34</sup> εἶπον Tr.<sup>36</sup> διατί T.<sup>38</sup> Σαμαρείτης T.<sup>35</sup> οὐ γεγενήμεθα T WH marg.<sup>37</sup> So RV οὐκ ἔστηκεν T Tr RV marg.<sup>39</sup> εἶπον Tr.

καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφηῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; <sup>54</sup> ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν <sup>40</sup> ἐστίν, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν <sup>41</sup> ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup> Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ <sup>42</sup> τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. <sup>57</sup> εἶπαν <sup>39</sup> οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὐπω ἔχεις καὶ Ἀβραὰμ ἑώρακας; <sup>43</sup> <sup>58</sup> εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. <sup>59</sup> ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ιεροῦ. <sup>44</sup>

**ΙΧ.** <sup>1</sup> Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ ἠρώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεὶ, <sup>1</sup> τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>3</sup> ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>4</sup> ἡμᾶς <sup>2</sup> δεῖ ἐργάζεσθαι

<sup>40</sup> So Tr marg., ἡμῶν T Tr WH marg.

<sup>41</sup> ὑμῶν T Tr marg.

<sup>42</sup> εἶδῃ T.

<sup>43</sup> ἑώρακες Tr marg., ἑώρακέν σε WH marg.

<sup>44</sup> RV marg. adds καὶ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο, καὶ παρήγεσθαι οὕτως.

<sup>1</sup> Ῥαββί Tr.

<sup>2</sup> ἡμεῖς Tr marg.

τὰ ἔργα τοῦ πέμψαντός με<sup>3</sup> ἕως<sup>4</sup> ἡμέρα ἐστίν· ἔρχε-  
ται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν ἐν  
τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup> ταῦτα εἰπὼν  
ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος,  
καὶ ἐπέθηκεν <sup>5</sup> αὐτοῦ<sup>5a</sup> τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,  
<sup>7</sup> καὶ εἶπεν αὐτῷ Ὑπαγε νύψαι εἰς τὴν κολυμβήθραν  
τοῦ Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος). ἀπηλθεν  
οὖν καὶ ἐνύψατο, καὶ ἦλθεν βλέπων. <sup>8</sup> Οἱ οὖν  
γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι  
προσαίτης ἦν ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος  
καὶ προσαιτῶν ; <sup>9</sup> ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·  
ἄλλοι ἔλεγον Οὐχί,<sup>6</sup> ἀλλὰ<sup>7</sup> ὅμοιος αὐτῷ ἐστίν.  
ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι. <sup>10</sup> ἔλεγον οὖν αὐτῷ  
Πῶς οὖν<sup>8</sup> ἠνεώχθησάν σου οἱ ὀφθαλμοί ; <sup>11</sup> ἀπεκρίθη  
ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν  
ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ εἶπέν  
μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ καὶ νύψαι· ἀπελθὼν  
οὖν καὶ νυψάμενος ἀνέβλεψα. <sup>12</sup> καὶ<sup>9</sup> εἶπαν<sup>9a</sup> αὐτῷ  
Ποῦ ἐστὶν ἐκεῖνος ; λέγει Οὐκ οἶδα. <sup>13</sup> Ἀγου-  
σιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.  
<sup>14</sup> ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν πηλὸν ἐποίησεν  
ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> πάλιν  
οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέ-  
βλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου

<sup>3</sup> ἡμᾶς T.<sup>4</sup> ὡς Tr marg. WH marg.<sup>5</sup> So Tr marg., ἐπέχρισεν T Tr WH marg. <sup>5a</sup> [αὐτοῦ] Tr marg.<sup>6</sup> Add δὲ ὅτι Tr marg.<sup>7</sup> ἀλλ' Tr (not marg.).<sup>8</sup> Omit Tr WH in secondary reading.<sup>9</sup> Omit T Tr in secondary reading.<sup>9a</sup> Add [οὖν] Tr marg.

ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνυψάμην, καὶ βλέπω. <sup>16</sup> ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος,<sup>10</sup> ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι δὲ <sup>11</sup> ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ<sup>12</sup> λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξέν<sup>13</sup> σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν. <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς<sup>14</sup> καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; <sup>20</sup> ἀπεκρίθησαν οὖν<sup>15</sup> οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη. <sup>21</sup> πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν; ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ<sup>16</sup> λαλήσει. <sup>22</sup> ταῦτα εἶπαν<sup>17</sup> οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέλειαντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. <sup>23</sup> διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἑλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.<sup>18</sup> <sup>24</sup> Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ

<sup>10</sup> Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ θεοῦ *Tr marg.*

<sup>11</sup> Omit **T Tr WH** in secondary reading, but [δέ] *Tr marg.*

<sup>12</sup> σὺ τί **T Tr marg.**

<sup>13</sup> ἠνέωξέν **T.**

<sup>14</sup> τυφλὸς ἦν *Tr marg.*

<sup>15</sup> Omit **Tr.**

<sup>16</sup> αὐτοῦ *Tr marg.*

<sup>17</sup> εἶπον **T Tr.**

<sup>18</sup> ἐρωτήσατε *Tr WH marg.*

θεῶ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος<sup>19</sup> ἁμαρτωλός ἐστιν. <sup>25</sup> ἀπεκρίθη οὖν ἐκείνος· Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὢν<sup>20</sup> ἄρτι βλέπω. <sup>26</sup> εἶπαν<sup>17</sup> οὖν αὐτῷ<sup>21</sup>· Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; <sup>27</sup> ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί<sup>22</sup> πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; <sup>28</sup> καὶ<sup>23</sup> ἐλοιδόρησαν αὐτὸν καὶ εἶπαν<sup>24</sup>· Σὺ μαθητῆς εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· <sup>29</sup> ἡμεῖς οἶδαμεν ὅτι Μωυσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. <sup>30</sup> ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς. <sup>31</sup> οἶδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν<sup>25</sup> οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. <sup>32</sup> ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν<sup>26</sup> τις ὀφθαλμούς τυφλοῦ γεγεννημένου· <sup>33</sup> εἰ μὴ ᾗν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. <sup>34</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. <sup>35</sup> Ἦκουσεν Ἰησοῦς<sup>27</sup> ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν<sup>28</sup>· Σὺ

<sup>19</sup> ὁ ἄνθρωπος οὗτος T Tr (not marg.).

<sup>20</sup> ἤμην καὶ Tr marg.

<sup>21</sup> Add [πάλιν] Tr marg.

<sup>22</sup> Add οὖν WH marg.

<sup>23</sup> Omit T; οἱ δὲ Tr but καὶ [Tr marg.].

<sup>24</sup> εἶπον Tr.

<sup>25</sup> ἁμαρτωλῶν ὁ θεός T.

<sup>26</sup> ἠνοιξέν T.

<sup>27</sup> ὁ Ἰησοῦς Tr in primary reading.

<sup>28</sup> Add αὐτῷ Tr in primary reading.



πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; <sup>29</sup> <sup>30</sup> ἀπεκρίθη  
ἐκεῖνος καὶ εἶπεν <sup>30</sup> Καὶ τίς ἐστίν, <sup>31</sup> κύριε, ἵνα πι-  
στεύσω εἰς αὐτόν; <sup>37</sup> εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ  
ὥρακας <sup>32</sup> αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.  
<sup>38</sup> ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.  
<sup>39</sup> καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κό-  
σμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν  
καὶ οἱ βλέποντες τυφλοὶ γένωνται. <sup>40</sup> Ἦκουσαν ἐκ  
τῶν Φαρισαίων ταῦτα <sup>33</sup> οἱ μετ' αὐτοῦ ὄντες, καὶ  
εἶπαν <sup>34</sup> αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; <sup>41</sup> εἶπεν  
αὐτοῖς ὁ <sup>35</sup> Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε  
ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία  
ὑμῶν μένει. <sup>36</sup>

Χ. <sup>1</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ  
ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτῃς ἐστὶν καὶ  
ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν  
ἐστὶν τῶν προβάτων. <sup>3</sup> τούτῳ ὁ θυρωρὸς ἀνοίγει,  
καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια  
πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. <sup>4</sup> ὅταν <sup>1</sup>  
τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται,

<sup>29</sup> θεοῦ Tr RV (not marg.).

<sup>30</sup> So T; omit καὶ εἶπεν Tr marg. WH secondary reading; omit WH  
marg.

<sup>31</sup> Add ἔφη Tr marg. WH marg.

<sup>32</sup> Omit T.

<sup>33</sup> Omit in secondary reading WH.

<sup>34</sup> αἱ ἁμαρτίαι ὑμῶν μένουσιν Tr marg.

<sup>1</sup> [καὶ] ὅταν Tr marg.

<sup>32</sup> ὥρακας Tr.

<sup>34</sup> εἶπον Tr.



καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασι τῶν ἄλλοτρίων τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν <sup>2</sup> ἃ ἐλάλει αὐτοῖς. <sup>7</sup> Εἶπεν οὖν πάλιν <sup>3</sup> ὁ <sup>4</sup> Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ <sup>5</sup> εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> πάντες ὅσοι ἤλθον πρὸ ἐμοῦ <sup>6</sup> κλέπται εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. <sup>9</sup> ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. <sup>10</sup> ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· <sup>12</sup> ὁ μισθωτὸς <sup>7</sup> καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, — καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει, <sup>8</sup> — <sup>13</sup> ὅτι μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν <sup>9</sup> με τὰ ἐμά, <sup>15</sup> καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> καὶ

<sup>2</sup> ἡ Tr.<sup>3</sup> Omit T, πάλιν αὐτοῖς Tr.<sup>4</sup> Omit in secondary reading WH.<sup>5</sup> ὅτι ἐγώ T.<sup>6</sup> Omit T.<sup>7</sup> Add δὲ Tr in primary reading, but [δὲ] μισθωτὸς Tr marg.<sup>8</sup> Add [τὰ πρόβατα. ὁ δὲ μισθωτὸς φεύγει] Tr marg.<sup>9</sup> γινώσκουσίν Tr.

ἀλλὰ πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·  
 κακεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκού-  
 σουσιν, καὶ γενήσονται<sup>10</sup> μία ποίμνη, “εἷς ποιμήν.”  
<sup>17</sup> διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν  
 ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. <sup>18</sup> οὐδεὶς ἤρην<sup>11</sup>  
 αὐτήν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαντοῦ.  
 ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν  
 λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ  
 πατρός μου. <sup>19</sup> Σχίσμα πάλιν ἐγένετο ἐν τοῖς  
 Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ<sup>12</sup>  
 πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί  
 αὐτοῦ ἀκούετε; <sup>21</sup> ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα  
 οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυ-  
 φλῶν ὀφθαλμοὺς ἀνοίξει;

<sup>22</sup> Ἐγένετο τότε<sup>13</sup> τὰ <sup>14</sup> ἐνκαίνια ἐν τοῖς<sup>15</sup> <sup>16</sup> Ἱερο-  
 σολύμοις· χειμῶν ἦν, <sup>23</sup> καὶ περιεπάτει ὁ<sup>17</sup> Ἰησοῦς  
 ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ<sup>15</sup> Σολομῶνος. <sup>24</sup> ἐκύκλω-  
 σαν<sup>18</sup> οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ὑἱὸς  
 πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ χριστός,  
 εἰπὸν<sup>18a</sup> ἡμῖν παρρησίᾳ. <sup>25</sup> ἀπεκρίθη αὐτοῖς<sup>15</sup> ὁ<sup>17</sup>  
 Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ  
 ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ

<sup>10</sup> γενήσεται T.

<sup>11</sup> So RV marg., αἶρει T Tr RV WH marg.

<sup>13</sup> So Tr marg. RV marg., δὲ T Tr RV.

<sup>15</sup> Omit T.

<sup>17</sup> Tr WH omit in secondary reading.

<sup>18</sup> ἐκύκλευσαν Tr marg. WH marg.

<sup>18a</sup> εἰπὲ T.

<sup>12</sup> οὐν T.

<sup>14</sup> ἐγ- Tr.

<sup>16</sup> Ἱερ- T Tr.

περὶ ἐμοῦ· <sup>26</sup> ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ <sup>19</sup> ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.<sup>20</sup> <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, <sup>28</sup> καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον,<sup>21</sup> καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. <sup>29</sup> ὁ πατήρ μου<sup>15</sup> ὁ<sup>22</sup> δέδωκέν μοι πάντων μείζον ἐστίν,<sup>23</sup> καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.<sup>24</sup> <sup>30</sup> ἐγὼ καὶ ὁ πατήρ ἐν ἐσμέν. <sup>31</sup> Ἐβάστασαν<sup>25</sup> πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. <sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ<sup>26</sup> ἐκ τοῦ πατρός.<sup>24</sup> διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; <sup>33</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. <sup>34</sup> ἀπεκρίθη αὐτοῖς ὁ<sup>25</sup> Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι “Ἐγὼ εἶπα Θεοὶ ἐστε;” <sup>35</sup> εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,<sup>26</sup> καὶ οὐ δύναται λυθῆναι ἡ γραφή, <sup>36</sup> ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον Τίος τοῦ<sup>27</sup> θεοῦ εἰμί; <sup>37</sup> εἰ οὐ ποιῶ

<sup>19</sup> οὐ γὰρ Tr marg.

<sup>20</sup> Add [καθὼς εἶπον ὑμῖν] Tr marg.

<sup>21</sup> ζωὴν αἰώνιον δίδωμι αὐτοῖς Tr marg.

<sup>22</sup> ὁ WH marg. RV (not marg.).

<sup>23</sup> μείζων ἐστίν WH marg.

<sup>24</sup> Tr adds μου in primary reading.

<sup>25</sup> Tr adds οὖν in primary reading.

<sup>26</sup> καλὰ ἔργα ἔδειξα ὑμῖν Tr ἔργα καλὰ ἔδειξα ὑμῖν T WH marg.

<sup>25</sup> Tr WH omit in secondary reading.

<sup>26</sup> ἐγένετο τοῦ θεοῦ T.

<sup>27</sup> Omit T.

τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· <sup>38</sup> εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε<sup>38</sup> τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρὶ. <sup>39</sup> Ἐζήτουν οὖν<sup>25</sup> αὐτὸν πάλιν<sup>29</sup> πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

<sup>40</sup> Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης<sup>30</sup> τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν<sup>31</sup> ἐκεῖ. <sup>41</sup> καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης<sup>30</sup> μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης<sup>30</sup> περὶ τούτου ἀληθὴ ἦν. <sup>42</sup> καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

**XI.** <sup>1</sup> Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας<sup>1</sup> καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> ἦν δὲ Μαριὰμ<sup>2</sup> ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. <sup>3</sup> ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. <sup>4</sup> ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. <sup>5</sup> ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. <sup>6</sup> ὥς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· <sup>7</sup> ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν Ἰουδαίαν

<sup>28</sup> πιστεύετε T.

<sup>29</sup> Omit πάλιν T, πάλιν αὐτὸν Tr, [πάλιν] αὐτὸν WH marg.

<sup>30</sup> Ἰωάννης T.

<sup>31</sup> So Tr marg., ἔμεινεν T Tr WH marg.

<sup>1</sup> τῆς Μαρίας T.

<sup>2</sup> Μαρία T.

πάλιν. <sup>8</sup> λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί,<sup>3</sup> νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; <sup>9</sup> ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>10</sup> ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>11</sup> ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. <sup>12</sup> εἶπαν<sup>4</sup> οὖν οἱ μαθηταὶ αὐτῷ<sup>5</sup> Κύριε, εἰ κεκοίμηται σωθήσεται. <sup>13</sup> εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκείνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. <sup>14</sup> τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν, <sup>15</sup> καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. <sup>16</sup> εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς <sup>6</sup> συνμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ. <sup>17</sup> Ἐλθὼν<sup>7</sup> οὖν ὁ Ἰησοῦς εὗρεν<sup>8</sup> αὐτὸν τέσσαρας ἤδη ἡμέρας<sup>9</sup> ἔχοντα ἐν τῷ μνημείῳ. <sup>18</sup> ἦν δὲ<sup>10</sup> Βηθανία ἐγγὺς τῶν <sup>11</sup> Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. <sup>19</sup> πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν<sup>12</sup> Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. <sup>20</sup> ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ·

<sup>3</sup> Ραββί Tr.

<sup>5</sup> αὐτῷ οἱ μαθηταί T.

<sup>7</sup> Ἠλθεν Tr marg.

<sup>9</sup> Omit ἤδη T, ἡμέρας ἤδη Tr marg.

<sup>11</sup> Ἱερ- T Tr.

<sup>4</sup> εἶπον T Tr.

<sup>6</sup> συμ- Tr.

<sup>8</sup> καὶ εὗρεν Tr marg.

<sup>10</sup> Add ἡ Tr.

<sup>12</sup> τὰς περὶ T.



Μαριὰμ<sup>13</sup> δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup> εἶπεν οὖν ἡ Μάρθα πρὸς<sup>14</sup> Ἰησοῦν Κύριε,<sup>15</sup> εἰ ἥς ᾧδε οὐκ ἂν ἀπέθανεν<sup>16</sup> ὁ ἀδελφός μου. <sup>22</sup> καὶ<sup>17</sup> νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. <sup>23</sup> λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου. <sup>24</sup> λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>25</sup> εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, <sup>26</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; <sup>27</sup> λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. <sup>28</sup> καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα<sup>18</sup> εἶπασα<sup>19</sup> Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. <sup>29</sup> ἐκείνη δὲ<sup>20</sup> ὡς ἤκουσεν ἡγέρθη<sup>21</sup> ταχὺ καὶ ἤρχετο<sup>22</sup> πρὸς αὐτόν. <sup>30</sup> οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι<sup>20</sup> ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαυτες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. <sup>32</sup> ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῇ

<sup>13</sup> Μαρία T Tr WH *marg.*

<sup>14</sup> πρὸς τὸν Tr in primary reading.

<sup>15</sup> Omit WH *marg.* [Tr *marg.*].

<sup>17</sup> [ἀλλὰ] καὶ Tr *marg.*

<sup>19</sup> εἰποῦσα T.

<sup>21</sup> ἐγείρεται T.

<sup>16</sup> ἐτεθνήκει Tr *marg.*

<sup>18</sup> λάθρα T Tr.

<sup>20</sup> Omit T [Tr *marg.*].

<sup>22</sup> ἔρχεται T.



Κύριε, εἰ ἥς ὧδε οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.  
<sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν καὶ τοὺς  
 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο  
 τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, <sup>34</sup> καὶ εἶπεν Ποῦ  
 τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ  
 ἴδε. <sup>35</sup> ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> ἔλεγον οὖν οἱ Ἰου-  
 δαῖοι Ἴδε πῶς ἐφίλει αὐτόν. <sup>37</sup> τινὲς δὲ ἐξ αὐ-  
 τῶν εἶπαν <sup>23</sup> Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς  
 ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ  
 ἀποθάνῃ; <sup>38</sup> Ἰησοῦς οὖν πάλιν ἐμβριμώμενος <sup>24</sup> ἐν  
 ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον,  
 καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> λέγει ὁ <sup>25</sup> Ἰησοῦς  
 Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετε-  
 λευτηκότος Μάρθα Κύριε, ἤδη ὅζει, τεταρταῖος γάρ  
 ἐστιν. <sup>40</sup> λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι  
 εἰς τὴν πίστιν σου ὅτι ἡ ψὴν τὴν δόξαν τοῦ θεοῦ; <sup>41</sup> ἦραν οὖν  
 τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω  
 καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου,  
<sup>42</sup> ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ  
 τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεῦσωσιν ὅτι  
 σύ με ἀπέστειλας. <sup>43</sup> καὶ ταῦτα εἰπὼν φωνῇ μεγάλη  
 ἐκραύγασεν Λάζαρε, δεῦρο ἔξω. <sup>44</sup> ἐξῆλθεν ὁ τε-  
 θνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις,  
 καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει ὁ  
 Ἰησοῦς αὐτοῖς <sup>26</sup> Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν <sup>27</sup>

<sup>23</sup> εἶπον T Tr.

<sup>24</sup> ἐμβριμούμενος T.

<sup>25</sup> Omit Tr in secondary reading.

<sup>26</sup> Omit ὁ in secondary reading WH Tr marg., αὐτοῖς ὁ Ἰησοῦς T Tr

<sup>27</sup> Tr omits in secondary reading.

ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ὁ <sup>28</sup> ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. <sup>46</sup> τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν <sup>29</sup> αὐτοῖς ἃ <sup>30</sup> ἐποίησεν Ἰησοῦς. <sup>47</sup> Συνήγαγον οὖν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; <sup>48</sup> ἔὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> εἰς <sup>51</sup> ἧς τις ἐξ αὐτῶν Καϊάφας, <sup>31</sup> ἄρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν, <sup>50</sup> οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν <sup>32</sup> ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>52</sup> Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἄρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν <sup>33</sup> Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. <sup>53</sup> Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο <sup>34</sup> ἵνα ἀποκτείνωσιν αὐτόν.

<sup>54</sup> Ὁ οὖν Ἰησοῦς <sup>35</sup> οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ <sup>36</sup> λεγομένην πόλιν, κακεῖ ἔμεινεν <sup>37</sup> μετὰ τῶν μαθητῶν. <sup>55</sup> Ἦν δὲ

<sup>28</sup> ἃ T Tr marg. WH marg. RV marg.

<sup>30</sup> ὁ Tr marg.

<sup>32</sup> ἡμῖν Tr marg.

<sup>34</sup> συνεβουλεύσαντο Tr marg.

<sup>36</sup> Ἐφραῖμ Tr.

<sup>29</sup> εἶπον Tr.

<sup>31</sup> Καϊάφας T Tr.

<sup>33</sup> ἔμελλεν T Tr.

<sup>35</sup> Ἰησοῦς οὖν T.

<sup>37</sup> διέτριβεν T Tr marg.

ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς <sup>38</sup> Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. <sup>38</sup> ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον <sup>39</sup> μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν ; <sup>57</sup> δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς <sup>40</sup> ἵνα ἐάν τις γνῶ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

**ΧΙΙ.** <sup>1</sup> Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, <sup>1</sup> ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. <sup>2</sup> <sup>2</sup> ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἰς ἣν ἐκ <sup>3</sup> τῶν ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> ἡ οὖν Μαριάμ <sup>4</sup> λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ <sup>5</sup> Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ. ἡ δὲ οἰκία ἐπληρώθη <sup>6</sup> ἐκ τῆς ὁσμῆς τοῦ μύρου. <sup>4</sup> λέγει δὲ <sup>7</sup> Ἰούδας ὁ <sup>8</sup> Ἰσκαριώτης εἰς τῶν <sup>9</sup> μαθητῶν αὐτοῦ, ὃ μέλλων αὐτὸν παραδιδόναι <sup>5</sup> Διὰ τί <sup>10</sup> τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς ; <sup>6</sup> εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσοκόμου

<sup>38</sup> Ἱερ- T Tr.

<sup>40</sup> ἐντολήν Tr marg.

<sup>1</sup> Add ὁ τεθνηκώς Tr in primary reading.

<sup>3</sup> Omit Tr but [Tr marg.].

<sup>5</sup> Omit in secondary reading Tr WH.

<sup>7</sup> Omit in secondary reading WH, οὖν Tr.

<sup>9</sup> ἐκ τῶν T.

<sup>39</sup> ἔλεγον T.

<sup>2</sup> ὁ Ἰησοῦς Tr.

<sup>4</sup> Μαρία T.

<sup>6</sup> ἐπλήσθη Tr marg.

<sup>8</sup> Σίμωνος Tr marg.

<sup>10</sup> Διὰ τί T.

ἔχων τὰ βαλλόμενα ἐβάσταζεν. <sup>7</sup> εἶπεν οὖν ὁ Ἰησοῦς Ἀφες αὐτήν, ἵνα<sup>11</sup> εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. <sup>8</sup> τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>9</sup> Ἐγὼ οὖν ὁ<sup>3</sup> ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν<sup>12</sup> οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἡγείρεν ἐκ νεκρῶν. <sup>10</sup> ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, <sup>11</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπήγγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>12</sup> Τῇ ἐπαύριον ὁ<sup>13</sup> ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς <sup>14</sup> Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ βατὰ τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον

<sup>15</sup> Ὡσαννὰ,

“εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,”

καὶ<sup>16</sup> ὁ βασιλεὺς τοῦ Ἰσραὴλ.

<sup>14</sup> εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμμένον

<sup>15</sup> “Μὴ φοβοῦ, θυγάτηρ Σιών·

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,

καθήμενος ἐπὶ πῶλον ὄνου.”

<sup>16</sup> Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ<sup>17</sup> τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν

<sup>11</sup> αὐτήν ἵνα RV, αὐτήν· ἵνα RV marg. <sup>12</sup> ἦλθον T Tr.

<sup>13</sup> So RV marg. [ὁ] Tr marg., but omit T Tr RV.

<sup>14</sup> Ἱερ- T Tr.

<sup>15</sup> Ὡ- T.

<sup>16</sup> [καὶ] Tr marg.

<sup>17</sup> οἱ μαθηταὶ αὐτοῦ Tr.

αὐτῷ. <sup>17</sup> Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε <sup>18</sup> τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> διὰ τοῦτο καὶ <sup>19</sup> ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. <sup>19</sup> οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτοὺς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος <sup>20</sup> ὀπίσω αὐτοῦ ἀπήλθεν.

<sup>20</sup> Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν <sup>21</sup> ἐν τῇ ἑορτῇ. <sup>21</sup> οὗτοι οὖν προσῆλθαν <sup>22</sup> Φιλίππῳ τῷ ἀπὸ Βηθσαιδᾶ <sup>23</sup> τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. <sup>22</sup> ἔρχεται ὁ <sup>24</sup> Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται <sup>25</sup> Ἀνδρέας καὶ Φίλιππος καὶ <sup>26</sup> λέγουσιν τῷ Ἰησοῦ. <sup>23</sup> ὁ δὲ Ἰησοὺς ἀποκρίνεται <sup>27</sup> αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει. <sup>25</sup> ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει <sup>28</sup> αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. <sup>26</sup> ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ. <sup>27</sup> νῦν “ἡ ψυχὴ μου τετάρακται,” καὶ τί

<sup>18</sup> ὅτι T Tr marg.

<sup>20</sup> Add [ὅλος] Tr marg.

<sup>22</sup> προσῆλθον T Tr.

<sup>24</sup> Omit T.

<sup>26</sup> Omit Tr marg.

<sup>28</sup> ἀπολέσει Tr marg.

<sup>19</sup> Omit Tr but [καὶ] Tr marg.

<sup>21</sup> προσκυνήσουσιν Tr.

<sup>23</sup> Βηθσαϊδὰ T Tr.

<sup>25</sup> καὶ πάλιν Tr marg.

<sup>27</sup> ἀπεκρίνατο Tr marg.



εἶπω ; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.<sup>29</sup>  
 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. πάτερ,  
 δόξασόν σου τὸ ὄνομα. <sup>28</sup> ἦλθεν οὖν φωνὴ ἐκ τοῦ  
 οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω. <sup>29</sup> ὁ  
 οὖν<sup>30</sup> ὄχλος ὁ ἐστὼς καὶ<sup>31</sup> ἀκούσας ἔλεγεν βροντὴν  
 γεγονέναι· ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάλη-  
 κεν. <sup>30</sup> ἀπεκρίθη καὶ εἶπεν Ἰησοῦς<sup>32</sup> Οὐ δι' ἐμέ  
 ἢ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. <sup>31</sup> νῦν κρίσις  
 ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου  
 τούτου ἐκβληθήσεται ἔξω. <sup>32</sup> καγὰρ ἄν<sup>33</sup> ὑψωθῶ ἐκ  
 τῆς γῆς, πάντας<sup>34</sup> ἐλκύσω πρὸς ἑμαυτόν. <sup>33</sup> τοῦτο  
 δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνή-  
 σκειν. <sup>34</sup> ἀπεκρίθη οὖν<sup>35</sup> αὐτῷ ὁ ὄχλος Ἡμεῖς  
 ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς  
 τὸν αἰῶνα, καὶ πῶς λέγεις σὺ<sup>36</sup> ὅτι δεῖ ὑψωθῆναι  
 τὸν υἱὸν τοῦ ἀνθρώπου ; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ  
 ἀνθρώπου ; <sup>35</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἐτι μι-  
 κρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε  
 ὥς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,  
 καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπά-  
 γει. <sup>36</sup> ὥς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα  
 υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰη-  
 σοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. <sup>37</sup> Τοσαῦτα  
 δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ

<sup>29</sup> ταύτης; Tr RV marg.

<sup>30</sup> Omit in secondary reading Tr WH.

<sup>32</sup> So Tr marg., Ἰησοῦς καὶ εἶπεν T Tr.

<sup>34</sup> 'Western' documents substitute πάντα WH.

<sup>35</sup> Omit Tr but [οὖν] Tr marg.

<sup>36</sup> σὺ λέγεις Tr marg.

<sup>31</sup> Omit T.

<sup>33</sup> ἐὰν T Tr.



ἐπίστευον εἰς αὐτόν, <sup>38</sup> ἵνα ὁ λόγος Ἑσαίου<sup>37</sup> τοῦ προφήτου πληρωθῇ ὃν εἶπεν

“ Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν ;  
καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη ; ”

<sup>39</sup> διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἑσαίας<sup>37</sup>

<sup>40</sup> “ Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπό-  
ρωσεν αὐτῶν τὴν καρδίαν,  
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ  
καρδίᾳ καὶ στραφῶσιν,

καὶ ἰάσομαι αὐτούς.”

<sup>41</sup> ταῦτα εἶπεν Ἑσαίας<sup>37</sup> ὅτι<sup>38</sup> εἶδεν τὴν δόξαν αὐτοῦ,  
καὶ ἐλάλησεν περὶ αὐτοῦ. <sup>42</sup> Ὅμως μέντοι καὶ ἐκ  
τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ  
διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν ἵνα μὴ ἀπο-  
συνάγωγοι γένωνται, <sup>43</sup> ἡγάπησαν γὰρ τὴν δόξαν  
τῶν ἀνθρώπων μᾶλλον ἢπερ<sup>39</sup> τὴν δόξαν τοῦ θεοῦ.

<sup>44</sup> Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς  
ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,  
<sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. <sup>46</sup> ἐγὼ  
φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων  
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. <sup>47</sup> καὶ εἰάν τις μου  
ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω  
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ’  
ἵνα σώσω τὸν κόσμον. <sup>48</sup> ὁ ἀθετῶν ἐμὲ καὶ μὴ  
λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν·  
ὁ λόγος ὃν ἐλάλησα ἐκείνος κρινεῖ αὐτὸν ἐν τῇ

<sup>37</sup> Ἑσαί· T Tr.

<sup>39</sup> ὑπερ WH marg.

<sup>38</sup> ὅτε Tr marg.

ἐσχάτῃ ἡμέρᾳ· <sup>49</sup> ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολήν δέδωκεν τί εἴπω καὶ τί λαλήσω. <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

**XIII.** <sup>1</sup> Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας <sup>1</sup> τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἡγάπησεν αὐτούς. <sup>2</sup> Καὶ <sup>1</sup> δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, <sup>3</sup> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, <sup>4</sup> ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· <sup>5</sup> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. <sup>6</sup> ἔρχεται οὖν πρὸς Σίμονα Πέτρον. λέγει αὐτῷ <sup>2</sup> Κύριε, σύ μου νίπτεις τοὺς πόδας; <sup>7</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδα ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. <sup>8</sup> λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>9</sup> λέγει αὐτῷ Σίμων Πέτρος <sup>3</sup> Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ

<sup>1</sup> πατέρα, — ἀγαπήσας . . . αὐτούς, — καὶ WH marg.

<sup>2</sup> Add [ἐκεῖνος] Tr.

<sup>3</sup> Πέτρος Σίμων Tr marg.

τὴν κεφαλὴν. <sup>10</sup> λέγει αὐτῷ Ἰησοῦς <sup>4</sup> Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας <sup>5</sup> νύσασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. <sup>11</sup> ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε. <sup>12</sup> Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ <sup>8</sup> ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν <sup>7</sup> εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup> ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. <sup>14</sup> εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. <sup>15</sup> ὑπόδειγμα γὰρ ἔδωκα <sup>8</sup> ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῇτε. <sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. <sup>17</sup> εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτά. <sup>18</sup> οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας <sup>9</sup> ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ “Ὁ τρώγων μου <sup>10</sup> τὸν ἄρτον ἐπῆρεν <sup>11</sup> ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.” <sup>19</sup> ἀπ' ἄρτι <sup>12</sup> λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε <sup>13</sup> ὅταν γένηται ὅτι ἐγὼ εἰμι. <sup>14</sup> <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων

<sup>4</sup> [ὁ] Ἰησοῦς Tr.

<sup>5</sup> Omit T WH in secondary reading.

<sup>6</sup> [καὶ] Tr marg.

<sup>8</sup> δέδωκα T RV.

<sup>10</sup> μετ' ἐμοῦ T Tr marg. RV marg.

<sup>12</sup> ἀπάρτι T.

<sup>13</sup> πιστεύσητε T, but ὅταν γένηται πιστεύσητε Tr marg.

<sup>14</sup> ἐγὼ εἰμὶ WH marg.

<sup>7</sup> ἀνέπεσεν πάλιν, WH marg

<sup>9</sup> οὗς Tr marg.

<sup>11</sup> ἐπῆρκεν T.

ἂν τινὰ πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων  
 λαμβάνει τὸν πέμψαντά με. <sup>21</sup> Ταῦτα εἰπὼν  
 Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ  
 εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παρα-  
 δώσει με. <sup>22</sup> ἔβλεπον εἰς <sup>15</sup> ἀλλήλους οἱ μαθηταὶ  
 ἀπορούμενοι περὶ τίνος λέγει. <sup>23</sup> ἦν ἀνακείμενος εἰς  
 ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν  
 ἠγάπα ὁ <sup>16</sup> Ἰησοῦς. <sup>24</sup> νεύει οὖν τούτῳ Σίμων Πέ-  
 τρος καὶ λέγει αὐτῷ Εἰπέ τίς ἐστίν περὶ οὗ λέγει.  
<sup>25</sup> ἀναπεσὼν <sup>17</sup> ἐκεῖνος <sup>18</sup> οὕτως <sup>19</sup> ἐπὶ τὸ στῆθος τοῦ  
 Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστίν; <sup>26</sup> ἀποκρίνε-  
 ται οὖν <sup>20</sup> ὁ <sup>21</sup> Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω  
 τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ <sup>18</sup> ψωμίον  
 λαμβάνει καὶ <sup>22</sup> δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώ-  
 του. <sup>27</sup> καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον  
 ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς Ὁ ποιεῖς ποί-  
 ησον τάχειον. <sup>23</sup> <sup>28</sup> τοῦτο δὲ <sup>18</sup> οὐδεὶς ἔγνω τῶν ἀνα-  
 κειμένων πρὸς τί εἶπεν αὐτῷ· <sup>29</sup> τινὲς γὰρ ἐδόκουν,  
 ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ  
 Ἰησοῦς <sup>24</sup> Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν  
 ἑορτήν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ. <sup>30</sup> λαβὼν οὖν  
 τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

<sup>31</sup> Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη

<sup>15</sup> [οὖν] εἰς Tr.

<sup>16</sup> Omit in secondary reading WH.

<sup>17</sup> ἐπιπεσὼν T.

<sup>18</sup> οὖν ἐκεῖνος T, [οὖν] Tr marg.

<sup>19</sup> Omit in secondary reading Tr.

<sup>20</sup> Omit T, [οὖν] Tr marg.

<sup>21</sup> Omit in secondary reading Tr WH.

<sup>22</sup> [λαμβάνει καὶ] Tr marg.

<sup>23</sup> τάχιον T Tr.

<sup>24</sup> [δ] Ἰησοῦς Tr.

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.  
<sup>32</sup> καὶ <sup>25</sup> ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, <sup>26</sup> καὶ εὐθὺς  
 δοξάσει αὐτόν. <sup>33</sup> Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί.  
 ζητήσετε με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι  
 Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν  
 λέγω ἄρτι. <sup>34</sup> ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγα-  
 πᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς  
 ἀγαπᾶτε ἀλλήλους. <sup>35</sup> ἐν τούτῳ γινώσκονται πάντες  
 ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλή-  
 λοις. <sup>36</sup> Λέγει αὐτῷ Σίμων Πέτρος Κύριε,  
 ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου <sup>27</sup> ὑπάγω οὐ  
 δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστε-  
 ρον. <sup>37</sup> λέγει αὐτῷ ὁ <sup>28</sup> Πέτρος Κύριε, <sup>29</sup> διὰ τί <sup>30</sup>  
 οὐ δύναμαί σοι ἀκολουθεῖν <sup>31</sup> ἄρτι; τὴν ψυχὴν μου  
 ὑπὲρ σοῦ θήσω. <sup>38</sup> ἀποκρίνεται Ἰησοῦς Τὴν ψυ-  
 χὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,  
 οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

**XIV.** <sup>1</sup> Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε  
 εἰς <sup>1</sup> τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> ἐν τῇ οἰκίᾳ τοῦ  
 πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν  
 ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> καὶ ἐὰν  
 πορευθῶ καὶ <sup>2</sup> ἐτοιμάσω τόπον ὑμῖν, <sup>3</sup> πάλιν ἔρχομαι  
 καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαντόν, ἵνα ὅπου εἰμί

<sup>25</sup> εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ καὶ T Tr in primary reading.

<sup>26</sup> αὐτῷ T Tr RV, but εαυτῷ Tr marg.

<sup>28</sup> Omit T Tr WH in secondary reading.

<sup>30</sup> διατί T.

<sup>1</sup> πιστεύετε, εἰς WH marg.

<sup>3</sup> ὑμῖν τόπον Tr marg.

<sup>27</sup> Add ἐγὼ T.

<sup>29</sup> Omit WH marg.

<sup>31</sup> ἀκολουθῆσαι T.

<sup>2</sup> [καὶ] Tr marg.

ἐγὼ<sup>4</sup> καὶ ὑμεῖς ἦτε. <sup>4</sup> καὶ ὅπου ἐγὼ ὑπάγω οἶδατε<sup>5</sup> τὴν ὁδόν.<sup>6</sup> <sup>5</sup> Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς<sup>7</sup> οἶδαμεν τὴν ὁδόν;<sup>8</sup> <sup>6</sup> λέγει αὐτῷ Ἰησοῦς<sup>9</sup> Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. <sup>7</sup> εἰ ἐγνώκειτέ με,<sup>10</sup> καὶ τὸν πατέρα μου ἂν ᾔδειτε.<sup>11</sup> ἀπ' ἄρτι<sup>12</sup> γινώσκετε αὐτὸν καὶ ἐώρακατε.<sup>13</sup> <sup>8</sup> Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup> λέγει αὐτῷ ὁ<sup>14</sup> Ἰησοῦς Τοσοῦτον χρόνον<sup>15</sup> μεθ' ὑμῶν εἰμι καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς<sup>16</sup> σὺ λέγεις Δείξον ἡμῖν τὸν πατέρα; <sup>10</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ρήματα ἃ ἐγὼ λέγω<sup>17</sup> ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν<sup>18</sup> ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. <sup>11</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ<sup>19</sup> πιστεύετε.<sup>20</sup> <sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ κεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ

<sup>4</sup> [ἐγὼ] Tr marg.<sup>5</sup> Add [καὶ] Tr marg. RV marg.<sup>6</sup> Add [οἶδατε] Tr marg. RV marg.<sup>7</sup> καὶ πῶς T.<sup>8</sup> δυνάμεθα τὴν ὁδὸν εἶδέναι Tr marg.<sup>9</sup> ὁ Ἰησοῦς Tr.<sup>10</sup> ἐγνώκατε ἐμέ T.<sup>11</sup> γνώσεσθε T, ἂν ᾔδειτε Tr RV.<sup>12</sup> καὶ ἀπάρτι T [καὶ] ἀπ' ἄρτι Tr marg.<sup>13</sup> Add αὐτόν T Tr in primary reading WH in secondary reading.<sup>14</sup> Omit in secondary reading WH.<sup>15</sup> τοσοῦτον χρόνον T Tr marg. WH marg.<sup>16</sup> [καὶ] πῶς Tr.<sup>17</sup> λαλῶ Tr marg.<sup>18</sup> ὁ ἐν T Tr in primary reading.<sup>19</sup> αὐτοῦ WH marg.<sup>20</sup> Add μοι Tr in primary reading WH marg.



πρὸς τὸν πατέρα πορεύομαι.<sup>21</sup> <sup>13</sup> καὶ ὅτι<sup>22</sup> ἂν αἰτή-  
σητε<sup>23</sup> ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ  
ὁ πατήρ ἐν τῷ υἱῷ. <sup>14</sup> ἐάν τι αἰτήσητέ με<sup>24</sup> ἐν τῷ  
ὀνόματί μου τοῦτο<sup>25</sup> ποιήσω. <sup>15</sup> Ἐὰν ἀγαπᾶτε  
με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.<sup>26</sup> <sup>16</sup> καὶ γὰρ ἐρω-  
τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν  
ἵνα ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα,<sup>27</sup> <sup>17</sup> τὸ πνεῦμα τῆς  
ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ  
θεωρεῖ αὐτὸ οὐδὲ γινώσκει.<sup>28</sup> ὑμεῖς<sup>29</sup> γινώσκετε αὐτό,  
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἐστίν.<sup>30</sup> <sup>18</sup> Οὐκ ἀφή-  
σω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> ἔτι μικρὸν  
καὶ ὁ κόσμος με οὐκέτι<sup>31</sup> θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,  
ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε, <sup>20</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ  
ὑμεῖς γνώσεσθε<sup>32</sup> ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς  
ἐν ἐμοὶ καὶ γὰρ ἐν ὑμῖν. <sup>21</sup> ὁ ἔχων τὰς ἐντολὰς μου καὶ  
τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν  
με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ γὰρ ἀγα-  
πήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

<sup>22</sup> Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε,  
τί<sup>33</sup> γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν  
καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

<sup>21</sup> πορεύομαι, WH marg.

<sup>22</sup> ὅ τι T Tr.

<sup>23</sup> αἰτήτε Tr marg. WH marg.

<sup>24</sup> Omit in secondary reading WH RV marg., [με] Tr marg.

<sup>25</sup> So Tr marg. RV, ἐγὼ T Tr WH marg.

<sup>26</sup> τηρήσατε Tr marg.

<sup>27</sup> So Tr RV, μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T, but ἢ after αἰῶνα WH marg.

<sup>28</sup> Add αὐτό T Tr.

<sup>29</sup> Add δὲ Tr in primary reading.

<sup>30</sup> ἔσται T WH marg.

<sup>31</sup> οὐκ ἔτι Tr.

<sup>32</sup> γνώσεσθε ὑμεῖς T.

<sup>33</sup> καὶ τί T.

αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. <sup>24</sup> ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

<sup>25</sup> Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· <sup>26</sup> ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμῖς πάντα ἃ εἶπον ὑμῖν ἐγώ. <sup>34</sup> <sup>27</sup> Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. <sup>28</sup> ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἅν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μεῖζων μου ἔστιν. <sup>29</sup> καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. <sup>30</sup> οὐκέτι <sup>35</sup> πολλὰ λαλήσω μεθ' ὑμῶν, ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, <sup>31</sup> ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν <sup>36</sup> μοι ὁ πατήρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

**XV.** <sup>1</sup> Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἔστιν· <sup>2</sup> πᾶν κλήμα ἐν ἐμοὶ μὴ φέρων καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ. <sup>3</sup> ἥδη ὑμεῖς

<sup>34</sup> Omit T Tr.

<sup>35</sup> οὐκ ἔτι Tr.

<sup>36</sup> ἐντετεῖλατό T.

καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·  
<sup>2</sup> μέινετε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλήμα  
οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ<sup>1</sup>  
ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί  
μένητε.<sup>2</sup> <sup>3</sup> ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα.  
ὁ μένων ἐν ἐμοί καὶ γὰρ ἐν αὐτῷ οὗτος φέρει καρπὸν  
πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
<sup>4</sup> ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα  
καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ<sup>3</sup> καὶ εἰς τὸ  
πῦρ βάλλουσιν καὶ καίεται. <sup>5</sup> Ἐὰν μένητε ἐν ἐμοί  
καὶ τὰ ῥήματά μου ἐν ὑμῖν μέινῃ, ὃ ἐὰν θέλητε  
αἰτήσασθε καὶ γενήσεται ὑμῖν. <sup>6</sup> ἐν τούτῳ ἔδοξάσθη  
ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε<sup>4</sup>  
ἐμοὶ μαθηταί. <sup>7</sup> καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ  
ὕμῃς ἠγάπησα,<sup>5</sup> μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>8</sup> ἐὰν  
τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,  
καθὼς ἐγὼ<sup>6</sup> τοῦ πατρὸς τὰς ἐντολάς<sup>7</sup> τετήρηκα καὶ  
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>9</sup> Ταῦτα λελάληκα ὑμῖν  
ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν  
πληρωθῇ. <sup>10</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγα-  
πάτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. <sup>11</sup> μείζονα  
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις<sup>8</sup> τὴν ψυχὴν αὐ-

<sup>1</sup> μέινῃ Tr.

<sup>2</sup> μένῃ Tr marg.

<sup>3</sup> αὐτὸ T Tr marg.

<sup>4</sup> So RV marg., γενήσεσθε T WH marg. RV.

<sup>5</sup> ἠγάπησα ὑμᾶς T, ὑμᾶς ἠγάπησα WH marg.

<sup>6</sup> καὶ γὰρ T.

<sup>7</sup> So Tr marg., τοῦ πατρὸς μου τὰς ἐντολάς T WH marg., τὰς ἐντολάς  
τοῦ πατρὸς μου Tr.

<sup>8</sup> Omit T.

τοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι μου  
 ἔστε ἐὰν ποιῇτε ὁ<sup>9</sup> ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> οὐκ ἐτι  
 λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ  
 αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα  
 ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.  
<sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην  
 ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρ-  
 πὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὅτι<sup>10</sup>  
ἂν αἰτήσητε<sup>11</sup> τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ<sup>12</sup>  
 ὑμῖν. <sup>17</sup> Ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε  
 ἀλλήλους. <sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε  
 ὅτι ἐμὲ πρῶτον ὑμῶν<sup>13</sup> μεμίσηκεν. <sup>19</sup> εἰ ἐκ τοῦ κό-  
 σμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ  
 τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ  
 τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνη-  
 μονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν  
 δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν,  
 καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ  
 τὸν ὑμέτερον τηρήσουσιν. <sup>21</sup> ἀλλὰ ταῦτα πάντα ποιή-  
 σουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν  
 τὸν πέμψαντά με. <sup>22</sup> Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,  
 ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ πρόφασιν οὐκ ἔχου-  
 σιν περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> ὁ ἐμὲ μισῶν καὶ  
 τὸν πατέρα μου μισεῖ. <sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα  
 ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ  
 εἶχσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν

<sup>9</sup> So Tr marg., & T Tr WH marg. RV.

<sup>10</sup> ὁ τι T Tr.

<sup>11</sup> αἰτήτε Tr marg. WH marg.

<sup>12</sup> δῶη Tr. marg.

<sup>13</sup> Omit T.

καὶ ἐμὲ καὶ τὸν πατέρα μου. <sup>26</sup> ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι “Ἐμίσησάν με δωρεάν.” <sup>26</sup> Όταν<sup>14</sup> ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. <sup>27</sup> καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἔστε.<sup>15</sup>

**ΧVI.** <sup>1</sup> Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. <sup>2</sup> ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς<sup>1</sup> δόξῃ λατρείαν προσφέρειν τῷ θεῷ. <sup>3</sup> καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. <sup>4</sup> ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν<sup>2</sup> μνημονεύητε αὐτῶν<sup>3</sup> ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην. <sup>5</sup> νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις; <sup>6</sup> ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup> ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ<sup>4</sup> πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup> Καὶ<sup>5</sup> ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· <sup>9</sup> περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ.

<sup>14</sup> Add [δὲ] Tr.

<sup>15</sup> ἔστε Tr.

<sup>1</sup> Omit in secondary reading WH.

<sup>2</sup> Omit T.

<sup>3</sup> Omit in secondary reading Tr.

<sup>4</sup> So Tr, οὐκ ἐλεύσεται T Tr marg.

<sup>5</sup> καὶ WH marg.



<sup>10</sup> περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι<sup>6</sup> θεωρεῖτέ με. <sup>11</sup> περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. <sup>12</sup> Ἐτι πολλὰ ἔχω ὑμῖν λέγειν,<sup>7</sup> ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. <sup>13</sup> ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν,<sup>8</sup> οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει<sup>9</sup> λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. <sup>14</sup> ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. <sup>15</sup> πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

<sup>16</sup> Μικρὸν καὶ οὐκέτι<sup>6</sup> θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. <sup>17</sup> Εἶπαν<sup>10</sup> οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστίν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ Ὅτι ὑπάγω πρὸς τὸν πατέρα; <sup>18</sup> ἔλεγον οὖν Τί ἐστίν τοῦτο<sup>11</sup> ὃ λέγει μικρόν;<sup>12</sup> οὐκ οἶδαμεν τί λαλεῖ.<sup>13</sup> <sup>19</sup> ἔγνω Ἰησοῦς ὅτι ἠθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; <sup>20</sup> ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ'<sup>14</sup> ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>21</sup> ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ

<sup>6</sup> οὐκ ἔτι Tr.

<sup>7</sup> λέγειν ὑμῖν Tr marg.

<sup>8</sup> ἐν τῇ ἀληθείᾳ πάση T WH marg.

<sup>9</sup> ἀκούσει Tr WH marg. RV.

<sup>10</sup> Ἐπεὶ τί ἐστίν T Tr marg.

<sup>10</sup> Εἶπον T Tr.

<sup>12</sup> τὸ μικρόν; T.

<sup>13</sup> Omit in secondary reading WH.

<sup>14</sup> ἀλλὰ Tr.



παιδίον, οὐκέτι<sup>6</sup> μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὁψομαι ὑμᾶς, “καὶ χαρήσεται ὑμῶν ἡ καρδιά,” καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἄρει<sup>15</sup> ἀφ’ ὑμῶν. <sup>23</sup> καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν.<sup>16</sup> ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. <sup>24</sup> ἕως ἄρτι οὐκ ᾔτησατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι<sup>6</sup> ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. <sup>26</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. <sup>27</sup> αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς<sup>17</sup> ἐξῆλθον. <sup>28</sup> ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup> Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἰδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. <sup>31</sup> ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; <sup>32</sup> ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστίν.

<sup>15</sup> αἶρει T Tr marg. WH marg.

<sup>17</sup> θεοῦ T Tr marg.

<sup>16</sup> οὐδέν. T Tr WH marg.

<sup>33</sup> ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν<sup>18</sup> ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

**ΧVII.** <sup>1</sup> Ταῦτα ἐλάλησεν Ἰησοῦς,<sup>1</sup> καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσει<sup>2</sup> αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι<sup>3</sup> σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας<sup>4</sup> ὃ δέδωκάς μοι ἵνα ποιήσω· <sup>5</sup> καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἧ<sup>5</sup> εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. <sup>6</sup> Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι<sup>6</sup> αὐτοὺς ἔδωκας,<sup>7</sup> καὶ τὸν λόγον σου τετήρηκαν. <sup>7</sup> νῦν ἐγνώκαν<sup>8</sup> ὅτι πάντα ὅσα ἔδωκάς<sup>9</sup> μοι παρὰ σοῦ εἰσίν· <sup>8</sup> ὅτι τὰ ῥήματα ἃ ἔδωκάς<sup>10</sup> μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι

<sup>18</sup> θλίψιν Tr.

<sup>1</sup> ὁ Ἰησοῦς Tr.

<sup>3</sup> So Tr marg., γινώσκουσιν T Tr.

<sup>5</sup> ἧν WH marg.

<sup>7</sup> δέδωκας Tr marg.

<sup>8</sup> ἐγνώκα Tr marg., ἐγνων in certain 'Western' documents WH.

<sup>9</sup> So Tr marg., δέδωκάς T Tr WH marg.

<sup>10</sup> ἔδωκες Tr marg., δέδωκας WH marg.

<sup>2</sup> So Tr marg., δώση T Tr.

<sup>4</sup> ἐτελείωσα Tr marg.

<sup>6</sup> καὶ ἐμοὶ T.

σύ με ἀπέστειλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ  
περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι,  
ὅτι σοί εἰσιν, <sup>10</sup> καὶ τὰ ἐμὰ πάντα σά ἐστίν καὶ τὰ σὰ  
ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. <sup>11</sup> καὶ οὐκέτι <sup>11</sup> εἰμὶ  
ἐν τῷ κόσμῳ, καὶ αὐτοὶ <sup>12</sup> ἐν τῷ κόσμῳ εἰσίν, καὶ γὰρ  
πρὸς σέ ἔρχομαι. πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν  
τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθῶς <sup>13</sup>  
ἡμεῖς. <sup>12</sup> Ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς  
ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα,  
καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπω-  
λείας, ἵνα ἡ γραφὴ πληρωθῇ. <sup>13</sup> νῦν δὲ πρὸς σέ  
ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν  
τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. <sup>14</sup> Ἐγὼ  
δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν  
αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ  
οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup> οὐκ ἐρωτῶ ἵνα ἄρῃς  
αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ  
τοῦ πονηροῦ. <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς  
ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. <sup>17</sup> ἀγιάσον αὐτοὺς ἐν  
τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. <sup>18</sup> κα-  
θὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα  
αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup> καὶ ὑπὲρ αὐτῶν ἐγὼ <sup>14</sup>  
ἀγιάζω ἑμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν  
ἀληθείᾳ. <sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,  
ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου  
αὐτῶν εἰς ἐμέ, <sup>21</sup> ἵνα πάντες ἐν ὦσιν, καθὼς σύ,  
πατήρ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν

<sup>11</sup> οὐκ ἔτι Tr.

<sup>13</sup> Add καὶ Tr.

<sup>12</sup> So T, οὗτοι Tr WH marg.

<sup>14</sup> Omit T WH in secondary reading.

ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ<sup>15</sup> ὅτι σὺ με ἀπέστειλας. <sup>22</sup> καὶ γὰρ τὴν δόξαν ἣν δέδωκάς<sup>18</sup> μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἐν, <sup>23</sup> ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἐν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. <sup>24</sup> Πατήρ, ὃ<sup>17</sup> δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κακεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς<sup>18</sup> μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup> Πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, <sup>26</sup> καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ καὶ γὰρ ἐν αὐτοῖς.

**XVIII.** <sup>1</sup> Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ <sup>1</sup> Χειμάρρου τῶν Κέδρων<sup>2</sup> ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> ἦδαι δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.<sup>3</sup> <sup>3</sup> ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ<sup>4</sup> τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ

<sup>15</sup> πιστεύσῃ Tr marg.

<sup>16</sup> ἔδωκας Tr marg.

<sup>17</sup> οὗς Tr marg. RV marg.

<sup>18</sup> ἔδωκάς Tr marg. WH marg.

<sup>1</sup> χ- T Tr.

<sup>2</sup> τοῦ Κεδρῶν Tr marg., τοῦ κέδρου T WH marg. as the reading of certain 'Western' documents.

<sup>3</sup> μετὰ τῶν μαθητῶν αὐτοῦ ἐκεῖ WH marg.

<sup>4</sup> Omit Tr RV WH in secondary reading.

λαμπάδων καὶ ὅπλων. <sup>4</sup> Ἰησοῦς οὖν <sup>5</sup> εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; <sup>6</sup> ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς <sup>6</sup> Ἐγὼ εἰμι. <sup>7</sup> ἰσθῆκει <sup>8</sup> δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. <sup>6</sup> ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι, ἀπήλθαν εἰς τὰ ὀπίσω καὶ ἔπесαν χαμαί. <sup>7</sup> πάλιν οὖν ἐπηρώτησεν αὐτούς <sup>9</sup> Τίνα ζητεῖτε; οἱ δὲ εἶπαν <sup>10</sup> Ἰησοῦν τὸν Ναζωραῖον. <sup>5</sup> ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. <sup>9</sup> ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὗς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. <sup>10</sup> Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλλχος. <sup>11</sup> εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πίω αὐτό;

<sup>12</sup> Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν <sup>13</sup> καὶ ἤγαγον πρὸς Ἀνναν <sup>11</sup> πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, <sup>12</sup> ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· <sup>14</sup> ἦν δὲ <sup>12</sup> Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. <sup>15</sup> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων

<sup>5</sup> δὲ Tr (not marg.).

<sup>7</sup> Add Ἰησοῦς WH marg.

<sup>9</sup> αὐτοὺς ἐπηρώτησεν T.

<sup>11</sup> Ἀνναν T Tr.

<sup>6</sup> Add Ἰησοῦς· T.

<sup>8</sup> εἰσθῆκει T Tr.

<sup>10</sup> εἶπον T Tr

<sup>12</sup> Καϊά· T Tr.



Πέτρος καὶ <sup>13</sup> ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς <sup>14</sup> τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, <sup>16</sup> ὁ δὲ Πέτρος ιστῇκει <sup>15</sup> πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. <sup>17</sup> λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί. <sup>18</sup> ιστῇκεισαν <sup>16</sup> δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποηκότες, ὅτι ψύχος <sup>17</sup> ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος. <sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. <sup>20</sup> ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· <sup>21</sup> τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <sup>22</sup> ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκὼς τῶν ὑπηρετῶν <sup>18</sup> ἔδωκεν ράπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; <sup>23</sup> ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν οὖν <sup>19</sup> αὐτὸν ὁ Ἀννας <sup>20</sup> δεδεμένον πρὸς <sup>12</sup> Καϊάφαν τὸν ἀρ-

<sup>13</sup> Tr adds [δ].

<sup>15</sup> εἰστῇκει T Tr.

<sup>17</sup> ψύχος T.

<sup>19</sup> Omit in secondary reading Tr.

<sup>14</sup> γνωστὸς ἦν WH marg.

<sup>16</sup> εἰστῇκεισαν T Tr.

<sup>18</sup> τῶν παρεστώτων ὑπηρετῶν Tr marg.

<sup>20</sup> Ἀννας T Tr.



χειρέα. <sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί. <sup>26</sup> λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος τὸ ὥτιον Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> πάλιν οὖν ἡρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup> Ἀγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ <sup>12</sup> Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρῶτ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μianθῶσιν ἀλλὰ φάγωσιν τὸ πᾶσχα. <sup>29</sup> ἐξῆλθεν οὖν ὁ Πειλάτος <sup>21</sup> ἔξω πρὸς αὐτοὺς καὶ φησιν Τίνα κατηγορίαν φέρετε τοῦ <sup>22</sup> ἀνθρώπου τούτου; <sup>30</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup> εἶπεν οὖν αὐτοῖς <sup>23</sup> Πειλάτος <sup>21</sup> Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. <sup>24</sup> εἶπον <sup>25</sup> αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· <sup>32</sup> ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. <sup>33</sup> Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον <sup>28</sup> ὁ Πειλάτος <sup>21</sup> καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ <sup>27</sup> σὺ τοῦτο λέγεις ἢ ἄλλοι εἰπόν σοι <sup>28</sup> περὶ ἐμοῦ; <sup>35</sup> ἀπεκρίθη ὁ Πειλάτος <sup>21</sup> Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν

<sup>21</sup> Πιλάτος Tt.

<sup>23</sup> T adds ὁ.

<sup>25</sup> Add οὖν T.

<sup>27</sup> Ἀφ' ἑαυτοῦ T.

<sup>22</sup> κατὰ τοῦ Tt.

<sup>24</sup> Omitt T.

<sup>26</sup> εἰς τὸ πραιτώριον πάλιν T.

<sup>28</sup> σοι εἶπον T.

καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;  
<sup>36</sup> ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν  
 ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου  
 ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο  
 ἂν,<sup>29</sup> ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ  
 βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.<sup>37</sup> εἶπεν οὖν  
 αὐτῷ ὁ Πειλᾶτος<sup>21</sup> Οὐκοῦν βασιλεὺς εἶ σύ; ἀπε-  
 κρίθη ὁ<sup>30</sup> Ἰησοῦς Σὺ λέγεις ὅτι βασιλεὺς εἰμι.<sup>31</sup>  
 ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα  
 εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ  
 ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.<sup>38</sup> λέγει  
 αὐτῷ ὁ Πειλᾶτος<sup>21</sup> Τί ἐστὶν ἀλήθεια;

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰου-  
 δαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν  
 αὐτῷ αἰτίαν.<sup>39</sup> ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα  
 ἀπολύσω ὑμῖν ἐν<sup>32</sup> τῷ πάσχᾳ· βούλεσθε οὖν ἀπο-  
 λύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup> ἐκραύγα-  
 σαν οὖν πάλιν<sup>33</sup> λέγοντες Μὴ τοῦτον ἀλλὰ τὸν  
 Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς ληστής.

**ΧΙΧ.** <sup>1</sup> Τότε οὖν ἔλαβεν ὁ Πειλᾶτος<sup>1</sup> τὸν Ἰη-  
 σοῦν καὶ ἐμαστίγωσεν. <sup>2</sup> καὶ οἱ στρατιῶται πλέ-  
 ξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ  
 κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

<sup>29</sup> ἂν οἱ ἐμοὶ ἡγωνίζοντο T.

<sup>30</sup> Omit in secondary reading WH.

<sup>31</sup> εἰμι; WH marg. Add [ἐγώ] Tr marg.

<sup>32</sup> Omit in secondary reading WH.

<sup>33</sup> Add πάντες Tr.

<sup>1</sup> Πιλᾶτος Tr.

<sup>8</sup> καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουσιν αὐτῷ ῥαπίσματα.  
<sup>4</sup> Καὶ <sup>2</sup> ἐξῆλθεν πάλιν ἔξω ὁ Πειλᾶτος <sup>3</sup> καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.<sup>4</sup> <sup>5</sup> ἐξῆλθεν οὖν ὁ <sup>5</sup> Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδου ὁ ἄνθρωπος. <sup>6</sup> ὅτε οὖν εἶδον<sup>6</sup> αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες<sup>7</sup> Σταυρώσον σταυρώσον.<sup>8</sup> λέγει αὐτοῖς ὁ Πειλᾶτος<sup>1</sup> Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> ἀπεκρίθησαν αὐτῷ<sup>7</sup> οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἑαυτὸν ἐποίησεν. <sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος<sup>1</sup> τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> λέγει οὖν<sup>7</sup> αὐτῷ ὁ Πειλᾶτος<sup>1</sup> Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαι<sup>9</sup> σε καὶ ἐξουσίαν ἔχω σταυρώσαί<sup>9</sup> σε; <sup>11</sup> ἀπεκρίθη αὐτῷ<sup>7</sup> Ἰησοῦς Οὐκ εἶχες<sup>10</sup> ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς<sup>11</sup> μέ σοι μείζονα ἁμαρτίαν

<sup>2</sup> Omit T WH marg.

<sup>3</sup> So Tr but Πιλάτος, T WH marg. ὁ Πειλᾶτος ἔξω.

<sup>4</sup> αἰτίαν οὐχ εὐρίσκω T.

<sup>5</sup> Omit in secondary reading Tr WH.

<sup>6</sup> ἴδον T.

<sup>7</sup> Omit T.

<sup>8</sup> Add [αὐτόν] Tr marg.

<sup>9</sup> Exchange places Tr marg.

<sup>10</sup> ἔχεις T.

<sup>11</sup> So Tr marg., but παραδιδούς Tr text

ἔχει. <sup>12</sup> ἐκ τούτου ὁ Πειλᾶτος<sup>1</sup> ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν<sup>12</sup> λέγοντες Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πειλᾶτος<sup>1</sup> ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, <sup>13</sup> Ἑβραϊστὶ δὲ Γαββαθά.<sup>14</sup> <sup>14</sup> ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. <sup>15</sup> ἐκραύγασαν οὖν ἐκεῖνοι Ἄρον ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος<sup>1</sup> Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. <sup>16</sup> τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν· <sup>17</sup> καὶ βαστάζων αὐτῷ<sup>15</sup> τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,<sup>16</sup> ὃ λέγεται <sup>13</sup> Ἑβραϊστὶ Γολγοθά,<sup>17</sup> <sup>18</sup> ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup> ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος<sup>1</sup> καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. <sup>20</sup> τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον <sup>13</sup> Ἑβραϊστί, Ῥωμαϊστί, Ἑλλη-

<sup>12</sup> ἐκραύγαζον T Tr marg.

<sup>14</sup> Γαββαθά T.

<sup>16</sup> τόπον T Tr.

<sup>17</sup> Γολγοθά T, Γολγοθ WH marg.

<sup>13</sup> Ἑ- T Tr.

<sup>15</sup> ἐαυτῷ T, αὐτῷ Tr.

νιστί. <sup>21</sup> ἔλεγον οὖν τῷ Πειλάτῳ<sup>18</sup> οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰουδαίων εἰμί.<sup>19</sup> <sup>22</sup> ἀπεκρίθη ὁ Πειλάτος<sup>1</sup> Ὁ γέγραφα γέγραφα.

<sup>23</sup> Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.<sup>24</sup> εἶπαν<sup>20</sup> οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ<sup>21</sup>

“ Διεμερίσαντο τὰ ἱμάτιά μου ἐαντοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.”

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· <sup>25</sup> ἰστήκεισαν<sup>22</sup> δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία<sup>23</sup> ἡ τοῦ Κλωπᾶ καὶ Μαρία<sup>23</sup> ἡ Μαγδαληνῆ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός σου.<sup>27</sup> εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν<sup>24</sup> εἰς τὰ ἴδια.

<sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς<sup>25</sup> ὅτι ἤδη πάντα τετέλεστοι ἵνα τελειωθῇ ἡ γραφὴ λέγει “ Διψῶ.”

<sup>18</sup> Πιλᾶτῳ Tr.

<sup>20</sup> εἶπον Tr.

<sup>22</sup> εἰστήκεισαν T Tr.

<sup>24</sup> αὐτὴν ὁ μαθητὴς T.

<sup>19</sup> εἰμι τῶν Ἰουδαίων T.

<sup>21</sup> Add ἡ λέγουσα Tr.

<sup>23</sup> Μαριάμ T.

<sup>25</sup> Ἰησοῦς εἰδὼς WH marg.



<sup>29</sup> σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ <sup>26</sup> ὄξους ὑσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς <sup>27</sup> εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου <sup>28</sup> τοῦ σαββάτου, ἠρώτησαν τὸν Πειλάτον <sup>29</sup> ἵνα κατεαγώσιν αὐτῶν τὰ σκέλη καὶ ἀρθώσιν. <sup>32</sup> ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ. <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν <sup>30</sup> τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς <sup>31</sup> αἷμα καὶ ὕδωρ. <sup>35</sup> καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος <sup>32</sup> οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. <sup>33</sup> <sup>36</sup> ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ “Ὁστούν οὐ συντριβήσεται αὐτοῦ.” <sup>37</sup> καὶ πάλιν ἑτέρα γραφὴ λέγει “Ὁψονται εἰς ὃν ἐξεκέντησαν.”

<sup>38</sup> Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλάτον <sup>29</sup> Ἰωσήφ ἀπὸ <sup>34</sup> <sup>35</sup> Ἀριμαθαίας, ὃν μαθητὴς τοῦ <sup>36</sup> Ἰησοῦ κε-

<sup>26</sup> Omit T.

<sup>27</sup> Omit T, omit δ in secondary reading Tr WH.

<sup>28</sup> ἐκείνη WH marg.

<sup>29</sup> Πιλάτον Tr.

<sup>30</sup> αὐτὸν ἤδη Tr marg.

<sup>31</sup> εὐθὺς ἐξῆλθεν Tr marg.

<sup>32</sup> ἐκεῖνος T.

<sup>33</sup> πιστεύσητε Tr, not marg.

<sup>34</sup> ὁ ἀπὸ T.

<sup>35</sup> Ἀ- T Tr.

<sup>36</sup> Omit in secondary reading WH.



κρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος.<sup>1</sup> ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.<sup>37</sup> <sup>38</sup> ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν<sup>38</sup> νυκτὸς τὸ πρῶτον, φέρων ἐλιγμα<sup>39</sup> σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. <sup>40</sup> ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>41</sup> ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος.<sup>40</sup> <sup>42</sup> ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

**XX.** <sup>1</sup> Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία<sup>1</sup> ἡ Μαγδαληνὴ ἔρχεται πρῶτὶ σκοτίας ἐτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. <sup>2</sup> τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ὅραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. <sup>4</sup> ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχειον<sup>2</sup> τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, <sup>5</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. <sup>6</sup> ἔρχεται οὖν καὶ<sup>3</sup> Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ

<sup>37</sup> ἦλθον οὖν καὶ ἦραν αὐτόν T.

<sup>38</sup> τὸν Ἰησοῦν Tr marg.

<sup>39</sup> μίγμα T, μίγμα Tr WH marg.

<sup>40</sup> ἐτέθη T Tr.

<sup>1</sup> Μαριάμ T.

<sup>2</sup> τάχιον T Tr.

<sup>3</sup> Omit T, [καὶ] Tr marg.

εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια  
 κείμενα, <sup>7</sup> καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς  
 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς  
 ἐντετυλιγμένον εἰς ἓνα τόπον· <sup>8</sup> τότε οὖν εἰσῆλθεν  
 καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνη-  
 μεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· <sup>9</sup> οὐδέπω γὰρ ᾔδει-  
 σαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.  
<sup>10</sup> ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς <sup>4</sup> οἱ μαθηταί.

<sup>11</sup> Μαρία<sup>1</sup> δὲ ἰστήκει<sup>5</sup> πρὸς τῷ μνημείῳ ἔξω κλαί-  
 ουσα. ὥς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον,  
<sup>12</sup> καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους,  
 ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου  
 ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. <sup>13</sup> καὶ<sup>8</sup> λέγουσιν αὐτῇ  
 ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἡραν<sup>7</sup>  
 τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.  
<sup>14</sup> ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ  
 τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.  
<sup>15</sup> λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς;  
 ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ Κύ-  
 ριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθikas αὐ-  
 τόν, καὶ γὰρ αὐτὸν ἄρῶ. <sup>16</sup> λέγει αὐτῇ Ἰησοῦς Μαριάμ.  
στραφεῖσα ἐκείνη λέγει αὐτῷ <sup>8</sup> Ἐβραῖστί Ῥαβ-  
βουνεῖ<sup>9</sup> (ὃ λέγεται Διδάσκαλε). <sup>17</sup> λέγει αὐτῇ Ἰη-  
 σοῦς Μὴ μου ἄπτου,<sup>10</sup> οὐπω γὰρ ἀναβέβηκα πρὸς  
 τὸν πατέρα.<sup>11</sup> πορεύου δὲ πρὸς τοὺς ἀδελφούς μου

<sup>4</sup> αὐτοὺς T Tr.

<sup>6</sup> Omit T.

<sup>8</sup> 'E- T Tr.

<sup>10</sup> ἄπτου μου Tr marg. WH marg.

<sup>5</sup> εἰστήκει T Tr.

<sup>7</sup> Ἡραν T Tr WH marg.

<sup>9</sup> Ῥαββουνί T Tr.

<sup>11</sup> Add [μου] Tr marg.

καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν. <sup>18</sup> ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα<sup>12</sup> τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup> Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνῃ ὑμῖν. <sup>20</sup> καὶ τοῦτο εἰπὼν ἔδειξεν καὶ <sup>13</sup> τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. <sup>21</sup> εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς <sup>14</sup> πάλιν Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω<sup>15</sup> ὑμᾶς. <sup>22</sup> καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· <sup>23</sup> ἂν τινων<sup>16</sup> ἀφῆτε τὰς ἁμαρτίας ἀφέωνται<sup>17</sup> αὐτοῖς· ἂν τινων<sup>18</sup> κρατῆτε κεκράτηνται.

<sup>24</sup> Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. <sup>25</sup> ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου<sup>18</sup> εἰς τὸν τύπον<sup>19</sup> τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

<sup>12</sup> ἑώρακε Tr marg.

<sup>13</sup> Omit T, but Tr marg. [αὐτοῖς] καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ

<sup>14</sup> Omit T Tr, WH in secondary reading.

<sup>15</sup> ἀποστέλλω Tr marg.

<sup>16</sup> τινος WH marg.

<sup>17</sup> ἀφίονται WH marg.

<sup>18</sup> μου τὸν δάκτυλον T.

<sup>19</sup> τόπον T Tr marg.

<sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν. <sup>27</sup> εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. <sup>28</sup> ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. <sup>29</sup> λέγει αὐτῷ ὁ <sup>20</sup> Ἰησοῦς Ὅτι ἐώρακάς με πεπίστευκας; <sup>21</sup> μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

<sup>30</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, <sup>22</sup> ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. <sup>31</sup> ταῦτα δὲ γέγραπται ἵνα πιστεύητε <sup>23</sup> ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

**XXI.** <sup>1</sup> Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. <sup>2</sup> Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ <sup>1</sup> τῆς Γαλιλαίας καὶ οἱ τοῦ <sup>2</sup> Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἀλιεύειν· λέ-

<sup>20</sup> Omit in secondary reading Tr WH.

<sup>21</sup> So RV *marg.*, πεπίστευκας. T Tr.

<sup>22</sup> Add αὐτοῦ WH *marg.*

<sup>1</sup> Κανὰ T Tr.

<sup>23</sup> πιστεύσητε Tr but not *marg.*

<sup>2</sup> υἱοὶ Tr *marg.*

γουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξήλ-  
θαν<sup>3</sup> καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ  
 νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> πρῶίας δὲ ἤδη γινομένης<sup>4</sup>  
 ἔσθη Ἰησοῦς εἰς<sup>5</sup> τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν<sup>6</sup>  
 οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. <sup>5</sup> λέγει οὖν αὐτοῖς  
 Ἰησοῦς<sup>7</sup> Παιδιά, μή τι προσφάγιον ἔχετε; ἀπε-  
 κρίθησαν αὐτῷ Οὐ. <sup>6</sup> ὁ δὲ εἶπεν<sup>8</sup> αὐτοῖς Βάλετε  
 εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρή-  
 σετε. ἔβαλον οὖν, καὶ οὐκέτι<sup>9</sup> αὐτὸ ἐλκύσαι<sup>10</sup> ἴσχυον  
 ἀπὸ τοῦ πλήθους τῶν ἰχθύων. <sup>7</sup> λέγει οὖν ὁ μαθητῆς  
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός  
 ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός  
 ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ  
 ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. <sup>8</sup> οἱ δὲ ἄλλοι μα-  
 θηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ  
 τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες  
 τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup> Ὡς οὖν ἀπέβησαν εἰς τὴν  
 γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπι-  
 κείμενον καὶ ἄρτον. <sup>10</sup> λέγει αὐτοῖς ὁ<sup>11</sup> Ἰησοῦς Ἐνέγ-  
 κατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. <sup>11</sup> ἀνέβη  
 οὖν<sup>12</sup> Σίμων Πέτρος καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν  
 γῆν μεστὸν ἰχθύων μεγάλων<sup>13</sup> ἑκατὸν πεντήκοντα  
 τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

<sup>3</sup> ἐξήλθον T Tr.<sup>5</sup> ἐπὶ T Tr marg. WH marg.<sup>7</sup> [ὁ] Ἰησοῦς Tr.<sup>9</sup> οὐκ ἔτι Tr.<sup>11</sup> Omit in secondary reading Tr WH.<sup>12</sup> Omit T, [οὖν] Tr marg.<sup>13</sup> μεγάλων ἰχθύων Tr marg.<sup>4</sup> γινομένης Tr marg.<sup>6</sup> ἔγνωσαν Tr marg.<sup>8</sup> λέγει T.<sup>10</sup> ἐλκύσαι Tr.

<sup>12</sup> λέγει αὐτοῖς ὁ <sup>11</sup> Ἰησοῦς Δεῦτε ἀριστήσατε. οὐ-  
δεὶς <sup>14</sup> ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς  
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. <sup>13</sup> ἔρχεται Ἰησοῦς  
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ  
ὀψάριον ὁμοίως. <sup>14</sup> Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰη-  
σοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἡρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ  
Ἰησοῦς Σίμων Ἰωάννου <sup>15</sup> ἀγαπᾷς με πλεον τού-  
των; λέγει αὐτῷ Naί, κύριε, σὺ οἶδας ὅτι φιλῶ  
σε. λέγει αὐτῷ Βόσκει τὰ ἀρνία μου. <sup>16</sup> λέγει αὐ-  
τῷ πάλιν δεύτερον Σίμων Ἰωάννου, <sup>15</sup> ἀγαπᾷς με;  
λέγει αὐτῷ Naί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει  
αὐτῷ Ποίμαινε τὰ προβάτιά <sup>18</sup> μου. <sup>17</sup> λέγει αὐτῷ  
τὸ τρίτον Σίμων Ἰωάννου, <sup>15</sup> φιλεῖς με; ἐλυπήθη ὁ  
Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ  
εἶπεν <sup>17</sup> αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις  
ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς <sup>18</sup> Βόσκει τὰ προ-  
βάτιά <sup>19</sup> μου. <sup>18</sup> Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώ-  
τερος, ἐζώνωνες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες·  
ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος  
ζώσει σε <sup>20</sup> καὶ οἴσει ὅπου οὐ θέλεις. <sup>19</sup> τοῦτο δὲ  
εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ  
τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολουθεῖ μοι.

<sup>20</sup> Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν  
ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν

<sup>14</sup> Add δὲ T, [δὲ] Tr.

<sup>15</sup> Ἰωάννου T.

<sup>16</sup> πρόβατά Tr (not marg.) WH marg.

<sup>17</sup> λέγει T Tr marg.

<sup>18</sup> Omit T, [Ἰησοῦς] Tr.

<sup>19</sup> πρόβατά WH marg.

<sup>20</sup> σε ζώσει T Tr marg.



τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε; <sup>21</sup> τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί; <sup>22</sup> λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολουθεῖ. <sup>23</sup> Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφούς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ <sup>21</sup> αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; <sup>22</sup>

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ <sup>23</sup> μαρτυρῶν περὶ τούτων καὶ ὁ <sup>24</sup> γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

<sup>25</sup> Ἐστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία. <sup>25</sup> <sup>26</sup>

<sup>21</sup> καὶ οὐκ εἶπεν T Tr marg.

<sup>22</sup> Omit T.

<sup>23</sup> Add καὶ WH marg.

<sup>24</sup> Omit ὁ T, [ὁ] καὶ WH marg.

<sup>25</sup> Omits the whole verse T.

<sup>26</sup> Tr adds subscription κατὰ Ἰωάνην.



# A LITERAL TRANSLATION OF JOHN I.-IV.<sup>1</sup>

## CHAPTER I.

1. In (the)-beginning was the **W**ord, and the Word was with [the] **G**od, and God was the Word.
2. **This**-(one) was in (the)-beginning with [the] God.
3. **All**-things through **him** were-made, and without him was made not one-thing.
4. **That**-which *has-been-made* in *him* life was, and the life was the light *of-the* men.
5. And the light in *the* darkness shines, and the *darkness* it not apprehended.
6. There-was (a)-*man* having-been-sent from God, name to-him John.
7. **This**-(one) came for witness, that he-might-bear-witness concerning *the light*, that *all* might-believe through him.
8. *Not* was **that**-(one) the light, but that he-might-bear-witness concerning the light.
9. He-was the light the true which lighteth *every man* coming into the world.
10. In *the world* he-was, and the *world* through him was-made, and the world *him* not knew.

<sup>1</sup> **Black** type denotes the first occurrence of words ; *italic*, a new form of a known word ; Roman, known words. Words joined by a *hyphen* or *hyphens* are to be rendered by one word in Greek. *Parentheses* ( ) enclose words for which there is no equivalent in the Greek. The asterisk ( \*) stands for words which are untranslatable in English. *Brackets* [ ] enclose words which are in the Greek, but are not to be rendered into English. The order of the Greek words is strictly followed in this translation.

11. Unto *the his-own-things* he-came, and *the his-own* him not received.

12. As-many-as moreover received him, he-gave to-them power children of-God to-become, to-those believing on the name of him,

13. Who not from bloods nor from (the)-will of-flesh nor from (the)-will of-man but from God were-begotten.

14. And the Word *flesh* was-made and he-tabernacled among us, and we-beheld the glory of-him, glory as of-(the)-only-begotten from (the)-Father, full of-grace and of-truth.

15. John bears-witness concerning him and he-has-cried (cries) saying, This-(one) was the-(one) having-said, The-(one) after me coming before me has-been, because first of-me (before me) he-was.

16. Because from the fulness of-him we all received, and grace instead of-grace.

17. Because the law through Moses was-given, [the] grace and [the] truth through Jesus Christ came (was).

18. God no-one has-seen at-any-time; (the)-only-begotten God the-(one) being in the bosom of-the Father, that-(one) declared.

19. And *this* is the witness of-[the] John when sent unto him the Jews from Jerusalem priests and Levites that they-might-ask him, Thou who art-thou?

20. And he-confessed and not he-denied, and he-confessed, [that] <sup>1</sup> "I not am the Christ."

21. And they-asked him, What then? Thou Elijah art? And he-says, Not I-am. The prophet art thou? And he answered, No.

22. They-said therefore to-him. Who art-thou? that answer we-may-give to-the-(ones) having-sent (to-those who-sent) us. What sayest-thou concerning thyself?

23. He-was-saying, I voice of-(one)-crying in the wilder-

<sup>1</sup> *δὲ* recitative, equal to our quotation marks (" ").

ness, **Make-straight the way of-the-Lord**, as said **Isaiah** the prophet.

24. And *they-had-been-sent* from the **Pharisees**.

25. And they-asked him and said to-him, Why then baptizest-thou if thou not art the Christ nor **Elijah** nor the prophet?

26. Answered to-them [the] **John**, saying, I baptize in (with) **water**: midst of-you he-stands whom you not know,

27. After me coming, of-whom not am I worthy that I-should-unloose of-him the thong of-the sandal.

28. These-things in **Bethany** were beyond the **Jordan**, where was [the] **John baptizing**.

29. On-the morrow he-sees [the] **Jesus** coming unto him, and says, Behold, the **Lamb** of-[the] **God** the-(one) bearing (he who bears) the **sin** of-the world.

30. This-(one) it-is about whom I said, After me comes (a-man who before me has-been, because first of-me (before me) he-was.

31. And-I not knew him, but that he-should-be-manifested to-[the] **Israel**, on-account-of this came I in (with) water baptizing.

32. And bare-witness **John**, saying, "I-have-beheld the **Spirit** descending as (a)-dove from **heaven**, and it-abode upon him.

33. And-I not knew him, but the-(one) having-sent (he who sent) me to-baptize in (with) **water** that-(one) to-me said, Upon whom soever thou-mayst-see the **Spirit** descending and abiding upon him, this-(one) is the-(one) baptizing (he who baptizes) in (with) (the) **Spirit Holy**.

34. And-I have-seen and I-have-borne-witness that this-(one) is the **Son** of-[the] **God**."

35. On-the morrow again was-standing **John** and from the disciples of-him two,

36. And having-looked-at [the] **Jesus** walking, he-says, Behold the **Lamb** of-[the] **God**.

37. And heard the two disciples him speaking and they-followed [the] **Jesus**.

38. **Having-turned** moreover [the] Jesus and *having-beheld* them *following* he-says to-them, What **seek-ye**? The-ones) moreover said to-him, **Rabbi**, which *is-said* being-interpreted, **Teacher**, where *abidest-thou*?

39. He-says to-them, *Come-ye* and **ye-shall-see**. *They-came* therefore and saw where he-abides, and **with** him *they-abode* the *day that* (that day); (the)-**hour** was about (the) **tenth**.

40. It-was **Andrew** the brother of-Simon Peter one from the two of-the-(ones) *having-heard* (of those who heard) *from* John and *having-followed* (who-followed) him.

41. **Finds** this-(one) *first* the brother the *his-own* Simon, and he-says to-him, *We-have-found* the **Messiah**, which is, being-interpreted, *Christ*.

42. **He-led** him unto [the] **Jesus**. Having-looked-at him [the] Jesus said, Thou art *Simon* the son of John, thou **shalt-be-called** **Cephas**, which is-interpreted *Peter*.

43. On-the morrow he-willed to-go-forth into [the] **Galilee**. And he-finds Philip and says to-him [the] Jesus, *Follow-thou* me.

44. Was moreover [the] *Philip* from **Bethsaida**, out-of the **city of-Andrew** and of-Peter.

45. Finds Philip [the] **Nathanael** and says to-him. of-whom (him of whom) **wrote** Moses in the *law*, and the *prophets*, we-have-found, Jesus, (the)-son of-[the] **Joseph**, the-(one) from **Nazareth**.

46. And said to-him Nathanael, Out-of **Nazareth** **is-able** any good-thing *to-be*? Says to-him [the] Philip, *Come-thou*, and see.

47. Saw Jesus [the] Nathanael coming unto him and says concerning him, Behold, truly [an]-**Israelite** in *whom* guile not is.

48. Says to-him Nathanael, **Whence** me *knowest-thou*? Answered Jesus and said to-him, **Before** of-the (that) thee Philip to-call (called), *being under* the **fig-tree** I-saw thee.

49. Answered to-him Nathanael, Rabbi, thou art the Son of [the] God; thou **King** art of-[the] **Israel**.



50. Answered Jesus and said to-him, Because I-said to-thee "I-saw thee underneath the *fig-tree*" *believest-thou?* **Greater-things-than these thou-shalt-see.**

51. And he-says to-him, **Verily**, verily I-say unto-you, ye-shall-see [the] heaven **opened**, and the **angels** of-[the] God **ascending** and descending upon the Son of-[the] *man*.

## CHAPTER II.

1. And on-the day the **third** (a)-**marriage** was in **Cana** of-[the] Galilee, and was the **mother** of-[the] Jesus **there**.

2. *Was-called* moreover also [the] Jesus and the disciples of-him to the *marriage*.

3. And **having-failed wine**, says the mother of-[the] Jesus unto him, *Wine* not **they-have**.

4. And says to-her [the] Jesus, What *to-me* and *to-thee*, **woman?** **not-yet is-come** the hour of-me.

5. Says the mother of-him to-the **servants**, *What* soever he-may-say to-you, **do-ye**.

6. *There-were* moreover there **of-stone water-jars six** according-to the **purifying** of-the Jews lying, containing **apiece measurers** (firkins) **two or three**.

7. Says to-them [the] Jesus, **Fill-ye** the water-jars with-water. And *they-filled them up-to above* (up to the brim).

8. And he-says to-them, **Draw-ye-out now**, and **bear-ye** to-the **ruler-of-feast**. The-(ones) (they) moreover *bare*.

9. *When* moreover **tasted** the ruler-of-(the)-feast the water wine *having-become*, and not *knew* whence it-is, the moreover servants knew, the-(ones) *having-drawn* (those who drew) the water, calls the **bridegroom** the ruler-of-(the)-feast,

10. And he-says to-him, *Every* man *first* the good wine places, and **whenever they-become-drunken** the worse; thou **hast-kept** the good wine until now.

11. *This did* (as)-*beginning* of-the signs [the] Jesus in Cana

of-[the] Galilee, and *manifested* the glory of-him, and believed on him the disciples of-him.

12. After this *he-went-down* to Capernaum, *himself* and the mother of-him and the (his) *brothers* and the disciples of-him, and there *they-abode* not many days.

13. And near was the *passover* of-the Jews, and *went-up* to Jerusalem [the] Jesus.

14. And *he-found* in the temple the-(ones) *selling* (those who sold) *oxen* and *sheep* and *doves* and the *money-changers sitting*,

15. And having-made (a)-*scourge* out-of *cords* *all he-cast-out* from the temple, *the both* sheep and the oxen, and of-the *money-changers he-poured-out* the *money* and *the* (their) *tables he-overthrew*,

16. And to-the-ones the doves *selling* (to those who sell the doves) he-said, *Take-ye these-things hence, not make-ye* the house of-the Father of-me (a)-house of-*merchandise*.

17. Remembered the disciples of-him that *it-has-been-written*, The zeal of-the house of-thee *shall-eat-up* me.

18. Answered therefore the Jews and said to-him, What *sign showest-thou* to-us, because these-things thou-doeest?

19. Answered Jesus and said to-them, *Destroy-ye* the temple this and in *three* days *I-will-raise* him (it).

20. Said therefore the Jews, *Forty* and six years *was-built* the temple this, and thou in three days *wilt-raise-up* him (it)?

21. That-(one) (He) moreover *was-saying* (spoke) concerning the temple of-the *body* of-him (his).

22. When therefore *he-was-raised* from (the)-*dead*, remembered the disciples of-him that this he-was-saying, and they-believed the *writing* (scripture) and the *word* which said [the] Jesus.

23. When moreover he-was in [the] *Jerusalem* in (at) the *passover* in (at) the *feast*, many believed on the name of-him, *beholding* of-him the *signs which he-was-doing*.

24. He-himself moreover Jesus not *was-believing* (trusting)

himself to-them on-account-of the him to-know (on account of that he knew) *all-men*,

25. And because not **need** *he-was-having* that any should-bear-witness concerning [the] man, he-himself for *was-knowing* what was in [the] man.

### CHAPTER III.

1. (There)-was moreover (a)-man out-of the Pharisees, **Nicodemus** name to-him, (a)-ruler of-the Jews.

2. This-(one) came unto him **by-night** and said to-him, Rabbi, *we-know* that from God *thou-hast-come* (a)-teacher; no-one for is-able these the signs to-do which thou doest, if not (except) *be* [the] God with him.

3. Answered Jesus and said to-him, Verily, verily, I-say to-thee, if not (except) any-one *be-born anew*, not he-is-able to-see the **kingdom** of-[the] God.

4. Says unto him [the] Nicodemus, **How** is-able (a)-man *to-be-born old* being? Is-he-able into the **womb** of-the mother of-him **a-second-time to-enter** and to-be-born?

5. Answered [the] Jesus, Verily, verily I-say to-thee, if not (except) any-one be-born *of water* and of-(the)-Spirit, not is-he-able to-enter into the kingdom of-[the] God.

6. The-(thing) *having-been-born* (that which has been born) of the flesh, flesh is, and the-(thing) *having-been-born* of the Spirit, spirit is.

7. Not **marvel-thou** because I-said to-thee, **It-is-necessary** for-you to-be-born anew.

8. The *wind* where *it-willeth blows*, and the sound of-it *thou-hearest*, but not thou-knowest whence it-comes and whither it-goes; thus is every-one the-(one) *having-been-born* of the Spirit.

9. Answered Nicodemus and said to-him, How is-able (are able) these-things to-be?

10. Answered Jesus and said to-him, Thou art the teacher of-(the) Israel and these-things not *thou-knowest*?

11. Verily, verily, I-say to-thee, "That-which we-know *we-speak* and that-which *we-have-seen* we-bear-witness, and the witness of-us not ye-receive.

12. If the **earthly-things** I-said to-you and not ye-believe, how if-perchance I-say to-you **the-heavenly-things** *shall-ye-believe*?

13. And no-one *hath-ascended* into the heaven if not (except) the-(one) out of-the heaven *having-descended* (he who descended), the Son of-[the] man.

14. And as *Moses lifted-up* the **serpent** in the **wilderness**, thus *to-be-lifted-up* it-is-necessary-for the Son of-[the] man,

15. That every-one the-(one) believing (who believes) in him *may-have* life **eternal**.

16. Thus for **loved** [the] God the world **so-that** the Son the *only-begotten* he-gave, that every-(one) the-(one) believing (who believes) on him not **should-perish** but should-have life eternal.

17. Not for *sent* [the] God the (his) Son into the world that **he-should-judge** the world, but that **should-be-saved** the world through him.

18. The-(one) believing (he who believes) on him not *is-judged*; the-(one) not believing *already hath-been-judged* because not he-has-believed on the name of-the only-begotten Son of-[the] God.

19. This moreover is the **judgment**, that the light *has-come* into the world and loved [the] **men** rather the **darkness** than the light; was (were) for of-them **evil** the **works** (for their works were evil).

20. Every-one for the-(one) ill **practising** (who practiseth ill) **hates** the light and not comes unto the light, that not **be-con-victed** the works of-him.

21. The-(one) moreover *doing* the *truth* comes unto the light, that may-be-manifested of-him the works, because in *God it-has-been-wrought* (they-have-been-wrought).

22. After these-things came [the] Jesus and the disciples of-him into the *Judean* land, and there **he-was-tarrying** with them and *was-baptizing*.

23. Was moreover also [the] John baptizing in ~~A~~*Enon* near to-[the] **Salim**, because *waters many* was (were) there, and *they-were-coming* and *were-being-baptized*.

24. Not-yet for *had-been-cast* into the **prison** John.

25. There-was therefore (a)-**questioning** from the disciples of-John with (a)-**Jew** concerning purifying.

26. And they-came unto [the] John and said to-him, Rabbi, (he)-who was with thee beyond the Jordan, to-whom thou *hast-borne-witness*, behold this-(one) baptizes and all-(men) come unto him.

27. Answered John and said, Not is-able (a)-man to-receive *nothing* (anything) if-perchance not *it-have-been-given* to-him from [the] heaven.

28. *Yourselves* ye to-me *bear-witness* that said I, Not am I the Christ, but that *I-have-been-sent* before *that-(one)* (him).

29. The-(one) having the **bride** (the)-**bridegroom** is; the moreover **friend** of-the *bridegroom*, the-(one) *having-stood* and *hearing* him, **with-joy rejoices** on-account-of the voice of-the bridegroom. This therefore the *joy* the **mine has-been-fulfilled**.

30. (For)-that-(one) it-is-necessary **to-increase**, (for)-me more-over **to-decrease**.

31. The-(one) from-above coming **above** *all* is; the-(one) being from the earth from the earth is, and from the earth he-speaks; the-(one) from [the] heaven coming above *all* is.

32. That-which he-has-seen and heard, of-this he-bears-witness, and the witness of-him no-one receives.

33. The-(one) having-received of-him (his) the witness **set-his-seal** that [the] **God true** is.

34. Whom for sent [the] **God** the **words** of-[the] **God** he-speaks, not for from **measure** *gives-he* the Spirit.

35. The Father *loves* the Son, and all-things *he-has-given* in the **hand** of-him.

36. The-(one) believing on the Son has life eternal; the-(one) moreover *disbelieving* the *Son* not *shall-see* life, but the **wrath** of-[the] God abides on him.

#### CHAPTER IV.

1. When therefore knew the Lord that heard the Pharisees that Jesus *more* disciples makes and baptizes than John,

2. **Although** Jesus himself not was baptizing but the disciples of-him,

3. **He-left** [the] Judæa and **departed** again into [the] Galilee.

4. *It-was-necessary* moreover (for)-him **to-go** through [the] Samaria.

5. He-comes therefore to (a)-city of-[the] Samaria, *called* Sychar, near the field which gave Jacob to Joseph the son of-him.

6. There-was moreover there (the)-well of-[the] Jacob. [The] therefore Jesus **having-become-wearied** from the journey **was-sitting** thus by the well. (The)-hour was about (the)-**sixth**.

7. There-comes (a)-woman from [the] Samaria *to-draw* water. Says to-her [the] Jesus, *Give* me **to-drink**.

8. The for disciples of-him *had-departed* into the city, that **food they-might-buy**.

9. Says therefore to-him the woman the Samaritan, How thou (a)-Jew being from me to-drink *askest* (a)-woman Samaritan being? Not for have-dealings Jews with-Samaritans.

10. Answered Jesus and said to-her, If thou-knewest the gift of-[the] God and who it-is the-(one) saying to-thee, Give me to-drink, thou \* *wouldst-have-asked* him and he-would-have-given \* to-thee water **living**.

11. She-says to-him, *Lord* (Sir), not (a)-bucket thou-hast and the **well is deep**; from-whence then hast-thou the water the living?



12. \* Thou greater art-thou (than) the father of-us Jacob, who gave to-us the well, and himself of it *drank* and the sons of-him and the cattle of-him?

13. Answered Jesus and said to-her, Every-one the-(one) drinking (who drinks) of the water this shall-thirst again;

14. Who moreover soever drinketh of the water which I shall-give to-him, not \* shall-he-thirst unto the age (forever), but the water which I-shall-give to-him *shall-become* in him (a)-well of-water **springing-up** unto life eternal.

15. Says unto him the woman, Lord (Sir), give to-me this the water, that not *I-may-thirst*, **neither come-the-way hither to-draw**.

16. He-says to-her, Go, *call* of-thee the *husband*, and *come* hither.

17. Answered the woman and said to-him, Not I-have (a)-husband. Says to-her [the] Jesus, *Well* saidst-thou, \* "Husband not I-have."

18. Five for *husbands thou-didst-have*, and now whom thou hast not is of-thee (a)-husband; this *true thou-hast-spoken*.

19. Says to-him the woman, Lord (Sir), *I-behold* that prophet art thou.

20. The *fathers* of-us in the **mountain** this **worshipped**; and ye say, that in Jerusalem is the **place** where *to-worship* it-is-necessary.

21. Says to-her [the] Jesus, *Believe* me, woman, that cometh (the)-hour when neither in the mountain this nor in Jerusalem *ye-shall-worship* the Father.

22. Ye *worship* that-which not ye-know, we *worship* that-which we-know, because [the] **salvation** from the Jews is.

23. But cometh (the)-hour and now is, when the *true worshippers shall-worship* the Father in spirit and *truth*, and for the Father **such** seeks the-(ones) *worshipping* him.

24. Spirit (is) [the] God; and the-(ones) worshipping him in spirit and truth it-is-necessary to-worship.

25. Says to-him the woman, I-know that Messiah comes, the-

(one) called Christ; whenever may-come that-(one), **he-will-announce to-us all-things.**

26. Says to-her [the] Jesus, I am (he), the-(one) speaking to-thee.

27. And upon this came the disciples of-him, and *they-were-marvelling* that with (a)-woman *he-was-speaking*; no-one **how-ever** said, What seekest-thou? or, Why speakest-thou with her?

28. Left therefore the water-jar of-her the woman and departed into the city and says to-the *men*,

29. Come, see-ye (a)-man, who said to-me all-things which I-did? \* This-one is-he the Christ?

30. They-went-out from the city and *came* unto him.

31. In the **mean-while** *were-asking* him the disciples saying, Rabbi, *eat*.

32. The-(one) moreover said to-them, I **food** have *to-eat* which you not know.

33. Were-saying therefore the disciples unto **one-another**, \* Any-one *brought* to-him to-eat?

34. Says to-them [the] Jesus, My **meat** is that I-may-do the will of-the-(one) having-sent me and (that) **I-may-accomplish** of-him the work.

35. Not ye say, \* "Yet **four-months** it-is and the **harvest** comes?" Behold, I-say to-you, **Lift-up** the eyes of-you and *behold* the *fields* that **white** are-they unto *harvest*.

36. Already the-(one) **reaping reward** receives and gathers fruit unto life eternal, that the-(one) **sowing together** may-rejoice and the-(one) reaping.

37. In for this the word is true, \* "Another is the-(one) sowing and another the-(one) reaping."

38. I sent you *to-reap* (on)-which not **ye-have-labored**; *others have-labored*, and ye into the **labor** of-them *have-come-in*.

39. From moreover the city *that* many believed on him of-the Samaritans on-account-of the word of-the woman *bearing-witness*, \* "He-said to-me all-things which I-did"

40. When therefore came unto him the Samaritans, they-were-asking him to-abide with them; and he-abode there two days.

41. And *much* more believed on-account-of the word of-him;

42. To-the also woman they-were-saying, \* "No-longer on-account-of the **thy speaking** we-believe; ourselves for *we-have-heard* and we-know that this is truly the Saviour of-the world."

43. After moreover the two days he-went-forth from-thence into [the] Galilee.

44. Himself for Jesus bore-witnesses that (a)-prophet in the *his-own country* honor not has.

45. When therefore he-came into [the] Galilee received him the *Galilæans*, all-things *having-seen as-many-as* he-did in Jerusalem in (at) the feast; and themselves for came unto the feast.

46. He-came therefore again unto [the] Cana of-[the] Galilee, where he-did (made) the water wine. And there-was (a)-certain **king's-officer** of-whom the son was-sick in Capernaum.

47. This-(one) having-heard that Jesus is-come out-of [the] Judæa into [the] Galilee departed unto him and *was-asking* that he-would-descend and **would-heal** of-him the son, **he-was-about** for to-die.

48. Said therefore [the] Jesus unto him, If perchance not (except) signs and **wonders** ye-should-see, not in-any-wise would-ye-believe.

49. Says unto him the king's-officer, Lord (Sir), *descend* (come-down) **before to-die** the child of-me.

50. Says to-him [the] Jesus, **Go-thy-way**; the son of-thee lives. Believed the man the word which said to-him the [Jesus], and *he-was-going-his-way*.

51. Now moreover of-him *descending* (when he is descending) the servants of-him met him saying that the child of-him lives.

52. **He-inquired** therefore the hour from them in which better *he-had-himself* (was). They-said therefore to-him, \* "**Yesterday** (the)-hour **seventh** left him the fever."

53. Knew therefore the father that (it was) *at-that* the hour in which said to-him [the] Jesus, The son of-thee lives; and he-believed himself and the house of-him **whole**.

54. This moreover again (the)-second sign did [the] Jesus, having-come out-of [the] Judæa into [the] Galilee.

# VOCABULARY.

## A.

Αβραάμ, δ (Heb.), *Abraham*.

ἀγαθός, -ή, -όν, *good*; used of both persons and things.

ἀγαλλιάομαι, *to rejoice*; 1 aor. mid. ἡγαλλιασάμην, followed by ἵνα (subj.), viii. 56; 1 aor. inf. pass. with a mid. signif., with ἐν (dat.), v. 35.

ἀγαπάω, -ᾶ, -ήσω, *to love*. Gr. § 114.

ἀγάπη, -ης, ἡ, *love*.

ἀγγελία, -ας, ἡ, *message*, 1 John i. 5, iii. 11.\*

ἀγγέλλω, 1 aor. ἡγγειλα, iv. 51 (T), *to announce*, xx. 18. Gr. § 124, 1.\*

ἄγγελος, -ου, ὁ, *messenger*; spec. of God's messengers to men, *angel*.

ἀγιάζω, -σω, *to set apart from common use*; *to purify, sanctify*.

ἅγιος, -α, -ον, *set apart from common use, holy*; πνεῦμα ἅγιον, *the Holy Spirit*.

ἀγνίζω, -σω, *to cleanse, purify*, xi. 55.

ἀγοράζω, -σω, *to purchase, buy*.

ἄγω, -ξω, 2 aor. ἡγαγον, trans., *to lead, bring*; with πρὸς (acc.), εἰς, of destination; used intrans. in subj., ἄγωμεν, *let us go!* Gr. § 124, 2.

ἀγωνίζομαι, impf. ἡγωνιζόμεν, xviii. 36; a dep. mid. verb; *to contend with an adversary, fight*.

ἀδελφή, -ῆς, ἡ, *sister*.

ἀδελφός, -οῦ, ὁ, *brother*.

ἀδικία, -ας, ἡ, *wrong (towards man or God), unrighteousness*, vii. 18.

ἀ-θετέω, -ῶ, -ήσω (θε- as in τίθημι), *to set at nought, i. e. persons, to despise, reject*, xii. 48.

αἰγιαλός, -οῦ, ὁ, *the shore, beach*, xxi. 4.

αἷμα, -τος, τό, *blood*.

Αἰνών, ἡ (Heb.), *Enon*, iii. 23.\*

αἶρω, (1) *to take up, lift*, v. 8-12; hence (with ψυχήν) *to keep in suspense*, x. 24; (2) *to remove by death*, imp. αἶρε, ἄρον, *Away with!* i. e. to execution; (3) *to take away sin, of the redeeming work of Christ*, i. 29; 1 John iii. 5. Gr. § 124, 5.

αἰτέω, -ῶ, -ήσω, 1 aor. ἤτησα, pf. ἤτηκα, *to ask, pray*; with two accs., or acc. of thing, and ἀπὸ or παρὰ (gen.) of person; mid. *to ask for one's self*. Gr. 124, 7.

αἰτία, -ας, ἡ, *cause for which one is worthy of punishment, crime*, xviii. 38, xix. 4, 6.

αἰών, -ῶνος, ὁ, *continuous duration, age; time unlimited, the age of eternity*, — (a) past, as ix. 32; (b) future, vi. 51, especially in the following phrase: εἰς τὸν αἰῶνα, *for ever*, with negative adv. *never*.

αἰώνιος, -ιον, *perpetual, of unlimited duration, eternal, everlasting*. John uses it 17 times in Gospel, and always with ζωή, *eternal life*.

ἄκανθα, -ης, ἡ, *thorn*, xix. 2.

ἄκάνθινος, -ον, *made of thorns*, xix. 5.

ἀκοή, -ῆς, ἡ (ἀκούω), *hearing, the thing heard, a report*, xii. 38.

ἀκολουθεῖν, -ῶ, -ήσω, ἱμρῖ. ἡκολούθουν, 1 aor. ἡκολούθησα, *to accompany, follow*, with dat., especially of the disciples of Christ, viii. 12; so, met., *to imitate*, xii. 26, xxi. 22.

ἀκούω, -σω or -σομαι, pf. ἀκήκοα (Gr. § 124, 8); (1) without object, i. 40, xii. 34; (2) with object (acc. or gen.), iii. 8, x. 8; *to hear, understand*.

ἀλαζονία, -ας, ἡ, *boasting, vain-glory*, 1 John ii. 16.

ἀλειφω, -ψω, 1 aor. ἡλειψα, *to anoint*, xi. 2, xii. 3.

ἀλέκτωρ, -ορος, ὁ, *a cock*, xiii. 38, xviii. 27.

ἀλήθεια, -ας, ἡ, *truth*. Jesus is called *the Truth*, xiv. 6.

ἀληθής, -ές (ἀ, λαθ- in λανθάνω, *unconcealed*), *true, truthful*.

ἁληθινός, -ή, -όν, *real, true, genuine*, contrasted with the fictitious, as i. 9; with the typical, as vi. 32.

ἁληθῶς, adv., *truly, in truth*.

ἁλιεύω, -εύσω, *to fish*, xxi. 3.\*

ἀλλά, *but*, an adversative particle.

ἄλλαχόθεν, adv., *from elsewhere*, x. 1.\*

ἄλλήλων, reciprocal pron., gen. plur. (Gr. § 60), *one another, each other*.

ἄλλομαι (dep.), *to leap up, bubble up*, as water, iv. 14. Gr. 124, 10.

ἄλλος, -η, -ο, *other, another*; οἱ ἄλλοι, *the others, the rest*.

ἄλλότριος, -ία, -ιον, *belonging to another*, x. 5.

ἄλόη, -ης, ἡ, *the aloe*, xix. 39.\*

ἁμαρτάνω, -τήσω, 2 aor. ἥμαρτον, pf. ἡμάρτηκα, *to miss a mark, to sin*; with cogn. acc. ἁμαρτίαν, *to sin a sin*, 1 John v. 16.

ἁμαρτία, -ας, ἡ, (1) *sin*, as a quality of actions or a principle of human nature; (2) *a sin*, sing., as 1 John iii. 4, John viii. 34, 46; plur., spec.

in the phrase ἀφίέναι τὰς ἁμαρτίας, *to forgive sins*, xx. 23.

ἁμαρτωλός, -όν, (1) *sinful*, espec. habitually and notoriously; (2) substantively, *a sinner*.

ἀμήν, AMEN, a Hebrew adjective, *true, faithful*, used as an adverb at the beginning of a sentence, *verily, truly*. John uses the word 25 times, repeating it each time.

ἁμνός, -οῦ, ὁ, *a lamb*; figur. of Christ, i. 29, 36.

ἄμπελος, -ου, ἡ, *a vine*, figur. as xv. 1, 4, 5.

ἄν, a particle, expressing *possibility or condition*.

ἄν, contr. from ἐάν, *if*, xii. 32, xiii. 20, xvi. 23, xx. 23.\*

ἀνά, prep., lit. *up*; with numerals used distributively, ἀνὰ μετρητὰς δύο ἢ τρεῖς, *two or three measures apiece*, ii. 6.

ἀναβαίνω, -βήσομαι, 2 aor. ἀνέβην (Gr. § 124, 12), *to ascend*, espec. to Jerusalem, on board ship (xxi. 3), *to heaven*.

ἀναβλέπω, *to recover sight*, ix. 11, 15, 18.

ἀν-αγγέλλω (Gr. § 124, 1), *to tell, to declare openly*.

ἀνα-γινώσκω, *to know again; to read*, xix. 20.

ἀνά-κειμαι, dep., *to recline at a meal, to sit at meat*; ὁ ἀνακείμενος, *one who reclines at table, a guest*, vi. 11, xii. 2, xiii. 23, 28.

ἀνα-κύπτω, *to raise one's self from a stooping posture*, viii. 7, 10.

ἀν-αμάρτητος, -ον, *without blame, faultless*, viii. 7.\*

ἀνα-πίπτω, 1 aor. ἀνέπεσα (Gr. § 124, see πίπτω), *to sit down*, vi. 10; *to recline at table*, xiii. 12; *to lean back*, xiii. 25, xxi. 20.

ἀνά-στασις, -εως, ἡ, *rising*, as from death or the grave, *resurrection*.



ἀνα-στρέφω, *to turn up, overturn*, ii. 15.

ἀνα-χωρέω, -ῶ, *to depart, withdraw*, vi. 15.

Ἀνδρέας, -ου, ὁ, *Andrew*.

ἀνεμος, -ου, ὁ, *the wind*, vi. 18.

ἀν-έρχομαι, 2 aor. ἐνῆλθον, *to go up*, vi. 3. Gr. § 124, 78.

άνήρ, ἀνδρός, ὁ, (1) *a man*; (2) *a husband*; (3) *a person generally*.

ἀνθρακιά, -ᾱς, ἡ, *a heap of live coals*.\*

ἀνθρωπο-κτόνος, -ου, ὁ, *a murderer*.\*

ἀνθρωπος, -ου, ὁ, *a man*.

ἀν-ίστημι (Gr. § 121, see ἵστημι), *to raise up from death*, vi. 39, 40, 44, 54; *to rise again from the dead*, xi. 23, 24, xx. 9; *to rise, stand up*, xi. 31.

Ἄννας, -α, ὁ, *Annas*, xviii. 13, 24.

ἀνοίγω, -ξω (Gr. § 124, 14), *to open*; intrans. in 2 pf. ἀνέφγα, *to be open*.

ἀντί, prep., gen., *instead of, for*, i. 16.

ἀντι-λέγω, *to speak against, oppose*, xix. 12.

Ἀντί-χριστος, -ου, m., *opposer of Christ, Antichrist*, 1 John ii. 18, 22, iv. 3, 2 John 7.\*

ἀντλέω, -ῶ, 1 aor. ἤντλησα, pf. ἤντληκα, *to draw from a vessel*, ii. 8, 9, iv. 7, 15.\*

ἀντλημα, -τος, τό, *a bucket*, iv. 11.\*

ἄνω, adv. (ἀνά), *up*; ἕως ἄνω, *up to the brim*, ii. 7; *upwards*, xi. 41; τὰ ἄνω, *heaven*, as viii. 23.

ἄνωθεν, adv. (ἄνω) of place, *from above*, as iii. 31, xix. 11; with prep. ἐκ, *from the top*, as xix. 23; in iii. 4, 7, *again*, or perhaps here also, *from above*.

ἄξ-ιος, -ία, -ιον, adj., *worthy, deserving of*; with ἵνα, i. 27.

ἀπ-αγγέλλω, *to report, make known, declare*, xvi. 25. (Gr. § 124, 1.)

ἀπ-άγω, *to lead or take away*.

ἀ-πειθέω, -ῶ, *to refuse belief*, iii. 36.

ἀπ-έρχομαι (Gr. § 124, 78, see ἔρχομαι), *to go away, depart*.

ἄ-πιστος, -ον, *not believing, faithless*, xx. 27.

ἀπό, prep. gen., *from*. See Gr. § 125; and for the force of the prep. in composition, § 125.

ἀπο-βαίνω (for βαίνω, Gr. § 124, 12, fut. -βήσομαι), *to go or come out of, as from a ship*, xxi. 9.

ἀπο-θνήσκω (ἀπό, intensive, the simple θνήσκω is rare), (Gr. § 124, 100), *to die* (1) of natural death; (2) of spiritual death.

ἀπο-καλύπτω, *to uncover, bring to light, reveal*, xii. 38.

ἀπο-κόπτω, 1 aor. ἀπέκοψα, *to smite or cut off*, xviii. 10, 26.

ἀπο-κρίνομαι, 1 aor. mid. 3 pers. sing. ἀπεκρίνατο, v. 17, 19, xii. 23; 1 aor. pass. ἀπεκρίθην, *to answer; to begin to speak*, ii. 18, v. 17.

ἀπό-κρισις, -εως, ἡ, *an answer, reply*, i. 22, xix. 9.

ἀπο-κτείνω, -ενῶ, *to put to death, kill*.

ἀπ-όλλυμι (Gr. § 123, 13), *to destroy, to bring to nought, to put to death; to lose*; mid., pass. (and 2 perf.), *to perish, die; to be lost*.

ἀπο-λύω, *to release, let go, to send away*.

ἀ-πορέω, -ῶ (πόρος, *resource*), only mid. in N. T., *to be in doubt, to be perplexed*, xiii. 22.

ἀπο-στέλλω (Gr. § 124, under στέλλω), *to send forth, send, as a messenger, etc., spoken of prophets, teachers, and other messengers*.

ἀπό-στολος, -ου, ὁ, *a messenger*, xiii. 16.

ἀπο-συνάγωγος, -ον, *excluded from the synagogue, excommunicated*, ix. 22, xii. 42, xvi. 2.\*

ἄπτω, mid., *to touch*, xx. 17.

ἀπώλεια, -ας, ἡ (ἀπόλλυμι), *destruction, of persons; perdition*, xvii. 12.

ἀρεστός, -ή, -όν, *acceptable, pleasing to*, viii. 29.

ἀριθμός, -οῦ, ὁ, *a number*, vi. 10.

Ἀριμαθεία, -ας, ἡ, *Arimathæa*, xix. 38.

ἀριστάω, -ῶ, -ήσω, *to take the morning meal*, xxi. 12, 15.

ἀρκέω, -ῶ, *to be sufficient for*, vi. 7, xiv. 8.

ἀρνέομαι, -οῦμαι, fut. ἀρνήσομαι, 1 aor. ἡρνησάμην, *to deny, disclaim, disown*.

ἀρνίον, -ου, τό, *a little lamb*, xxi. 15.

ἀρπάζω, -άσω, 1 aor. ἤρπασα, *to snatch, take by force*, vi. 15, x. 12, 28, 29.

ἄραφος, -ον, *not seamed or sewn*, xix. 23.\*

ἄρτι, adv. of time, *now*; with other particles, as ἕως ἄρτι, *till now*; ἀπ' ἄρτι, *from now or henceforward*.

ἄρτος, -ου, ὁ, *bread, loaf, food*.

ἀρχή, -ῆς, f., *a beginning*. Adverbial phrases, ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἐξ ἀρχῆς, *from the beginning or from the first*; τὴν ἀρχήν, *altogether*, viii. 25.

ἀρχ-ιερεὺς, -έως, ὁ, (1) *the high priest*; (2) *a chief priest, i. e. the head priest in his class*.

ἀρχι-τρίκλινος, -ου, ὁ, *a president of a feast*, ii. 8, 9.\*

ἀρχω, mid., *to begin*, often with infin., xiii. 5; ἀρχάμενος ἀπό, *beginning from*, viii. 9.

ἀρχων, -οντος, ὁ, prop. part., *ruler, prince*.

ἄρωμα, -τος, τό, *spicery*, xix. 40.

ἀσθένεια, -ας, ἡ (ἀ priv. and σθένος, *strength*), *bodily infirmity, sickness*, v. 5, xi. 4.

ἀσθενέω, -ῶ, impf. ἡσθέουν, *to be sick*.

ἀτιμάζω, -σω, *to dishonor*, viii. 49.

αὐλή, -ῆς, ἡ, *an open space, court or hall of a house*, as xviii. 15; *a sheepfold*, x. 1, 16.

αὐξάνω, intrans., *to grow, increase*, iii. 30.

αὐτός, -ή, -ό, pron., *he, she, it*; in nom. always emphatic. Properly demonstrative, *self, very*; joined with each of the persons of the verb, with or without a pers. pron., *I myself, thou thyself*; with the article, *the same*.

αὐτοῦ, -ῆς, -οῦ, pron. reflex. (contr. for ἑαυτοῦ), *of himself, herself, etc.* T and Tr exclude these forms from the N. T., everywhere reading αὐτοῦ, αὐτῷ, etc.; but WH have introduced the aspirated form "nearly twenty times." In John it is found ii. 24, xiii. 32, xix. 17, xx. 10.

αὐτό-φωρος, -ον (φῶρ, *a thief*), *in the very act*, viii. 4, neut. dat. with ἐπί.\*

ἀφ-ίημι (see Gr. § 122, 2), *to send away*; (1) *to forgive* (dat. pers.) xx. 23; (2) *to permit, concede*, with inf., as xi. 44, xviii. 8, or ἴνα, subj., xii. 7; (3) *to leave, depart from*.

## B.

βαθύς, -εῖα, -ύ, *deep*, iv. 11.

βατόν, -ου, τό, *branch*, xii. 13.\*

βάλλω, βαλῶ, βέβληκα, ἔβαλον (Gr. § 124, 28), *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*, xiii. 5.

βαπτίζω, -σω, of the Christian ordinance, *to baptize, to immerse*.

βάπτω, βάψω, *to dip*, xiii. 26.

βαρ-αββᾶς, -ᾶ, ὁ, *Barabbas*, xviii. 40.

βασιλεία, -ας, ἡ, *a kingdom*.

βασιλεὺς, -έως, ὁ, *a king*.

βασιλικός, -ή, -όν, adj., *belonging to a king, royal*; *nobleman*, iv. 46, 49.

βαστάζω, -άσω, 1 aor. ἐβάστασα, *to lift, lift up*; thus, (1) *to carry, a burden*, as xix. 17; (2) *to take on one's self*, xvi. 12; (3) *to take away*, xii. 6.

Βεθ-ανία, -ας, ἡ, *Bethany*, "house of dates." There were two places of the name: (1) xi, etc.; (2) on the Jordan, i. 28.  
 βηθ-ζαθά, -ᾱς, ἡ, *Bethesda*, "house of compassion," v. 2.\*  
 βηθ-λεέμ, ἡ, *Bethlehem*, "house of bread," vii. 42.  
 βηθ-σαιδά, ἡ, *Bethsaida*, "house of hunting" or "fishing."  
 βῆμα, -τος, τό (βα- in βαίνω), *throne, judgment-seat*, xix. 13.  
 βιβλίον, -ου, τό, *book, volume*, xx. 30, xxi. 25.  
 βιβρώσκω, (βρο-), perf. βέβρωκα, *to eat*, vi. 13.\*  
 βίος, -ου, ὁ, (1) *life*, 1 John ii. 16; (2) *goods or property*, 1 John iii. 17.  
 βλασφημέω, -ῶ, *to blaspheme*, x. 36.  
 βλασφημία, -ας, ἡ, *blasphemy*, x. 33.  
 βλέπω, -ψω, *to see, to have the power of seeing, to look at*.  
 βοάω, -ῶ, *to publish openly, to cry aloud*, i. 23.  
 βόσκω, -ήσω, *to tend, to feed*, xxi. 15, 17.  
 βουλεύω, -σω, *to advise*, N. T. mid. only; with ἵνα, xi. 53, xii. 10.  
 βούλομαι, *to be willing*, xviii. 39.  
 βοῦς, βοός, ὁ, ἡ, *an ox, a cow*, ii. 14, 15.  
 βραχίων, -ονος, ὁ, *the arm; met., power, strength*, xii. 38.  
 βραχύς, -εῖα, -ύ, *short, little; βραχύ τι*, vi. 7, *of quantity, a little*.  
 βροντή, -ῆς, ἡ, *thunder*, xii. 29.  
 βρώμα, -τος, τό (see βιβρώσκω), *food*, iv. 34.  
 βρώσις, -εως, ἡ, *food, meat*.

## Γ.

Γαββαθά, ἡ (Heb., Chald. form), *Gabbatha; an elevated place or tribunal*, xix. 13.\*  
 γαζο-φυλάκιον, -ου, τό, *a treasury, a part of the temple so called*, viii. 20.  
 Γαλιλαία, -ς, ἡ (from Heb.), *Galilee*.

Γαλιλαῖος, -αία, -αῖον, *of or belonging to Galilee*, iv. 45.

γάμος, -ου, ὁ, *a marriage feast*, ii. 1, 2.  
 γάρ, "truly then," a causal particle or conjunction, *for*, introducing a reason for the thing previously said. It is post-positive.

γέ, an enclitic particle, post-positive, indicating emphasis, *at least, indeed; καίτοιγε, though indeed*, iv. 2.

γείτων, -ονος, ὁ, ἡ, *a neighbor*, ix. 8.

γεμίζω, -σω, *to fill, with acc. and gen.*, ii. 7, vi. 13.

γενετή, -ῆς, ἡ, *birth*, ix. 1.\*

γεννάω, -ῶ, -ήσω, *to beget; pass., to be begotten, born* (often, in John, of spiritual renewal).

γέρων, -οντος, ὁ, *an old man*, iii. 4.\*

γεύω, only mid. in N. T., *to taste*, ii. 9, viii. 52.

γεωργός, -ου, ὁ, *a husbandman, a vine-dresser*, xv. 1.

γῆ, γῆς, ἡ, contr. for γέα or γαῖα, *land or earth*, as (1) *land*, as opposed to sea; (2) *earth*, as opposed to heaven; (3) *region or territory*.

γηράσκω, or γηράω, -άσω, *to become old*, xxi. 18.

γίνομαι, for γίγνομαι. See Gr. § 124. γενήσομαι, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γενένημαι, *to become*, as (1) *to begin to be*, used of persons, *to be born*, viii. 58; of the works of creation, *to be made*, i. 3, 10; *to be changed into*, ii. 9; (2) *to happen*, frequently in the phrase καὶ ἐγένετο, *and it came to pass*.

γινώσκω, for γινώσκω (see Gr. § 124), γνώσομαι, 2 aor. ἔγνων (imper. γνῶθι), perf. ἔγνωκα, (1) *to become aware of, to perceive, with acc.*; (2) *to know, perceive, understand*, with acc. or ὅτι, or acc. and infin., or τί interrog.; (3) *specially to know God, Christ, and divine things*.

γλωσσό-κομον, -ου, τό, *a little box or case for money*, xii. 6, xiii. 29.\*

γνωρίζω, -ίσω, *to make known, to declare*, xv. 15, xvii. 26.

γνωστός, -ή, -όν, verb. adj., *known*, xviii. 15, 16.

γογγύζω, -ύσω, *to murmur in a low voice*.

γογγυσμός, -οῦ, ὁ, *muttering*, vii. 12.

Γολγοθά (Heb., Chald. form), *Golgotha*, "the place of a skull" (probably from its shape); *Calvary*, xix. 17.

γονεὺς, -έως, ὁ, (γεν- in γίνομαι), *a parent*; only in plural, οἱ γονεῖς.

γράμμα, -τος, τό (γράφω), (1) *a writing*, such as the Scriptures, v. 47; (2) plur., *literature, learning generally*, vii. 15.

γραμματεὺς, -έως, ὁ, *a scribe*, viii. 3.

γραφή, -ῆς, ἡ, (1) *a writing*; (2) spec., ἡ γραφή or αἱ γραφαί, *the Scriptures, writings of the O. T.*

γράφω, -ψω, γέγραφα, *to grave, write, inscribe*. ἐγράφη, γέγραπται, or γεγραμμένον ἐστὶ, *a formula of quotation, It is written*.

γυμνός, -ή, -όν, *naked, having only an inner garment*, xxi. 7.

γυνή, γυναικός, voc. γύναι, ἡ, *a woman*. The voc., as a form of address, is often used in reverence and honor. Compare ii. 4 and xix. 26.

# Δ.

δαιμονίζομαι, *to be possessed by a demon*, x. 21.

δαιμόνιον, -ίου, τό (orig. adj.), *a demon or evil spirit*. δαιμόνιον ἔχειν, *to have a demon or to be a demoniac*.

δακρύω, -σω, *to weep*, xi. 35.\*

δάκτυλος, -ου, ὁ, *a finger*.

Δαυίδ, ὁ (Heb.), *David*, vii. 42.

δέ, *an adversative particle, post-positive, but, now, moreover*.

δεῖ, impers. (see Gr. § 116), *it needs, one must, it ought, with infin.*

δείκνυμι and δεικνύω (see Gr. § 123), *to present to sight, to show, to teach* (acc. and dat.).

δειλιάω, -ῶ, *to shrink for fear, to be afraid*, xiv. 27.\*

δεῖπνον, -ου, τό, *the chief or evening meal, supper*.

δεκα-πέντε, *fifteen*.

δέκατος, -η, -ον, ordinal, *tenth*, i. 40.

δεξιός, -ά, -όν, *the right*.

δέρω, *to scourge, to smite*, so as to flay off the skin, xviii. 23.

δεῦρο, adv., *used only as an imperative, come hither*; δεῦρο ἔξω, *come forth*, xi. 43.

δεῦτε, adv., *as if plur. of δεῦρο (or contr. from δεῦρ' ἵτε), come, come hither*, iv. 29, xxi. 12.

δευτέρος, -ᾱ, -ον, ordinal, *second in number*, iv. 54. δευτέρον, *adverbially, the second time*, iii. 4, xxi. 16. So ἐκ δευτέρου, ix. 24.

δέχομαι, 1 aor. ἐδέξαμην, dep., *to take, receive*, iv. 45.

δέω, *to want*. See δεῖ.

δέω, 1 aor. ἔδησα, perf. δέδεκα, pass. δέδεμαι, *to swathe dead bodies for burial*, as xi. 44, xix. 40; *to bind persons in bondage*, xviii. 12, 24.

Δημήτριος, -ου, ὁ, *Demetrius*, 3 John 12.

δηνάριον, -ίου, τό, properly a Latin word, *denarius*.

διά, prep., *through*; (1) with gen., *through, during, by means of*; (2) with acc., *through, on account of, for the sake of*.

διάβολος, -ου, ὁ, *an accuser, a slanderer*. ὁ διάβολος, *the accuser, the devil, equivalent to the Hebrew Satan*.

δια-δίδωμι, *to distribute, divide*, vi. 11

δια-ζώννυμι, to gird, to gird up, xiii. 4, 5, xxi. 7.\*

διακονέω, -ῶ, to serve or wait upon, especially at table, to minister, xii. 2; serve, xii. 26.

διάκονος, -ου, δ, a servant, ii. 5, 9; one in God's service, xii. 26.

διακόσιοι, -αι, -α, card. num., two hundred.

δια-λογίζομαι, dep. mid., to reason, to ponder, to reflect, xi. 50.

δια-μερίζω, to divide, to distribute, xix. 24.

δια-σκορπίζω, to scatter, disperse, xi. 52.

δια-σπορά, -ᾱς, ἡ, dispersion. Used of the Jews as scattered among the Gentiles, vii. 35.

δια-τί or διὰ τί; (WH) wherefore?

δια-τρίβω, to spend (χρόνον or ἡμέρας), to tarry; abs., to sojourn, iii. 22, xi. 54 (T).

διδακτός, -ή, -όν, taught, instructed, vi. 45.

διδάσκαλος, -ου, δ, a teacher; often in voc. as a title of address to Christ, Master, Teacher.

διδάσκω, fut. διδάξω, to teach, to be a teacher, abs.; to teach, with acc. of pers., generally also acc. of thing.

διδασχῆ, -ῆς, ἡ, doctrine, teaching, vii. 16, 17, xviii. 19.

Δίδυμος, -η, -ον, double, or twin; a surname of Thomas the apostle, xi. 16, xx. 24, xxi. 2.\*

δίδωμι, to give (Gr. § 121), (acc. and dat.). The purpose of a gift may be expressed by inf., iv. 7.

δι-εγείρω, to excite, as the sea by the wind, vi. 18.

δι-έρχομαι, to pass through, with διὰ (gen.), iv. 4.

δικαίος, -αῖα, -ον, just, right, righteous.

δικαιοσύνη, -ης, ἡ, righteousness, justice, xvi. 8, 10.

δίκτυον, -ου, τό, a fishing-net, xxi. 6, 8, 11.

Διο-τρεφής, -οῦς, δ, Diotrophes, 3 John 9.\*

διψάω, -ῶ, -ήσω, to thirst for, to desire earnestly, acc.; or abs., to thirst.

διώκω, -ξω, to persecute, v. 16, xv. 20.

δοκέω, -ῶ, δόξω, (1) to think, acc. and inf.; (2) δοκεῖ, impers., it seems.

δόλος, -ου, δ, deceit, guile, i. 47.

δόξα, -ης, ἡ, from δοκέω, (1) honor, renown, v. 41, 44; and very frequently (2) the manifestation of that which calls forth praise, — so especially in the frequent phrase ἡ δόξα τοῦ Θεοῦ, glory.

δοξάζω, -σω, to ascribe glory to, to honor, glorify.

δουλεύω, -σω, to be a slave, in bondage, viii. 33.

δούλος, -ου, δ, a servant (opp. to κύριος).

δύναμαι, dep. (see Gr. § 122, 11), to be able, abs., or with inf. or acc.; to have power to do.

δύο, numeral, indecl., except dat., δυοί, two.

δώδεκα, num., indecl., twelve. οἱ δώδεκα, the twelve, i. e. the Apostles.

δωρεά, -ᾱς, ἡ, a free gift.

δωρεάν, acc. of preceding, as an adv., without cause, xv. 25.

## E.

εἰν or ἄν, conj. (for εἰ ἄν), if; usually construed with verb in subjunctive.

ἐαυτοῦ, pron., reflex., 3d pers., of one's self; used also in 1st (plur.) and 2d persons. (See Gr. § 59, 1, 2.) Genitive often for possess. pron.

ἐβδομος, -η, -ον, ord. numb., seventh, iv. 52.

Ἑβραϊστί (WH 'E), adv., in the Hebrew or Aramaean language.



ἐγγύς, adv., *near*; used of both place and time.

ἐγείρω, ἐγερῶ, pass. perf. ἐγήγεμαι, *to raise up, as a saviour; to erect, as a building; mid., to rise up, as from sleep, or from a recumbent posture, as at table. Applied to raising the dead.*

ἐγκ-. In words beginning thus, T and WH generally write ἐνκ-.

ἐγκαίνια, -ίων, τὰ, *a dedication, x. 22.\**

ἐγώ, pers. pron., *I*; plur. ἡμεῖς, *we*. See Gr. § 57.

ἐθέλω. See θέλω.

ἐθνικός, -ή, -όν, *national, of Gentile race, heathen, 3 John, 7.*

ἔθνος, -ους, τό, *a nation. τὰ ἔθνη, the nations, the heathen world, the Gentiles.*

ἔθος, -ους, τό, *a usage, custom, xix. 40.*

εἰ, *a conditional conjunction, if, since, though. εἰ μή, unless, except. εἰ δὲ μή, but if not, otherwise, xiv. 2, 11.*

εἶδον, *to see. See ὁράω, οἶδα; also Gr. § 124, 64.*

εἶδος, -ους, τό, *outward appearance, form, aspect, v. 37.*

εἴκοσι num., indecl., *twenty, vi. 19.*

εἰμί (Gr. § 122, 16), *a verb of existence, used (1) as a predicate, to be, to exist, to happen, to come to pass; (2) as the copula of subject and predicate, simply to be.*

εἰμι, *to go, in some MSS. for εἰμί, in vii. 34, 36 (not critical editions).*

εἶπον (Gr. § 124, 68), (WH, εἶπα), *from obs. ἔπω or εἶπω, to say; in reply, to answer; in narration, to tell, to call one or style one, x. 35, xv. 15.*

εἰρήνη, -ης, ἡ, *peace.*

εἰς, prep governing acc., *into, to, unto.*

εἷς, μία, ἓν, *a card. num., one.*

εἰσ-άγω, 2 aor. εἰσήγαγον, *to bring in, xviii. 16.*

εἰσ-έρχομαι, 2 aor. εἰσῆλθον, *to come in, to enter. Gr. § 124, 78.*

εἶτα, adv., *then, afterwards.*

ἐκ, or, before a vowel, ἐξ, *a prep. governing gen., from, out of (the interior).*

ἐκαστος, -η, -ον, *each, every one (with partitive gen.).*

ἐκατόν, card. num., *a hundred.*

ἐκ-βάλλω (Gr. § 124, 28), *to cast out, send out; to send away, dismiss, reject.*

ἐκεῖ, adv., *there, thither.*

ἐκεῖθεν, adv., *from that place, thence.*

ἐκεῖνος, -η, -ο, pron., demonstr., *that one, that one there.*

ἐκ-κεντώ, -ῶ, *to pierce through, to transfix, xix. 37.*

ἐκκλησίᾳ, -ας, ἡ, *the assembly of believers, the Church.*

ἐκ-λέγω, mid. in N.T., 1 aor. ἐξελέγμην, *to choose out for one's self. to elect. Gr. § 124, 128.*

ἐκ-μάσσω, -ξω, *to wipe, to wipe dry, xi. 2, xii. 3. xiii. 5.*

ἐκ-νέω (lit. swim out), or ἐκνεύω (lit. turn by a side motion), 1 aor. ἐξένευσα, *to withdraw, v. 13.\**

ἐκ-πορεύομαι, dep., *to go out, to proceed from, v. 29, xv. 26.*

ἐκ-τείνω, fut. ἐκτενῶ, 1 aor. ἐξέτεινα, *to stretch out the hand, xxi. 18.*

ἕκτος, -η, -ον, ord. numb., *sixth, iv. 6, xix. 14.*

ἐκ-χέω, 1 aor. ἐξέχεα (Gr. § 124, 71), *to pour out, as money, ii. 15.*

ἐλαῖα, -ας, ἡ, *an olive tree; τὸ δρὸς τῶν ἐλαιῶν, the Mount of Olives, viii. 1.*

ἐλάσσων, -ον, compar. of ἐλαχὺς for μικρός, *less; in quality worse, ii. 10 (acc., -ω contracted for -ονα).*

ἐλαττώω, -ῶ, *to make lower or inferior; pass., to decrease, iii. 30.*

ἐλαύνω (tenses from ἐλάω), ἐλάσω, ἐλήλακα, *to drive a ship, to row. vi. 19. (Gr. § 124, 72.)*



ἐλάω. See ἐλαύνω.

ἐλέγχω, -ξω, to convict, reprove. (Gr. § 124.)

ἐλεος -ους, τό, mercy, 2 John 3.

ἐλεύθερος, -ᾱ, -ον, free, viii. 33, 36.

ἐλευθερώω, -ῶ, to set free, viii. 32, 36.

ἐλιγμα, -τος, τό, a roll, xix. 39 (WH, text).\*

ἐλκύω, -σω, to drag, to draw, a net, xxi. 6, 11; a sword, xviii. 10; to draw over, to persuade, vi. 44, xii. 82.

Ἑλλην, -ηνος, a Greek, as distinguished from Ἰουδαῖος, Jew, as vii. 35. Used for Greek proselytes to Judaism, xii. 20.

Ἑλληνιστί, adv., in the Greek language, xix. 20.

ἐλπίζω, Att. fut. ἐλπῶ, 1 aor. ἤλπισα, pf. ἤλπισκα, to direct hope towards (eis, ἐπί, acc.), v. 45.

ἐμαυτοῦ, -ῆς, -οῦ, of myself, a reflexive pron., found only in the gen., dat., and acc. cases. ἀπ' ἐμαυτοῦ, from myself.

ἐμ-βαίνω, 2 aor. ἐν-έβην, part. ἐμ-βάς, to go upon, into (eis), always of entering a ship. (Gr. § 124, 12.)

ἐμ-βάπτω, to dip into, xiii. 26 (not in critical editions). (Gr. § 124, 30.)

ἐμ-βλέπω, to look fixedly, i. 36, 42.

ἐμ-βριμάομαι, -ῶμαι, dep., to be moved with indignation, xi. 33, 38 (R.V. marg.).

ἐμός, -ή, -όν, mine.

ἐμ-πλήρωμι and -πλάω, ἐμπλήσω, ἐνέ-πλησα, to fill up, to satisfy, as with food, vi. 12.

ἐμ-πόριον, -ου, τό, emporium, a place for trading, ii. 16.\*

ἐμ-προσθεν, adv., before; as prep. (gen.), before, in presence of, x. 4; before, in dignity, i. 15, 30

ἐμ-φανίζω, -ίσω, to make manifest (acc. and dat.). xiv. 21, 22

ἐμ-φυσάω, -ῶ, 1 aor. ἀνεφύσησα, to breathe upon, acc., xx. 22 \*

ἐν, prep. gov. dat., in, generally as being or resting in; within, among (see Gr. § 125). ἐν in composition has the force of in, upon, into.

ἐν-θά-δε, adv., hither, iv. 15, 16.

ἐν-τέλλομαι, -οῦ, ὁ, a year, xi. 49, 51, xviii. 13.

ἐγκαίνια, -ίων, τὰ, a dedication, x. 22.\*

ἐν-ταφιάζω, to prepare for burial, xix. 40.

ἐν-ταφιασμός, -οῦ, ὁ, the preparation of a corpse for burial, xii. 7.

ἐν-τελοῦμαι, 1 aor. ἐνετειλάμην, to charge, to command.

ἐντεθεν, adv., hence; repeated xix. 18, on this side and that.

ἐντολή, -ῆς, ἡ, a charge, commandment.

ἐν-τυλίσσω, pf. pass. part. ἐντετυλιγμένος, to wrap up, roll up, xx. 7.

ἐνώπιον, prep., with gen., before, in sight or presence of, xx. 30.

ἕξ, prep. See ἐκ.

ἕξ, card. numb., six.

ἕξ-άγω, to lead out, x. 8. (Gr. § 124, 2.)

ἕξ-εμι (εἶμι). See ἔξεστι.

ἕξ-έρχομαι (Gr. § 124, 78), to go or to come out of (with ἐκ, ἀπό, παρά); to go away, go forth; of a rumor, to be spread abroad.

ἔξεστι (impers., from ἔξειμι), it is lawful, v. 10, xviii. 31.

ἕξ-ετάζω, to inquire, to ask, xxi. 12.

ἕξ-ηγέομαι, -οῦμαι, dep. mid., to declare, expound, as a teacher, i. 18.

ἕξ-ουσία, -ας, ἡ (ἔξεστι), (1) power, ability, as xix. 11; (2) liberty, right, as x. 18; (3) authority, as v. 27.

ἕξ-υπνίζω, 1 aor. subj. -σω, to wake from sleep, xi. 11.\*

ἔξω, adv., abs., or as prep. with gen., without, outside.

ἐορτή, -ῆς, ἡ, a solemn feast or festival.

ἐπ-αγγελία, -ās, ἡ, a message, 1 John i. 5. ii. 25.

ἐπ-αγγέλλω, mid., to promise, with cognate acc., 1 John ii. 25. (Gr. § 124, 1.)

ἐπ-αίρω (Gr. § 124, 5), to lift up, as the eyes, the heel against.

ἐπ-άνω, adv., or as prep. with gen., above, iii. 31.

ἐπ-άρατος, -ον, accursed, vii. 49.\*

ἐπ-αὔριον, adv., on the morrow. τῇ (ἡμέρᾳ) ἐπαύριον, on the next day.

ἐπ-αυτο-φώρω. See αὐτο-φωρος.

ἐπεί, conj., since, because, xiii. 29, xix. 31.

ἐπ-εῖτα, adv., thereupon, then, xi. 7.

ἐπ-εν-δύτης, -ου, δ, an upper garment, xxi. 7.\*

ἐπ-ερωτάω, -ῶ, to question, ask, xviii. 7.

ἐπί, a prep. governing gen., dat., or acc. General signification, upon, on.

ἐπι-βάλλω, to lay upon, as a hand, vii. 30.

ἐπι-γίεις, -ον, earthly. τὰ ἐπίγεια, earthly things, iii. 12.

ἐπι-δέχομαι, to receive kindly, 3 John 9, 10.\*

ἐπι-θυμῶ, -ᾶς, ἡ, desire, generally in a bad sense, lust.

ἐπι-κειμαι, to lie upon (dat.), xi. 38, xxi. 9.

ἐπι-λέγω, in pass., to be named or called, v. 2.

ἐπι-μένω, continue, to be persevering in, viii. 7.

ἐπι-πίπτω, to fall back upon, xiii. 25 (T).

ἐπι-στρέφω, to turn about, xxi. 20.

ἐπι-τίθηναι, to put, place; or lay upon, ix. 6, 15, xix. 2. (Gr. § 120; § 122, 1.)

ἐπι-τρέπω, to allow, permit, xix. 38.

ἐπι-χρίω, 1 aor. ἐπέχρισα, anoint, smear upon (ἐπί, acc.), ix. 6, 11.\*

ἐπ-ουράνιος, -ον, adj., heavenly; neut. plur., τὰ ἐπουράνια, heavenly things, iii. 12.

ἐπω. See εἶπον and Gr. § 124, 68.

ἐραυνάω, -ῶ, -ῆσω, to search diligently, v. 39, vii. 52.

ἐργάζομαι, -σομαι, dep., pf. εἵργασμαι; pass., (1) abs., to work, to labor, v. 17; (2) to accomplish, do, vi. 28; (3) to acquire by labor, vi. 27.

ἐργον, -ου, τό, a work, a deed; a miracle, vii. 3, 21.

ἐρευνάω, -ῶ. See ἐραυνάω.

ἐρημος, -ον, deserted, desolate; used in the fem. as a subst., desert, wilderness, — ἡ ἐρημος, the desert in which the Israelites wandered.

ἐρμηνεύω, to interpret, translate, i. 42, ix. 7.

ἐρχομαι (Gr. § 124, 78), to come, to go; to come, after, before, to, against, etc., as determined by the preposition which follows.

ἐρωτάω, -ῶ, to ask, to request, to beseech.

ἐσχάτος, -η, -ον, the last, the end of what is spoken of, e. g. the feast, vii. 37; the last (day), i. e. the day of judgment.

ἐσω, adv. of place, within, xx. 26.

ἕτερος, -ῆρά, -ερον, distrib. pron., other, another, xix. 37.

ἔτι, adv., yet, still, even.

ἐτοιμάζω, -άσω, to prepare, make ready, xiv. 2, 3.

ἐτοιμος, -η or -ος, -ον, ready, prepared, vii. 6.

ἔτος, -ους, τῶ, a year.

εὐθέως, adv., immediately, straightway. See εὐθύς.

εὐθύνω, to make straight, i. 23.

εὐθύς, adv. of time, straight, i. e. immediately, as εὐθέως.

εὐ-λογέω, -ῶ, -ῆσω, to bless; hence pass. pf. part. εὐλογημένος, blessed, favored of God, xii. 13.

εὐ-οδῶ, -ῶ, pass. only, to be made prosperous, 3 John 2.

εὐρίσκω, εὐρήσω, εὗρηκα, εὑρον, εὐρέ-  
θην (Gr. § 124, 89, (1) *to find, to*  
*discover, to light upon*; (2) *to ascer-*  
*tain, to find by examination, as a*  
*judge.*

εὐ-χαριστίῳ, -ῶ, *to thank, give thanks.*

εὐχομαι, *to pray*, 3 John 2.

Ἐφραΐμ, ὁ, Ephraim, a place, xi. 54.\*

ἐχθές, adv., *yesterday*, iv. 52

ἔχω, ἔξω, impf. εἶχον, 2 aor. ἔσχον,  
(Gr. § 124, 89), *to have or possess.*

ἔως, adv., (1) *of time, till, until, used*  
*as conj., also as prep. with gen.*

ἔως οὗ or ἔως ὅτου, *until when*;

(2) *as long as, while*, ix. 4; (3) *with*

*particles, — ἔως ἄρτι, until now*;

ἔως πότε; *how long?* x. 24; ἔως

ἄνω, *up to the brim*, ii. 7.

## Z.

ζάω, -ῶ, ζῆς, ζῆ, fut. ζήσω or -ομαι,  
(Gr. § 124, 90), *to live, as* (1) *to be*  
*alive*; part. ὁ ζῶν, *the Living One*,  
*a description of God*, vi. 57; (2) *to*  
*receive life*, iv. 50; (3) *to live, in the*  
*highest sense, to possess spiritual*  
*and eternal life*, v. 25; (4) *met,*  
*as of water, living or fresh, opposed*  
*to stagnant*, iv. 10.

Ζεβεδαῖος, -ου, ὁ, Zebedee, xxi. 2.

ζήλος, -ου, ὁ, *zeal, in a good sense*,  
ii. 17.

ζητέω, -ῶ, -ήσω, (1) *to seek, absolutely,*  
*as* vi. 24; (2) *to seek for* (acc.),  
v. 30; (3) *to desire, to wish for*,  
v. 18.

ζητήσις, -εως, ἡ, *question, debate*,  
iii. 25.

ζωή, -ῆς, ἡ, *life, literal, spiritual, eter-*  
*nal. ζωὴ αἰώνιος, eternal life.*

ζώννυμι or -νύω (Gr. § 123, 7), *to*  
*gird*, xxi. 18.

ζωο-ποιέω, -ῶ, -ήσω, *to make alive, to*  
*cause to live, to quicken*, v. 21, vi. 63.

## H.

ἢ, a particle, — *disjunctive, or*; *in-*  
*terrogative, preceded by πότερον,*  
*utrum . . . an, whether . . . or*, vii.

17; or *comparative, than*, iii. 19;

ἥπερ, *than at all*, xii. 43.

ἤδη, adv. *of time, now, already.*

ἔκω, -ξω, *to be come, to be present.* (Gr.  
§ 124, 93.)

Ἠλείας or Ἠλίας, -ου, ὁ, *Elijah.*

ἡλικία, -ās, ἡ, *age, full age*; ἡλικίαν

ἔχει, *he is of age*, ix. 21, 23.

ἡλος, -ου, ὁ, *a nail*, xx. 25.\*

ἡμεῖς, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς,  
plur. of ἐγώ.

ἡμέρᾱ, -ās, ἡ, *a day.*

ἡμέτερος, -ᾱ, -ον, *our, our own.*

ἥπερ, *than at all*, xii. 43.

Ἡσαίας or Ἡσαΐας, -ου, ὁ, *Isaiah.*

## Θ.

θάλασσα, -ης, ἡ, *the sea.*

θάνατος, -ου, ὁ, *death.*

θαρσέω, -ῶ, *to be of good cheer. Only*  
*in imper., θάρσει, θαρσεῖτε, take*  
*courage*, xvi. 33.

θαυμάζω, -σω, *to wonder.*

θαυμαστός, -ή, -όν, *marvellous*, ix. 30.

θεάομαι, -ῶμαι, dep., 1 aor. ἐθεασάμην,  
pf. τεθέαμαι, *to behold, to contem-*  
*plate.*

θέλημα, -τος, τό, *will, desire.*

θέλω, impf. ἤθελον, 1 aor. ἐθέλησα,  
*to wish, delight in, to will.*

Θεός, -οῦ, ὁ, (1) *God, — ὁ Θεός, the*  
*revealed God*, i. 1; (2) *a god, generi-*  
*cally*, x. 34.

θεο-σεβής, -ές, *God-worshipping, de-*  
*vout*, ix. 31.\*

θεραπεύω, -εύσω, *to heal*, v. 10.

θερίζω, -ίσω, *to reap or gather*, iv. 86–88.

θερισμός, -οῦ, ὁ, *harvest, the gathering*  
*time*, iv. 35.

θερμαίνω, only mid. in N. T., to warm one's self, xviii. 18, 25.

θεωρέω, -ῶ, to behold, to see.

θήκη, -ης, ἡ (τίθημι), a receptacle, as a sheath, xviii. 11.\*

θλίψις, -εως, ἡ, affliction, tribulation, xvi. 21, 33. Tr accents θλίψις.

θνήσκω, in N. T. only pf. τέθνηκα, to be dead.

θρέμμα, -τος, τό (τρέφω), the young of cattle, iv. 12.\*

θρηνέω, -ῶ, abs., to wail, lament, xvi. 20.

θρίξ, τριχός, dat. plur. θριξί, ἡ, a hair, xi. 2, xii. 3.

θυγάτηρ, -τρός, ἡ, a daughter, xii. 15.

θύρα, -ās, ἡ, a door.

θυρωρός, -οῦ, δ, ἡ, a door-keeper, porter, x. 3, xviii. 16, 17.

θῶω, -σω, to slay, x. 10.

Θωμᾶς, -ᾱ (from Heb. = δίδυμος), Thomas.

## I.

Ἰακώβ, δ (Heb.), Jacob.

ιάομαι, -ᾶμαι, ἰάσομαι, dep., mid., to heal.

ἴδε (εἶδον), imper. act. as interj., behold!

ἴδιος, -ιά, -ον, one's own, x. 12; hence τὰ ἴδια, one's own things; οἱ ἴδιοι, one's own people, friends, companions, neut. and masc. contrasted in i. 11.

ἴσοῦ (comp. ἴε), imper. mid. as interj., lo! behold!

ἱερεύς, -έως, δ, a priest.

ἱερόν, -οῦ, τό, a place consecrated to God, the temple.

Ἱεροσόλυμα (WH Ἱ.), -ων, τὰ, Jerusalem.

Ἱεροσολυμίτης, -ου, δ, one of Jerusalem, vii. 25.\* See critical texts.

Ἰησοῦς, -οῦ (see Gr. § 37, 6), JESUS, the Saviour.

ἱλασμός, -ου, δ, a propitiation, atoning sacrifice, 1 John ii. 2, iv. 10.\*

ἱμάς, -άντος, δ, thong, latchet of a shoe, i. 27.

ἱμάτιον, -λου, τό, (1) clothing; (2) the outer garment.

ἱματισμός, -οῦ, δ, clothes, raiment, xix. 24.

ἵνα, conj., that, to the end that; ἵνα μὴ, that not, lest.

Ἰορδάνης, -ου, δ, the Jordan.

Ἰουδαία, -ās, ἡ (really adj., fem., sc. γῆ), iii. 22, Judea.

Ἰουδαῖος, -αῖά, -αῖον, belonging to Judah, Jewish. Often in plur. with subst. understood, οἱ Ἰουδαῖοι, the Jews.

Ἰούδας, -ᾱ, δ, dat. -α, acc. -αν, (1) Jude, the apostle, xiv. 22; (2) Judas Iscariot.

Ἰσκαριώτης, -ου, δ, Iscariot, i.e. a man of Kerioth.

ἴσος, -η, -ον (or ἴσος), like, equal to (dat.), v. 18.

Ἰσραήλ, δ (Heb.), Israel.

Ἰσραηλίτης, -ου, δ, an Israelite.

ἵστημι (Gr. § 122, 4), trans. in 1 aor., to place, viii. 3; intrans. in pf., plupf., and 2 aor., to stand, to stand firm, to endure.

ἰσχυρός, -ά, -όν, strong, 1 John ii. 14.

ἰσχύω, -ύσω, to be strong, to be able (inf.).

ἰχθύς, -ύος, δ, a fish.

Ἰωάννης, -ου, δ, John.

Ἰωσήφ, δ (Heb.), Joseph.

## K.

κάγώ (κάμέ), contr. for καὶ ἐγώ (καὶ ἐμέ), and I, I also, even I.

καθ-αίρω, -αῶ, to cleanse, to clear by pruning, xv. 2.

καθαρίζω, to cleanse, 1 John, i. 7, 9.

καθαρισμός, -οῦ, δ, *cleansing, purifying*,  
ii. 6, iii. 25.

καθαρός, -ά, -όν, *clean, pure*.

καθίζομαι, *to sit down*; ἐν or ἐπί, dat.

καθ-είς, adv., *one by one*, viii. 9  
(WH, καθ' εἰς).

κάθ-ημαι (Gr. § 122, 17), *to be seated*,  
*to sit down, to sit*.

καθίζω, -ίσω, intrans., *to seat one's self*;  
*to sit down*.

καθ-ώς, adv., *according as, even as, as*.

καί, conj., *and, also, even*.

Καϊάφας, -α, δ, *Caiaphas*.

Καῖν, δ (Heb.), *Cain*.

καινός, -ή, -όν, *new*.

καιρός, -οῦ, δ, *time, season*.

Καῖσαρ, -ρος, δ, *Cæsar*.

καί-τοι, conj., *nevertheless, though in-*  
*deed*; so καίτοιγε, iv. 2.

καίω, *to burn*, v. 35; xv. 6. (Gr. § 124,  
109).

κάκει (καί ἐκεῖ), *and there*.

κάκεῖνος, -η, -ο (καί ἐκεῖνος), *and he*,  
*she, it*.

κακο-ποιέω, -ῶ, *to do evil*, 3 John 11.

κακο-ποιός, -όν, as subst., *an evil-doer*,  
*malefactor*, xviii. 30.

κακός, -ή, -όν, *evil, wicked*; τὸ κακόν,  
*wickedness*.

κακῶς, adv., *wrongly*, xviii. 23.

κάλαμος, -ου, δ, *a pen*, 3 John 13.

καλέω, -ῶ, -έσω, pf. κέκληκα, 1 aor.  
pass. ἐκλήθην, *to call*; hence, *to*  
*name*, i. 43; *to invite*, ii. 2.

καλός, -ή, -όν, *good*.

καλῶς, adv., *well, rightly*.

κάμέ. See καγάω.

κάν (καί εἴ), *and if*.

Κανά, ἡ (Heb.), *Cana*.

καρδία, -ας, ἡ, *the heart*.

καρπός, -οῦ, δ, *fruit*.

κατά, prep., gov. the gen. and accus.  
cases, *down*; hence, gen., *down*  
*from, against*; acc., *according to*,  
*against*. (See Gr. § 125, 2, d).

κατα-βαίνω, -βήσομαι, -βέβηκα, 2 aor.

κατέβην, *to go or come down, descend*.  
(See Gr. § 124, 12.)

κατα-βολή, -ής, ἡ, *a founding*, xvii. 24.

κατα-γινώσκω, *to condemn*, gen. of  
pers., 1 John iii. 20, 21. (Gr.  
§ 124, 45.)

κατ-άγνυμι, fut. κατεάξω, *to break, to*  
*break in pieces*, xix. 31-33.

κατα-γράφω, *write, draw, mark*.\*

κατά-κειμαι, *to lie down, as the sick*,  
v. 3, 6. (Gr. § 122, 15.)

κατα-κρίνω, -νῶ, *to give judgment*  
*against, to condemn*, viii. 10, 11.  
(Gr. § 124, 121.)

κατα-λαμβάνω, -λήψομαι, *to grasp, to*  
*overtake, to comprehend, to apprehend*.  
(Gr. § 124, 125.)

κατα-λείπω, -ψω, *to leave remaining*,  
viii. 9. (Gr. § 124, 129.)

κατα-φάγω. See κατεσθίω.

κατ-εσθίω, fut. καταφάγομαι (ii. 17),  
*to eat up, to devour entirely*. (Gr.  
§ 124, 80.)

κατ-ηγορέω, -ῶ, -ήσω, *to accuse, to*  
*speak against*.

κατ-ηγορίᾱ, -ας, ἡ, *an accusation, a*  
*charge*, xviii. 29.

κατ-ήγορος, -ου, δ, *an accuser*, viii. 10.

κάτω, adv., *downwards, down, beneath*,  
viii. 6, 8, 23.

Καφαρναούμ, ἡ, (Heb.), *Capernaum*.

κέδρος, -ου, ἡ, *a cedar*, xviii. 1, prob-  
ably a mistaken reading for fol-  
lowing.\*

Κεδρών, δ (Heb., *dark or turbid*), *Ce-*  
*dron*, xviii. 1.\*

κείμει (Gr. § 122, 15); *to lie, to recline*,  
*to be laid*.

κειρία, -ας, ἡ, *a band of linen*, xi. 44.\*

κέρμα, -τος, τό, *a small piece of money*,  
ii. 15.\*

κερματιστής, -οῦ, δ, *a money-changer*,  
ii. 14.\*

κεφαλή, -ης, ἡ, *the head*.

κήπος, -ου, δ, *a garden*, xviii. 1, 26;  
xix. 41.



κηπ-ουρός, -οῦ, ὁ, *a gardener*, xx. 15.\*  
 Κηφᾶς, -ᾱ, ὁ (Aramaic, *a rock or stone*), *Cephas*, i. e. *Peter*, i. 42.  
 κλαίω, -αῦσω, *to wail, to lament, weep*.  
 (Gr. § 124, 114.)  
 κλάσμα, -τος, τό, *a piece broken off, a fragment*, vi. 12, 13.  
 κλείω, -σω, *to shut, close*, xx. 19, 26.  
 (Gr. § 124, 116.)  
 κλέπτῃς, -ου, ὁ, *a thief*.  
 κλέπτω, -ψω, *to steal*, x. 10.  
 κλήμα, -τος, τό (κλάω), *a branch, a shoot, of a vine*, xv. 2, 4, 5, 6.\*  
 κλήρος, -ου, ὁ, *a lot*, xix. 24.  
 κλίνω, -νῶ, *to bow, in death*, xix. 30;  
*to incline*. (Gr. § 124, 117.)  
 Κλωπᾶς, -ᾱ, ὁ, *Clopas*, xix. 25.\*  
 κοιλίᾱ, -ᾱς, ἡ, (1) *the womb*, iii. 4; (2)  
*fig., the inner man*, vii. 38.  
 κοιμάω, -ῶ, pass., *to be asleep in death*,  
 xi. 11, 12.  
 κοίμησις, -εως, ἡ, *sleep, repose*, xi. 13.\*  
 κοινωνέω, -ῶ, *to have common share in, to partake in*, 2 John 11.  
 κοινωνία, -ᾱς, ἡ, *communion, fellowship*,  
 1 John i. 3, 6, 7.  
 κόκκος, -ου, ὁ, *a kernel, a grain*, xii. 24.  
 κόλασις, -εως, ἡ, *punishment*, 1 John  
 iv. 18.  
 κολλυβιστής, -οῦ, ὁ, *a money-changer*,  
 ii. 16.  
 κόλπος, -ου, ὁ, *the bosom*.  
 κολυμβήθρᾱ, -ᾱς, ἡ, *a pool*.  
 κομψότερον (comp. of κομψος), *better, of convalescence, adverbially with*  
*ἔχω*, iv. 52.\*  
 κοπιῶ, -ῶ, *to be fatigued*, iv. 6; *to labor*, iv. 38.  
 κόπος, -ου, ὁ, *labor*, iv. 38.  
 κόσμος, -ου, ὁ, *the world*.  
 κόφινος, -ου, ὁ, *a basket*, vi. 13.  
 κράβατος, -ου, ὁ, *a couch, a light bed*,  
 v. 8-12.  
 κρᾶζω, -ξω, *to cry out*. (Gr. § 124, 120).  
 κρανίον, -ου, τό, *a skull*; Κρανίου  
 Τόπος, Greek for Γολγοθά, xix. 17.

κρατέω, -ῶ, -ήσω, *to lay strong hold on; to retain, of sins*, xx. 23.  
 κραυγάζω, -σω, *to cry out*, xi. 43.  
 κρίθινος, -ῃ, -ον, *made of barley*; ἄρτοι  
 κρίθινοι, *barley loaves*, vi. 9, 13.\*  
 κρίμα, -τος, τό, *a judgment, condemnation*, ix. 39.  
 κρίνω, -νῶ, κέκρικα, *to judge, to sit in judgment on*. (Gr. § 124, 121.)  
 κρίσις, -εως, ἡ, *judgment, condemnation*.  
 κρυπτός, -ῃ, -όν, verbal adj. (κρύπτω),  
*hidden, secret*.  
 κρύπτω, -ψω, 2 aor., pass., ἐκρύβην, *to hide, conceal*. (Gr. § 124, 122.)  
 κυκλώω, -ῶ, *to encircle, surround*, x. 24.  
 κύπτω, -ψω, *to bend, to stoop down*, viii.  
 6, 8.  
 κυρίᾱ, -ᾱς, ἡ, *a lady*, 2 John i. 5; or  
 Κυρία, *Cyria*, a proper name.\*  
 Κύριος, -ίου, ὁ, (1) *a lord, sir, title of respect*; (2) *the Lord*.  
 κωλύω, -σω, *to restrain, forbid*, 3 John  
 10.  
 κώμη, -ης, ἡ, *a village*.

## Λ.

λαγχάνω, abs., *to cast lots, to draw lots*,  
 περί, gen., xix. 24. (Gr. § 124, 123.)  
 Λάζαρος, -ου, ὁ, *Lazarus, of Bethany*.  
 λάθρα (WH λάθρα), *secretly*, xi. 28.  
 λαλέω, -ῶ, -ήσω, (1) *to speak, declare*.  
 λαλιά, -ᾱς, ἡ, (1) *speech*, viii. 43; (2)  
*report*, iv. 42.  
 λαμβάνω, λήμψομαι, εἴληφα, ἔλαβον,  
 (Gr. § 124, 125), *to take, receive, obtain*.  
 λαμπάς, -άδος, ἡ, *a lamp, a torch*,  
 xviii. 3.  
 λαός, -οῦ, ὁ, *a people*.  
 λατρεῖᾱ, -ᾱς, ἡ, *worship*, xvi. 2.  
 λέγω, only pres. and impf. in N. T.,  
*to speak, say, tell, call*. (Gr. § 124,  
 128.)  
 λέντιον, -ου, τό, *a napkin or towel*, xiii  
 4, 5.\*



Λευεῖτης, -ου, δ, a *Levite*, i. 19.  
 λευκός, -ή, -όν, *white*, iv. 35; xx. 12.  
 ληστής, -οῦ, δ, a *robber*, x. 1, 8; xviii. 40.  
 λίαν, *adv.*, *very much*.  
 λιθάζω, -σω, *to stone, to execute by stoning*.  
 λίθινος, -η, -ον, *made of stone*, ii. 6.  
 λίθος, -ου, δ, a *stone*.  
 Λιθό-στρωτον, -ου, τό (prop. *adj.*, *strewn with stones*), the *Pavement*, part of a Roman court of justice, xix. 13.\*  
 λίτρᾱ, -ᾱς, ἡ, a *pound weight*, xii. 3; xix. 39.\*  
 λογίζομαι, -σομαι, *dep.* with *mid.* and *pass. aor.*, *to reckon, to think*, xi. 50. (Gr. § 124, 130).  
 λόγος, -ου, δ, (1) a *word*; whether (2) a *common saying*, iv. 37; or *command*, viii. 55. Λόγος is used by John as a name of Christ, the *WORD* of God, i. 1, etc.  
 λόγχη, -ης, ἡ, a *lance, a spear*, xix. 34.\*  
 λοιδορέω, -ῶ, *to revile, to rail at, to reproach*, ix. 28.  
 λούω, -σω, *to bathe, to wash*, xiii. 10. (Gr. § 124, 131.)  
 λύκος, -ου, δ, a *wolf*, x. 12.  
 λυπέω, -ῶ, *to grieve*; *pass.*, *to be grieved, to be sorrowful*, xvi. 20; xxi. 17.  
 λύπη, -ης, ἡ, *grief, sorrow*.  
 λύχνος, -ου, δ, a *lamp*; used of John the Baptist, v. 35.  
 λύω, -σω, *to loosen*, as (1) *lit.*, *to unbind*, i. 27; (2) *to annul*, vii. 23; x. 35; (3) *to destroy*, e.g. the temple, ii. 19.

## M.

Μαγδαληνή, -ῆς, ἡ, *Magdalene*, i. e. a woman of Magdala.  
 μαθητής, -οῦ, δ (μανθάνω), a *disciple*; οἱ μαθηταί, *specially, the twelve*.

μαίνομαι, *dep.*, *to be mad, to rave*, x. 20.  
 μακάριος, -ιά, -ιον, *happy, blessed*, xiii. 17; xx. 29.  
 μακράν, *adv.*, *afar, afar off*, xxi. 8.  
 μᾶλλον, *adv.*, *more, rather*.  
 Μάλχος, -ου, δ, *Malchus*, xviii. 10.\*  
 μανθάνω, μαθήσομαι, 2 *aor.* ξμαθον, *perf.* μεμάθηκα, *to learn, to understand, to know*. (Gr. § 124, 134.)  
 μάννα, τό, *manna*.  
 Μαρθά, -ῆς, ἡ, *Martha*.  
 Μαριά, -ᾱς, or Μαρία (indecl., Heb., *Miriam*), ἡ, *Mary*.  
 μαρτυρέω, -ῶ, -ήσω, *to be a witness, abs.*, *to testify* (περί, *gen.*), *to give testimony* (to, *dat.* of pers. or thing).  
 μαρτυρίᾱ, -ᾱς, ἡ, *testimony, witness*.  
 μαστιγῶω, -ῶ, -ώσω, *to scourge*, xix. 1.  
 μάχαιρα, -ᾱς, ἡ, a *sword*, xviii. 10, 11.  
 μάχομαι, *to contend, dispute*, vi. 52.  
 μέγας, μεγάλη, μέγα, *comp.* μείζων, *sup.* μέγιστος, *great*; μεγάλη ἡμέρα, a *high day*, xix. 31.  
 μεθ-ερμηνεύω, *to translate, to interpret*, *pass. only*, i. 38, 41.  
 μεθύσκω, *to get drunk*, ii. 10.  
 μείζων, *comp.* of μέγας, which see. It has itself a comparative, μειζότερος, 3 John 4 (see Gr. § 52, 4).  
 μέλαν, -ανος, τό (μέλας), *ink*, 2 John 12; 3 John 13.  
 μέλας, -αινα, -αν, *black*.  
 μέλει, *impers.*, *it concerns*, x. 13; xii. 6.  
 μέλλω, -ήσω, *to be about to do*. (Gr. § 124, 137.)  
 μέν, *antithetic particle, truly, indeed*.  
 μεν-οῦν, *conj.*, *moreover, therefore, but*.  
 μέν-τοι, *conj.*, *yet truly, nevertheless*.  
 μένω, μενῶ, ἔμεινα, *to remain, to abide*. (Gr. 124, 138.)  
 μέρος, -ους, τό, a *part, fellowship*, xiii. 8.  
 μέσος, -η, -ον, *middle, in the midst of* (*gen.*), i. 26; xix. 18.

μεσώ, -ῶ, *to be in the middle or midst*, vii. 14.\*

Μεσσίας, -ου (from Heb., *anointed*), *Messiah*, the same as Gr. Χριστός, i. 41, iv. 25.\*

μεστός, -ή, -όν, *full, filled with*, gen.

μετά, prep., gov. the gen. and accus.: gen., *with, among*; acc., *after* (Gr. § 25, 2, d).

μεταβαίνω, *to go or pass over*, v. 24; *to depart*, vii. 3; xiii. 1. (Gr. § 124, 12.)

μεταξύ, (σύν or ξύν), *adv. of time, meanwhile*, iv. 31.

μετρητής, -οῦ, δ, "a measurer," a liquid measure (72 sextarii) containing nearly eight and a half English gallons, *firkin*, ii. 6.\*

μέτρον, -ου, τό, *a measure*; *adv. phrase, ἐκ μέτρου by measure, sparingly*, iii. 34.

μή, a negative particle, *not, lest*. Interrogatively it is used when a negative answer is expected, as iii. 4, etc.; οὐ μή, *not at all, by no means*.

μηδέ, compare οὐδέ, generally used after a preceding μή, *and not, neither, nor yet*, iv. 15; xiv. 27.

μηδεὶς, μηδεμία, μηδέν (εἷς), differing from οὐδεὶς as μή from οὐ; *not one, no one, nothing*.

μηκέτι, *adv. (ἔτι), no more, no longer*, v. 14; viii. 11.

μηνύω, *to show, declare*, xi. 57.

μή-ποτε, conj., *whether indeed*, vii. 26.

μήτηρ, -τρός, ἡ, *a mother*.

μήτι, *adv., interrogatively used, is it? whether at all?*

μήτις (μή τις), *pron. interrog., has or is any one? whether any one?* iv. 33; vii. 48.

μία, *fem. of εἷς, one*.

μιαίνω, -ανῶ, *to stain, pollute, defile*, xviii. 28.

μίγμα, -τος, τό, *a mixture*, xix. 39.\*

μικρός, -δ, -όν, *little, small, time*, vii. 33; xii. 35.

μιμέμαι, -οῦμαι, *dep. mid., to imitate, to follow the example of*, 3 John 11.\*

μιμνήσκω (μνα-), *mid., with fut. in pass. form μνησθήσομαι, 1 aor. ἐμνήσθην, to call to mind, to remember*, ii. 17, 22; xii. 16. (Gr. § 124, 139.)

μισῶ, -ᾶ, -ήσω, *to hate, to abhor*. Used in antith. with ἀγαπῶ, *to love less, to slight*, xii. 25.

μισθός, -οῦ, δ, *wages, recompense*, iv. 36.

μισθωτός, -οῦ, δ, *a hired servant, one who serves for wages*, x. 12, 13.

μνᾶσθαι. See μιμνήσκω.

μνημεῖον, -ου, τό, *a tomb, a grave*.

μνημονεύω, *to remember, recollect, call to mind*.

μοιχεῖα, -ās, ἡ, *adultery*, viii. 3.

μοιχεύω, -σω, *to commit adultery*, viii. 4.

μονή, -ῆς, ἡ, *a place of abode, a dwelling-place*, xiv. 2, 23.\*

μονο-γενής, -ές, *gen. οὖς, only begotten*, i. 14, 18; iii. 16, 18; 1 John iv. 9.

μόνον, *adv., only*.

μόνος, -η, -ον, *only, alone, forsaken*.

μύρον, -ου, τό, *a perfumed ointment*.

Μωυσής, -έως (§ 42, 3), δ, *Moses*.

## N.

Ναζαρέτ, ἡ, *Nazareth*.

Ναζωραῖος, -ου, δ, *a Nazarene*.

Ναθαναήλ, δ, *Nathaniel*.

ναί, *adv., affirming, yes*, xi. 27; xxi. 15, 16.

ναός, -οῦ, δ, *the temple*, ii. 20; used of Jesus Christ, ii. 19, 20.

νάδος, -ου, ἡ, *nard, spikenard, a costly ointment*, xii. 3.

νεανίσκος, -ου, δ, *a young man*, 1 John ii. 13, 14.

νεκρός, -ά, -όν, *dead*; οἱ νεκροί, *the dead*.

νέος, -ᾱ, -ον, *young*; compar., νεώτερος, *younger*, xxi. 18.

νεύω, -σω, *to nod*; so, *to beckon*, xiii. 24.

νεώτερος, -ᾱ, -ον (comp of νέος, which see), *younger*, xxi. 18.

νικάω, -ᾱ, -ήσω, pf. νενίκηκα, *to conquer, overcome* (acc.), xvi. 33.

νίκη, -ης, ἡ, *victory*, 1 John v. 4.\*

Νικό-δημος, -ου, δ, *Nicodemus*, iii. 1.

νιπτήρ, -ῆρος, δ, *a basin for washing*, xiii. 5.\*

νίπτω, -ψω, *to wash* (acc.), mid., *to wash one's self*.

νοέω, -ᾱ, -ήσω, *to understand, to perceive*, xii. 40.

νομή, -ῆς, ἡ, *pasturage*, x. 9.

νόμος, -ου, δ, *a law, the Mosaic economy; the Old Testament generally*, x. 34.

νύμφη, -ης, ἡ, *a bride*, iii. 29.

νυμφίος, -ου, δ, *a bridegroom*, iii. 29.

νῦν, adv., *now, just now, even now*.

νύξ, νυκτός, ἡ, *the night, night-time*.

νύσσω, -ξω, *to stab, to pierce*, xix. 34.\*

## Ξ.

ξένος, -ου, δ, *a stranger*, 3 John v.

ξηραίνω, -ανῶ, 1 aor. act., ἐξηράνα; 1 aor. pass., ἐξηράνθην, *to dry, to make dry, to wither*, xv. 6.

ξηρός, -ᾱ, -όν, *dry, withered*; of a useless limb, v. 3.

## Ο.

ὁ, ἡ, τό, *the definite article, the, originally demonstrative*.

ὁδ-ηγέω, -ᾱ, -ήσω, *to lead, to conduct, to guide*, xvi. 13.

ὁδοι-πορία, -ᾱς, ἡ, *a journey, a journeying*, iv. 6.

ὁδός, -οῦ, ἡ, *a way*; used of Christ himself, *the Way*, xiv. 6.

ὀίω, intrans., *to stink, be offensive*, xi. 39.\*

ὅθεν, adv., *whence, of place or source*. ὁθόνιον, -ου, τό, *a linen swathe, a bandage*.

οἶδα, *I know* (§ 124, 64, II.).

οἰκία, -ᾱς, ἡ, *a house*.

οἰκο-δομέω, -ᾱ, *to build*, ii. 20.

οἶκος, -ου, δ, *a house*.

οἶμαι. See οἶσμαι.

οἶνος, -ου, δ, *wine*.

οἶσμαι and οἶμαι, *to think, to suppose*, xxi. 25.

οἶω. See φέρω.

ὀκτώ, num., indecl., *eight*.

ὅλος, -η, -ον, *all, the whole*.

ὅμοιος, -οἶᾱ, -οιον, *like, similar to*.

ὁμοίως, *in like manner, likewise*.

ὁμο-λογέω, -ᾱ, -ήσω, 1 aor. ὡμολόγησα, *to speak the same thing*; hence, (1) *to confess, generally with ὅτι*; (2) *to profess, or acknowledge openly, acc.*, ix. 22.

ὁμοῦ, adv., *together*, iv. 36; xx. 4; xxi. 2.

ὁμως, adv., *yet, nevertheless*; with μέντοι, *notwithstanding*, xii. 42.

ὀνάριον, -λου, τό (dim. of ὄνος), *a young ass, an ass's colt*, xii. 14.\*

ὄνομα, -ατος, τό, *a name*.

ὄνος, -ου, δ, *an ass*.

ὄντως, adv. (ὄν, neut. part. of εἶμι), *really, in very deed*, viii. 36.

ὄξος, -ους, τό, *vinegar*.

ὀπίσω, adv., *behind, after, back*; εἰς τὰ ὀπίσω, *backward*, xviii. 6.

ὀπλον, -ου, τό, *an instrument*; hence, plur., *arms, armor*, xviii. 8.

ὅπου, adv. of place, *where, whither*.

ὀπτω, ὀπτομαι. See δράω.

ὀπως, conj., *to the end that, so that*, xi. 57.

ὀράω, -ᾱ, ὀψομαι, ἑώρακα, εἶδον (Gr. § 124, 147), (1) *to see, generally*; (2) *to look upon*; (3) *to see, and so to participate in*, iii. 36.

ὀργή, -ῆς, ἡ, *anger, wrath.*

ὀρθρος, -ου, masc. *morning twilight, early dawn, viii. 2.*

ὄρος, -ους, τό, *a mountain.*

ὀρφανός, -ή, -όν, *bereaved, "orphan," xiv. 18.*

ὅς, ἥ, ὅ, *relative pronoun, who, which (see Gr. § 64, 1).*

ὄσμή, -ῆς, ἡ, *an odor, savor, xii. 3.*

ὅσος, -η, -ον, *relat. pron., how much, how many, as many as.*

ὀστέον, contr. ὀστοῦν, -οῦ, τό, *a bone, xix. 36.*

ὅς-τις, ἥ-τις, ὅτι, *compound relat., whosoever, whichever, whatsoever (see Gr. § 66, 2).*

ὅταν (ὅτε, ἄν), *rel. adv., when, whenever; always with subj.*

ὅτε, *rel. adv., when.*

ὅτι, *conj., (1) that, after verbs of declaring, etc.; (2) because.*

ὅτου (gen. of ὅστις), ἕως ὅτου, *until, ix. 18.*

οὐ (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no, not.*

οὐδέ, *conj., disj. neg., but not, neither, nor, not even.*

οὐδ-είς, οὐδε-μία, οὐδ-έν (οὐδὲ εἷς), *neg. adj., not one, no one, none, nothing.*

οὐδέ-ποτε, *adv., not ever, never, vii. 46.*

οὐδέ-πω, *adv., not ever yet, not yet, never.*

οὐκ-έτι, *adv., no more, no longer.*

οὐκ-οὖν; *adv., not so then? an affirmative adverb, therefore; interrogative, xvii. 37, art thou then a king? \**

οὐ μή, *an emphatic negative, see μή.*

οὖν, *conj., therefore, then.*

οὕ-πω, *adv., not yet.*

οὐρανός, -οῦ, ὁ, *heaven, (1) the visible heavens; (2) the spiritual heavens, the abode of God and holy beings.*

οὐ-τε, *conj., and not; neither, nor, with a negative preced.; οὐτε . . . οὐτε, neither . . . nor.*

οὗτος, αὕτη, τοῦτο, *demonstr. pron., this (near).*

οὕτως (and before a consonant sometimes οὕτω), *adv., thus, in this wise, so.*

οὐχί, *adv., (1) an intensive form of οὐ, xiii. 10, by no means, no; (2) mostly interrog., as xi. 9, expecting an affirmative answer.*

ὀφείλω, *to be under obligation, ought, xiii. 14; xix. 7.*

ὀφθαλμός, -οῦ, ὁ, *an eye.*

ὄφεις, -εως, ὁ, *a serpent, iii. 14.*

ὄχλος, -ου, ὁ, *a crowd, the multitude, plur. crowds.*

ὀψάριον, -ου, τό, *a little fish, vi. 9, 11, xxi. 9, 10, 18.\**

ὀψιος, -ιά, -ιον, *late; as subst., ἡ ὀψία, evening.*

ὄψις, -εως, ἡ, *the aspect, the countenance, xi. 44; external appearance, vii. 24.\**

## Π.

παιδάριον, -λου, τό (dim. of παῖς), *a boy, a lad, vi. 9.*

παιδίον, -λου, τό (dim. of παῖς), *a little child, an infant.*

παιδίσκη, -ης, ἡ (fem. dim. of παῖς), *a young girl, a female slave, xviii. 17.*

παῖς, παιδός, ὁ, *a child, a boy, iv. 51.*

παίω, -σω, *to strike, to smite, with a sword, xviii. 10.*

παλαιός, -ά, -όν, *old, former.*

πάλιν, *adv., again, back, anew.*

πάντοτε, *adv., always, at all times, ever.*

παρά, *prep. gov. the gen., the dat., and accus., beside. With a gen. (of person), it indicates source or origin; with a dat., it denotes presence with.*

παρα-γίνομαι, *to come near, come, iii. 23.*

παράγω, to pass by, ix. 1; to pass away, mid., only 1 John ii. 8, 17.  
 παρα-δίδωμι, acc. and dat., to deliver over, as to prison, judgment; to betray, spec. of the betrayal by Judas (§ 122, 3).  
 παρά-κλητος, -ου, ὁ, (1) an advocate, intercessor, 1 John ii. 1; (2) a consoler, comforter, helper, John xiv. 16, 26; xv. 26; xvi. 7; "paraclete."\*  
 παρα-κύπτω, -ψω, to stoop down, xx. 5, 11.  
 παρα-λαμβάνω, -λήψομαι, 2 aor. παρα-έλαβον, to receive, to acknowledge, to take captive.  
 παρα-μυθεῖσθαι, -οὔμαι, dep. mid., to speak kindly to, to cheer, to comfort, xi. 19, 31.  
 παρα-σκευή, -ῆς, ἡ, a preparation, i. e. the time immediately before a Sabbath or other festival, the eve, the Preparation (R V), xix. 14, 31, 42.  
 πάρ-ειμι (εἰμί), to be near by, to be present, to have come.  
 παρ-ίστημι (Gr. § 122, 4), intrans., perf., 2 aor., to stand by, xviii. 22; xix. 26.  
 παρ-οιμῖα, -ᾱς, ἡ, a proverb, an enigma, xvi. 25, 29; a parable, x. 6.  
 παρ-ουσιᾶ, -ᾱς, ἡ (εἰμί), a coming, advent, of the second coming of Christ, 1 John ii. 28.  
 παρρησιᾶ, -ᾱς, ἡ, freedom, openness; παρρησίᾳ, ἐν παρρησίᾳ, boldly, freely.  
 πᾶς, πᾶσα, πᾶν, all, the whole, every.  
 πάσχα, τό (Heb. in Chald. form), the paschal lamb, the passover feast.  
 πατήρ, -τρός, ὁ, a father.  
 πατρίς, -ίδος, ἡ, one's native place, fatherland, iv. 44.  
 πείθω, πείσω, to persuade, to render tranquil, 1 John iii. 19.  
 πεινᾶω, -ῶ, -άσω, to be hungry, vi. 35.

πειράζω, -σω, to make trial of, to prove.  
 πέμπω, -ψω, to send.  
 πενθερός, -οῦ, ὁ, a father-in-law, i. e. a wife's father, xviii. 13.\*  
 πεντακισ-χίλιοι, -αι, -α, num. five thousand, vi. 10.  
 πέντε, num., indecl., five.  
 πεντήκοντα, num., indecl., fifty.  
 περ, an enclitic particle, only found joined to pronouns or particles for intensity of meaning, as ἥπερ, than at all, xii. 43.  
 πέραν, adv., over, on the other side, beyond.  
 περί a prep., governing the gen. and accus. With gen., about, i. e. concerning or respecting a thing; with accus., about, around.  
 περι-βάλλω, -βαλῶ, -βέβληκα, to cast around, to clothe, xix. 2.  
 περι-δέω, to bind round about, pass. plup., xi. 44.\*  
 περι-ίστημι (Gr. § 122, 4), to stand around, xi. 42.  
 περι-πατέω, -ῶ, -ήσω, to walk, to conduct one's self, to live according to.  
 περισσεύω, to be left over, vi. 12, 13.  
 περισσός, -ή, -όν, abundant, x. 10.  
 περιστέρα, -ᾱς, ἡ, a dove.  
 περι-τέμνω, to circumcise, vii. 22.  
 περι-τίθημι, to place, xix. 29.  
 περι-τομή, -ῆς, ἡ, circumcision, vii. 22, 23.  
 Πέτρος, -ου, ὁ, Peter (Chald. Kephās, rock), i. 42.  
 πηγῇ, -ῆς, ἡ, a fountain, well.  
 πηλός, -οῦ, ὁ, clay, mire, ix. 8-15.  
 πήχυς, -ews, ὁ, a cubit, xxi. 8.  
 πιάζω, -σω, to take, as in fishing, xxi. 3; to take, arrest, vii. 30.  
 Πειλάτος, -ου, ὁ, Pilate.  
 πίμπλημι (πλε-). See πλήθω.  
 πίνω, fut. πίομαι, -εσαι, -εται; perf. πέπωκα; 2 aor. ἔπιον (inf. πείν), to drink (§ 124, 157).



πιπράσκω (πρα-), perf. πέπρακα; 1 aor. pass. ἐπράθην; perf. pass. πέπραμαι, to sell; pass. to be sold, xii. 5.

πίπτω (Gr. § 124, 159), to fall, to fall prostrate.

πιστεύω, to believe, have confidence in, trust.

πιστικός, -ή, -όν, genuine, pure, of ointment, xii. 3.

πίστις, -εως, ἡ, faith, 1 John v. 4.

πιστός, -ή, -όν, faithful, believing, xx. 27.

πλανάω, -ῶ, -ήσω, to lead astray, to deceive, vii. 12.

πλάνη, -ης, ἡ, deceit, error, 1 John iv. 6.

πλάνος, -ον, deceitful; as subst., an impostor, deceiver, 2 John 7.

πλείων, -είων, compar. of πολύς, more, greater; πλείων, as adv., more, xxi. 15.

πλέκω, -ξω, to weave together, to plait, xix. 2.

πλευρά, -ās, ἡ, the side of the human body, xix. 34.

πλέω. See πλήθω.

πλήθος, -ους, τό, a multitude, crowd, v. 3; xxi. 6.

πλήθω (or πίμπλημι), πλήσω, to fill, xix. 29.

πλήν, adv., but, except, viii. 10.

πλήρης, -ες, full, i. 14.

πληρόω, -ῶ, -ώσω, to fill, fill up, complete; pass., to be fulfilled, made full, complete, or perfect.

πλήρωμα, -ατος, τό, fulness, i. 16.

πλησίον, adv., near, near by, with gen., iv. 5.

πλοιάριον, -λου, τό (dim. of πλοῖον), a small boat.

πλοῖον, -ου, τό, a ship, a vessel.

πνεῦμα, -ατος, τό, (1) the wind, iii. 8; hence, (2) the human spirit; (3) spirit, God, the immaterial One, iv. 24; (4) THE HOLY SPIRIT, i. 33.

πνέω, -έσω, to blow, as the wind.

ποθέν, adv., interrog., whence? how?

ποιέω, -ῶ, -ήσω, (1) to make, i. e. to form, to bring about; to declare to be, viii. 53; (2) to do, generally; to do, i. e. habitually, to perform, to execute, to exercise, to practise.

ποιμαίνω, -ανῶ, to be shepherd of, to tend, to feed, xxi. 16.

ποιμήν, -ένος, ὁ, a shepherd.

ποίμνη, -ης, ἡ, a flock, of Christ's followers, x. 16.

ποιός, ποιά, ποῖον, an interrog. pron., of what kind, sort, species? what?

πόλις, -εως, ἡ, a city.

πολλάκις, adv., many times, often, xviii. 2.

πολύς, πολλή, πολύ (see Gr. § 49), many; πολλά, much, very much.

πολύ-τιμος, -ον, of great value, very costly, xii. 3.

πονηρός, -ά, -όν, evil, bad, of things or persons. ὁ πονηρός, the Wicked One, i. e. Satan; τὸ πονηρόν, evil, xvii. 15.

πορεύομαι, -σομαι, dep., with pass. aor. ἐπορεύθην, to go, to go away, to depart, to journey.

πορνεία, -ās, ἡ, fornication, viii. 41.

πορφύρεος, -οῦς, -ᾶ, -οῦν, purple or crimson, xix. 2, 5.

πόσις, -εως, ἡ, drink, vi. 55.

ποταμός, -οῦ, ὁ, a river.

ποταπός, -ή, -όν, adj., interrog., of what kind? how great? 1 John iii. 1.

πότε, adv., interrog., when? till when? how long? vi. 25, x. 24.

ποτέ, enclitic, at some time, at one time, ix. 13.

πότερος, pron., interrog., which of the two? N. T. only neut. as adv., whether, correlating with ἤ, or, vii. 17.\*

ποτήριον, -λου, τό, a drinking-cup, the contents of the cup; fig., the portion which God allots, xviii. 11.



ποῦ, adv., interrog., *where? whither?*  
 πούς, ποδός, ὁ, *the foot.*  
 πραιτώριον, -λου, τό (from Lat. *praetor*),  
*the palace at Jerusalem*, xviii. 28, 33,  
 xix. 9.  
 πράσσω, -ξω, *to do, perform, accomplish*, iii. 20, v. 29.  
 πρεσβύτερος, -τέρα, -τερον (used as  
 subst.), *elder, in age*, viii. 9.  
 πρίν, adv. of time, *before*; as conj.  
 in N. T., *sooner than*; generally  
 with acc. and inf., iv. 49, viii. 58,  
 xiv. 29.  
 πρό, prep., gov. the gen., *before, i.e.*  
*of place, time, or superiority.*  
 προ-άγω, intrans., *to go before, to lead*  
*the way*, 2 John 9.  
 προβατικός, -ή, -όν, *pertaining to sheep*,  
 v. 2.\*  
 προβάτιον, -ου, τό, dim. of πρόβατον,  
*a sheep*, xxi. 16, 17.\*  
 πρόβατον, -ου, τό, *a sheep*; fig., *a fol-*  
*lower of Christ.*  
 προ-πέμπω, *to send forward, to bring*  
*one on his way*, 3 John 6.  
 πρὸς (see Gr. § 125), prep., governing  
 gen., dat., and accus. cases, general  
 signification *towards*.  
 προσ-αιτέω, -ᾶ, *to beg, to ask earnestly*,  
 ix. 8.\*  
 προσ-αίτης, -ου, ὁ, *a beggar*, ix. 8.  
 προσ-έρχομαι (Gr. § 124, 78), *to come*  
*or to go to*, xii. 21.  
 προσ-κόπτω, *to strike the foot against*,  
*to stumble*, xi. 9, 10.  
 προσ-κυνέω, *to bow down, to worship*.  
 προσ-κυνητής, -ου, ὁ, *a worshipper*,  
 iv. 23.\*  
 προσ-φάγιον, -ου, τό, *anything eaten*  
*with bread*, as fish, meat, xxi. 5.\*  
 προσ-φέρω, *to bring to (dat.)*, xvi. 2,  
 xix. 29.  
 πρότερον or τὸ πρότερον, an adv.,  
*before, formerly.*  
 προ-τρέχω, 2 aor. προέδραμον, *to run*  
*before*, xx. 4.

πρό-φασις, -εως, ἡ, *a pretext, an ex-*  
*cuse*, xv. 22.  
 προ-φητεύω, -σω, *to prophesy*, xi. 51.  
 προ-φήτης, -ου, ὁ, *a prophet.*  
 πρῶτῃ, adv., *early in the morning, at*  
*dawn*, xviii. 28, xx. 1.  
 πρῶτιος, -ια, -ον, *of the morning*; fem  
 (sc. ἡρα), *morning*, xxi. 4.  
 πρῶτος, -η, -ον (superl. of πρό), *first*,  
*in place, time, or order*, like πρό-  
 τερος with following gen., *before*,  
 only i. 15, 30; with gen., *before*,  
 xv. 18; τὸ πρῶτον, *at the first*, x. 40.  
 πτέρνα, -ης, ἡ, *the heel*, xiii. 18.\*  
 πτύσμα, -τος, τό, *spittle, saliva*, ix. 6.\*  
 πτύω, -σω, *to spit*, ix. 6.  
 πτωχός, -ή, -όν, *poor, destitute.*  
 πυνθάνομαι, 2 aor. ἐπυθόμην, *to ask*,  
*ask from (παρά, gen.)*, *to inquire*,  
 iv. 52.  
 πῦρ, πυρός, τό, *fire*, xv. 6.  
 πυρετός, -οῦ, ὁ, *a fever*, iv. 52.  
 πῶ, an enclitic particle, *even, yet*, used  
 only in composition. See οὐπω,  
 οὐδέπω.  
 πωλέω, -ᾶ, -ήσω, *to sell, to trade*,  
 ii. 14, 16.  
 πῶλος, -ου, ὁ, *a foal or colt*, xii. 15.  
 πῶ-ποτε, adv., *at any time*, used only  
 after a negative, *not at any time*,  
*never.*  
 πωρόω, -ᾶ, -σω, *to harden*, xii. 40.  
 πῶς, adv., interrog., *how? in what*  
*manner? by what means?* Also in  
 exclamations, as xi. 36.

## P.

Ῥαββί (Heb.), "*Rabbi*," *my master*,  
 a title of respect in Jewish schools  
 of learning.  
 Ῥαββουνί or Ῥαββουνί (Heb.), like  
 Ῥαββί, but of higher honor, *my*  
*great master*, xx. 16.

ράπισμα, -τος, τό, *a blow with the open hand*, xviii. 22, xix. 3.

ρέω, ρεύσω, *to flow*, vii. 38.\*

ρέω (see φημί, εἶπον). From this obs. root, *to say*, are derived, — act. pf. εἶρηκα, pass. εἶρημαι.

ῥήμα, -τος, τό, *a thing spoken, a word or saying of any kind*.

Ῥωμαῖος, -ου, ὁ, *a Roman*, xi. 48.

Ῥωμαϊστί, adv., *in the Roman or Latin tongue*, xix. 10.\*

# Σ.

σάββατον, -ου, τό (from Heb.), *the sabbath*.

Σαλείμ, ἡ, *Salim*, iii. 23.\*

Σαμάρεια, -ας, ἡ, *Samaria*.

Σαμαρείτης, -ου, ὁ, *a Samaritan*.

Σαμαρείτις, -ιδος, ἡ, *a Samaritan woman*, iv. 9.\*

σάρξ, σαρκός, ἡ, *flesh*.

Σατανᾶς, ὁ, *the Adversary, Satan*, the Heb. proper name for the Devil, διάβολος, xiii. 27.

σεαυτοῦ, -ῆς, -οῦ (only masc. in N.T.), *a reflex. pron., of thyself*; dat.

σεαυτῷ, *to thyself*; accus. σεαυτόν, *thyself*.

σημαίνω, -ανῶ, *to signify, intimate*.

σημεῖον, -ου, τό, *a sign, that by which a thing is known*; hence especially *a miracle*.

Σιλωάμ, ὁ, *Siloam*, ix. 7, 11.

Σίμων, -ωνος, ὁ, *Simon*.

σίτος, -ου, ὁ, *wheat, corn*, xii. 24.

Σιών, ὁ or τό, *Zion*, xii. 15.

σκανδαλίζω, -ίσω, *to cause to stumble*, vi. 61, xvi. 1.

σκέλος, -ους, τό, *the leg*, xix. 31–33.\*

σκεῦος, -ους, τό, *a vessel*, xix. 29.

σκηνο-πηγιά, -ās, ἡ (lit. *tent-fixing*), *the feast of tabernacles*, vii. 2.\*

σκηνώω, -ῶ, -ώσω, *to spread a tent*; met., *to dwell*, i. 14.

σκληρός, -ά, -όν, *hard, stern, severe*, vi. 60.

σκορπίζω, -σω, *to disperse, to scatter abroad*, as frightened sheep, x. 12.

σκοτία, -ās, ἡ, *darkness*.

σκότος, -ους, τό, *darkness*, iii. 19.

σμύρνα, -ης, ἡ, *myrrh*, xix. 39.

Σολομών, -ῶνος, *Solomon*.

σός, σή, σόν, *a poss. pron., thy, thine*.

σουδάριον, -ίου, τό, (Lat.), *a napkin, handkerchief*, xi. 44; xx. 7.

σπείρα, -ας, ἡ, *a band of soldiers, a military guard*, xviii. 3, 12.

σπείρω, *to sow or scatter as seed*, iv. 36, 37.

σπέρμα, -τος, τό, *a seed, offspring, posterity*, vii. 42, viii. 33, 37.

σπήλαιον, -ου, τό, *a cave*, xi. 38.

σπλάγχνα, -ων, τά, *bowels, the affections, compassion*, 1 John iii. 17.

σπόγγος, -ου, ὁ, *a sponge*, xix. 29.

στάδιον, -ου, τό, plur. στάδιοι, οἱ, *a stadium, the eighth part of a Roman mile*, xi. 18.

σταυρός, -οῦ, ὁ, *a cross*.

σταυρόω, -ῶ, -ώσω, *to fix to the cross, to crucify*.

στέφανος, -ου, ὁ, *a crown, a garland*.

στήθος, -ους, τό, *the breast*.

στήκω, *to stand*.

στοά, -ās, ἡ, *a portico, a porch*.

στόμα, -τος, τό, *the mouth*, xix. 29.

στρατιώτης, -ου, ὁ, *a soldier*.

στρέφω, -ψω, 2 aor. pass. ἐστράφη, *to turn*; mostly in pass., *to turn one's self*, xx. 14.

σύ, σοῦ, σοί, σέ, plur. ὑμεῖς, *thou, ye, the pers. pron. of 2d person*.

συγγ-. In some words commencing thus, the critical editors prefer the unassimilated form *συγγ-*.

συγ-γενής, -ές, *akin*; as subst., *a kinsman*, xviii. 26.

συκή, -ῆς, ἡ (contr. from -έα), *a fig-tree*.

συλλ-. In some words commencing thus, critical editors prefer the un-assimilated form *συνλ*-.  
*συνλ-λαμβάνω*, 2 aor. *συνέλαβον*, to seize, to take, xviii. 12.

*συν-βουλεύω*, to advise (dat.), xviii. 14.

*συν-φέρω*, generally intrans., and often impers., to conduce to, to be profitable to, xi. 50; xvi. 7; xviii. 14.

*σύν*, a prep. governing dat., with.  
*συν-άγω*, to bring together, to gather; pass., to be assembled, to come together.

*συναγωγή*, -ῆς, ἡ, a synagogue.

*συν-έδριον*, -ου, τό, a council, xi. 47; specially the Sanhedrin.

*συν-εис-έρχομαι*, to go in or come in with any one (dat.), xviii. 15; to embark with, vi. 22.\*

*συν-εργός*, -όν, co-working; as a subst., a joint-helper, a co-worker, 3 John 8.

*συν-έρχομαι* (Gr. § 124, 78), to come or go with; to come together, xi. 33.

*συνήθεια*, -ας, ἡ, custom, xviii. 39.

*συν-μαθητής*, -οῦ, δ, a fellow-disciple, xi. 16.\*

*συν-σταυρώω*, -ῶ, to crucify together with, xix. 32.

*συν-τίθημι*, in mid. to set or place together, as in agreement between two or more persons, to agree, xi. 22.

*συν-τριβω*, -ψω, to break by crushing, xix. 36.

*συν-χράομαι*, -ῶμαι, to have fellowship or dealings with (dat.), iv. 9.\*

*σύρω*, to draw, to drag, xxi. 8.

συσ-. In some words commencing thus, critical editors prefer the un-contracted form *συνσ*-.  
*Συχάρ*, ἡ, Sychar, iv. 5 \*

*σφάζω*, -ξω, to kill by violence, to slay, 1 John iii. 12.

*σφραγίζω*, -ίσω, to seal, to set a seal upon, iii. 33, vi. 27.

*σχίζω*, -ίσω, to rend, to divide asunder, xix. 24, xxi. 11.

*σχίσμα*, -τος, τό, a division, a dissension, "schism."

*σχοινίον*, -ου, τό, a cord, a rope, ii. 15

*σώζω*, σώσω, to save; to heal, xi. 12.

*σῶμα*, -τος, τό, a body.

*σωτήρ*, -ῆρος, δ, a saviour, deliverer, iv. 42.

*σωτηρία*, -ās, ἡ, deliverance, salvation, iv. 22.

## T.

*ταράσσω*, -ξω, to agitate, as water in a pool, v. 7; to stir up, to disturb in mind.

*ταῦτα*. See οὗτος.

*ταχέως*, adv. (*ταχύς*), hastily, xi. 31.

*ταχύς*, -εῖα, -ύ, quick, swift; *ταχύ*, quickly, xi. 29; comp. *τάχειον* or *τάχιον*, swiftly, quickly, xiii. 27.

*τέ*, conj. of annexation, and, both.

*τέκνιον*, -ου, τό (dim. of *τέκνον*), a little child, xiii. 33.

*τέκνον*, -ου, τό (*τίκτω*), a child, a descendant.

*τέλειος*, -εία, -ειον, perfect, 1 John iv. 18.

*τελειόω*, -ῶ, -ώσω, (1) to complete, to finish; (2) to accomplish, as time or prediction, xix. 28.

*τελευτάω*, -ῶ, to end, to finish, e.g. life; so, to die, xi. 39.

*τελέω*, -ῶ, -έσω, *τετέλεκα*, *τετέλεσμαι*, *ἐτετέλεσθην*, (1) to end, to finish; (2) to fulfil, to accomplish.

*τέλος*, -ους, τό, an end.

*τέρας*, -ατος, τό, a wonder; in N. T. only in plur., and joined with *σημεῖα*, signs and wonders, iv. 48.

*τεσσαράκοντα*, forty, ii. 20.

*τέσσαρες*, *τέσσαρα*, gen., -ων, four

τεταρταῖος, -α, -αῖον, of the fourth (day); τεταρταῖός ἐστιν, he hath been dead four days, xi. 39.\*

τετρά-μηνος, -ον, of four months; sc. χρόνος, a period of four months, iv. 35.\*

τηρέω, -ῶ, -ήσω, to guard; to keep or reserve; to observe, keep.

Τιβεριάς, -άδος, ἡ, Tiberias, vi. 1, 23, xxi. 1.\*

τίθημι (see Gr. § 121), to place, set, lay; mid., to put for one's self, appoint.

τίκτω, to bear, to bring forth; to be in travail, xvi. 21.

τιμάω, -ῶ, -ήσω, to honor, to reverence.

τιμή, -ῆς, ἡ, honor, iv. 44.

τις, τι, gen. τινός (enclitic), indef. pron., any one, some one.

τίς; τί; gen. τίνος; an interrog. pron., who? which? what?

τίτλος, -ου, ὁ, (Lat.), title, superscription, xix. 19, 20.\*

τοί, an enclitic part., truly, indeed. See καίτοιγε, μέντοι.

τοί-γε, although (in καίτοιγε), iv. 2.

τοιοῦτος, τοιαύτη, τοιοῦτο, demonstr. denoting quality, of such a kind, such, so, used either with or without a noun.

τολμάω, -ῶ, -ήσω, to dare, to have courage, xxi. 12.

τόπος, -ου, ὁ, a place.

τοσοῦτος, τοσαύτη, τοσοῦτο, demonstr. pron. denoting quantity, so great, so much, so long; plur., so many.

τότε, demonstr. adv., then.

τοῦτο, neut. of οὗτος, which see.

τράπεζα, -ης, ἡ, a table, ii. 15.

τρεῖς, τρία, three.

τρέχω, to run, xx. 2, 4 (§ 124, 192).

τριακόντα, indecl., thirty.

τριακόσιοι, -αι, -α, three hundred, xii. 5.

τρῖς, num. adv., thrice.

τρίτος, -η, -ον, ord. num., third, ii. 1; τὸ τρίτον, the third time, xxi. 17.

τροφή, -ῆς, ἡ, food, iv. 8.

τρώγω, to eat, vi. 54-58, xiii. 18.

τύπος, -ου, ὁ, a mark, an impression, xx. 25.

τυφλός, -ή, -όν, blind.

τυφλώω, -ῶ, -ώσω, fig., to make blind or dull of apprehension, xii. 40.

## τ.

ὑγιαίνω, to be in health, 3 John 2.

ὑγιής, -ές, sound, whole, in health.

ὑδρία, -ας, ἡ, a water-pot, ii. 6, 7; iv. 28.\*

ὑδωρ, ὕδατος, τό, water; ὕδωρ ζῶν, living or running water; fig., of spiritual truth, iv. 14.

υἱός, -οῦ, ὁ, a son.

ὑμεῖς, plur. of σύ, which see.

ὑμέτερος, -ᾱ, -ον, possess. pron., your.

ὑπ-άγω, to go away, to take one's self away.

ὑπ-αντάω, -ῶ, -ήσω, to meet (dat.).

ὑπ-άντησις, -εως, ἡ, a meeting, xii. 13.

ὑπέρ, prep., gov. gen. and accus.: with gen., over, for, on behalf of.

ὑπ-ηρέτης, -ου, ὁ, a servant, attendant, specially an officer.

ὑπνος, -ου, ὁ, sleep, xi. 13.

ὑπό, prep., gov. gen. and accus., under; with gen., by, generally signifying the agent, x. 14; xiv. 21; with accus., under, beneath, i. 48.

ὑπό-δειγμα, -τος, τό, an example for imitation, xiii. 15.

ὑπό-δημα, -τος, τό, a sandal, shoe.

ὑπο-κάτω, adv., underneath (as prep. with gen.), i. 50.

ὑπο-λαμβάνω, to receive, welcome, 3 John 8 (§ 124, 125).

ὑπο-μιμνήσκω, ὑπομνήσκω, to remind.

ὑσσώπος, -ου, ἡ, hyssop, xi. 29.

ὑστερέω, -ῶ, -ήσω, to be lacking, to fall short, ii. 8.

ὑστερον, adv., afterwards, xiii. 36.

ὑφαντός, -ή, -όν, woven, xix. 23.\*

ὑψώω, -ῶ, -ώσω, to raise on high, to elevate, as the brazen serpent, and Jesus on the cross.

Φ.

φάγω, only used in fut., φάγομαι, and 2 aor., ἔφαγον. See ἐσθίω.

φαίνω, intrans., to shine, to give light, i. 5; v. 35.

φανερός, -ά, -όν, apparent, manifest, 1 John iii. 10.

φανερώνω, -ῶ, -ώσω, to make apparent, to manifest; pass., to be manifested, made manifest.

φανερῶς adv., publicly, vii. 10.

φανός, -οῦ, δ, a torch, a lantern, xviii. 3.\*

Φαρισαῖος, -ου, δ (from the Heb. verb, to separate), a Pharisee.

φαῦλος, -η, -ον, vile, wicked, base, iii. 20, v. 29.

φέρω οἶσω, ἤνεγκα, ἠνέχθην (§ 124, 196), to bear, as (1) to produce fruit; (2) to carry, as a burden; (3) to bring; to bring forward, as charges, xviii. 29.

φεύγω -ξομαι, to flee, to escape, x. 5, 12.

φημί impf. ἔφην (for other tenses, see εἶπον), to say, i. 23, ix. 38.

φιλέω, -ῶ, -ήσω, to love.

Φίλιππος, -ου, δ, Philip.

φιλο-πρωτεύω, to love the first place, 3 John 9.\*

φίλος, -η, -ον, either act. loving, or pass. dear; in N. T. as subst., a friend, a loved companion.

φλυαρέω, -ῶ, to prate, to talk idly against any one (acc.), 3 John 10.\*

φοβέω, -ῶ, -ήσω, to make afraid; in N. T. only passive, to be afraid, to be terrified.

φόβος, -ου, δ, fear, terror.

φοίνιξ, -ικος, δ, a palm-tree, a palm branch, xii. 13.

φορέω, -ῶ, -έσω, to wear, xix. 5.

φραγέλλιον, -λου, τό, a scourge, a whip, ii. 15.\*

φρέαρ, φρέατος, τό, a well, iv. 11, 12.

φυλακή, -ῆς, ἡ, a prison, iii. 24.

φυλάσσω, -ξω, (1) to keep in safety; (2) to observe, as a precept.

φωνέω, -ῶ, -ήσω, (1) to sound, to utter a sound or cry; espec. of cocks, to crow, xiii. 38; (2) to call to, to invite (acc.); (3) to name, to call, acc. (nom. of title), xiii. 13.

φωνή, -ῆς, ἡ, a voice, a cry.

φῶς, φωτός, τό, contr. from φάος (φα-, to show, whence φαίνω, φημί), lit., light; fig., light, i. 4, 5.

φωτίζω, to enlighten, to shed light upon, i. 9.

X.

χαίρω, χαρήσσομαι, 2 aor., ἐχάρην, to rejoice, to be joyful, to be glad; imp., χαῖρε, hail!

χαμαί, adv., on or to the ground, ix. 6, xviii. 6.\*

χαρά, -ᾶς, ἡ, joy, gladness.

χάρις, -ιτος, acc. χάριν, ἡ, grace; χάριν, adverbially used, with gen., for the sake of, on account of, 1 John iii. 12.

χάρτης, -ου, δ (Lat. charta), paper, 2 John 12.\*

χείμαρρος, -ου, δ, a storm-brook, a wintry torrent, xviii. 1.\*

χειμών, -ῶνος, δ, winter, the rainy season, x. 22.

χείρ, -ός, ἡ, a hand.

χείρων, -ον, compar of κακός (which see), worse, v. 14.

χιλ-αρχος, -ου, δ, a commander of a thousand men, a military tribune, xviii. 12.



χιτών, -ῶνος, ὁ, *a vest, an inner garment*, xix. 23.

χολάω, -ῶ, *to be angry, to be incensed at* (dat.), vii. 23.\*

χορτάζω, *to feed, to satisfy*, vi. 26.

χόρτος, -ου, ὁ, *grass, herbage*, vi. 10.

χρεία, -ας, ἡ, *use, necessity, need*; ἔχω χρεῖαν, *to need*.

χρίσμα, -τος, τό, *an anointing, an unction*, 1 John ii. 20, 27.\*

Χριστός, -οῦ, ὁ (prop. verbal adj. from χρίω), *the Anointed, the Messiah, THE CHRIST*.

χρόνος, -ου, ὁ, *time*.

χωλός, -ή, -όν, *lame*, v. 3.

χώρᾱ, -ᾱς, ἡ, *the country, dist. from town*; plur., *fields*, iv. 35.

χωρέω, -ῶ, lit. *to make room*; *to receive, contain*, ii. 6, xxi. 25; *to have free course*, viii. 37 (see R. V. and marg.).

χωρίον, -ου, τό, *a place, a field*, iv. 5.

χωρίς, adv., *separately, by itself, only* xx. 7; *as prep. gov. gen., apart from, without*, i. 3, xv. 5.

Ψ.

ψεύδομαι, 1 aor. ἐψευδάμην, dep., *to lie, to speak falsely*, 1 John i. 6.

ψευδο-προφήτης, -ου, ὁ, *a false prophet*, 1 John iv. 1.

ψεῦδος, -ους, τό, *falsehood, a lie*, viii. 44.

ψεύδω. See ψεύδομαι.

ψεύστης, -ου, ὁ, *a deceiver, liar*.

ψηλαφάω, -ῶ, *to touch, to feel, to handle*, 1 John i. 1.

ψυχή, -ῆς, ἡ, *soul*.

ψύχος, -ους, τό, *cold*, xviii. 18.

ψωμίον, -ίου, *a bit, a morsel*, xiii. 26-30.\*

Ω.

ᾧδε, adv., *of place, hither, here*.

ᾠρᾱ, -ᾱς, ἡ, *an hour*.

ὥς, an adv. of comparison, *as, like as, about*; *as particle of time, when, as soon as*.

ᾠσαννά, interj., *Hosanna!* (Heb., Ps. cxviii. 25) *Save now!* a word of joyful acclamation, xii. 13.

ὥσ-περ, adv., *just as, as*, v. 21, 26.

ὥσ-τε, conj., *so that*, iii. 16.

ὠτάριον, -ίου, τό, *an ear*, xviii. 10.

ὠτίον, -ίου, τό, *an ear*, xviii. 26.

ὠφελέω, -ῶ, -ήσω, *to profit, to benefit*, vi. 63, xii. 19.



# LISTS OF WORDS.\*

## LIST I.

Verbs occurring more than fifty times.

- |   |   |
|---|---|
| 1. ἀγαπάω, <i>love.</i>                                     | 28. διδάσκω, <i>teach.</i>                  |
| 2. ἄγω, <i>bring, lead, go.</i>                             | 29. δίδωμι, <i>give.</i>                    |
| 3. αἴρω, <i>take up, bear.</i>                              | 30. δοκέω, <i>think, seem good.</i>         |
| 4. αἰτέω, <i>ask.</i>                                       | 31. δοξάζω, <i>glorify.</i>                 |
| 5. ἀκολουθέω, <i>follow.</i>                                | 32. δύναμαι, <i>be able.</i>                |
| 6. ἀκούω, <i>hear.</i>                                      | 33. ἐγείρω, <i>arise, raise up.</i>         |
| 7. ἀναβαίνω, <i>go up, come up, ascend.</i>                 | 34. εἶδον, <i>see.</i>                      |
| 8. ἀν-ίστημι, <i>raise up, arise, rise up.</i>              | 35. εἰμί, <i>be.</i>                        |
| 9. ἀνοίγω, <i>open.</i>                                     | 36. εἶπον, <i>say.</i>                      |
| 10. ἀπ-έρχομαι, <i>go, depart.</i>                          | 37. εἰσ-έρχομαι, <i>enter, come in.</i> 10  |
| 11. ἀπο-θνήσκω, <i>die, perish.</i>                         | 38. ἐκ-βάλλω, <i>cast out.</i>              |
| 12. ἀπο-κρίνομαι, <i>answer.</i>                            | 39. ἐξ-έρχομαι, <i>come out, go out.</i> 10 |
| 13. ἀπο-κτείνω, <i>kill, put to death.</i>                  | 40. ἐπ-ερωτάω, <i>ask.</i>                  |
| 14. ἀπ-όλλυμι, <i>destroy, perish.</i>                      | 41. ἐρέω, <i>will say.</i>                  |
| 15. ἀπο-λίω, <i>put away, send away,</i><br><i>release.</i> | 42. ἔρχομαι, <i>come.</i> 10                |
| 16. ἀπο-στέλλω, <i>send forth.</i>                          | 43. ἐρωτάω, <i>ask, beseech.</i>            |
| 17. ἀρχομαι, <i>begin.</i>                                  | 44. ἐσθίω, <i>eat.</i>                      |
| 18. ἀφ-ίημι, <i>suffer, leave, forgive.</i>                 | 45. εὐ-αγγελίζω, <i>preach the gospel.</i>  |
| 19. βάλλω, <i>cast, put.</i>                                | 46. εὕρισκω, <i>find.</i>                   |
| 20. βαπτίζω, <i>baptize, immerse.</i>                       | 47. ἔχω, <i>have.</i>                       |
| 21. βλέπω, <i>look at, see.</i>                             | 48. ζάω, <i>live.</i>                       |
| 22. γεννάω, <i>beget, to be born, begotten.</i>             | 49. ζητέω, <i>seek.</i>                     |
| 23. γίνομαι, <i>become, be.</i>                             | 50. θέλω, <i>will, desire, wish.</i>        |
| 24. γινώσκω, <i>know.</i>                                   | 51. θεωρέω, <i>behold, see.</i>             |
| 25. γράφω, <i>write.</i>                                    | 52. ἵστημι, <i>stand, establish.</i>        |
| 26. δεῖ, <i>it needs, one must, ought.</i>                  | 53. κάθ-ημαι, <i>sit.</i>                   |
| 27. δέχομαι, <i>receive.</i>                                | 54. καλέω, <i>call.</i>                     |
|   | 55. κατα-βαίνω, <i>descend, come down.</i>  |

\* For Lists of Words in English see page 521.

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|---|--|
| <p>56. κηρύσσω, <i>preach, proclaim, publish.</i></p> <p>57. κράζω, <i>cry out.</i></p> <p>58. κρίνω, <i>judge, esteem.</i></p> <p>59. λαλέω, <i>speaks.</i></p> <p>60. λαμβάνω, <i>take, receive.</i></p> <p>61. λέγω, <i>say, speak.</i></p> <p>62. μαρτυρέω, <i>witness, bear witness.</i></p> <p>63. μέλλω, <i>about to be.</i></p> <p>64. μένω, <i>abide, remain.</i></p> <p>65. <u>δύομαι</u>, <i>will see, appear.</i></p> <p>66. <u>ὁράω</u>, <i>see.</i></p> <p>67. παρα-δίδωμι, <i>deliver, betray, commit.</i></p> <p>68. παρα-καλέω, <i>beseech, exhort, comfort.</i></p> <p>69. <u>παρα-λαμβάνω</u>, <i>take, receive.</i></p> <p>70. πείθω, <i>persuade, trust.</i></p> <p>71. πέμπω, <i>send.</i></p> <p>72. περι-πατέω, <i>walk.</i></p> <p>73. πίνω, <i>drink.</i></p> <p>74. πίπτω, <i>fall, fall down.</i></p> | <p>75. πιστεύω, <i>believe.</i></p> <p>76. πληρόω, <i>fill, be fulfilled.</i></p> <p>77. ποιέω, <i>do, make.</i></p> <p>78. πορεύομαι, <i>go, depart.</i></p> <p>79. <u>προσ-έρχομαι</u>, <i>come unto, draw near.</i> 10</p> <p>80. προσ-εύχομαι, <i>pray.</i></p> <p>81. προσ-κυνέω, <i>worship.</i></p> <p>82. προσ-φέρω, <i>bring, offer.</i></p> <p>83. σπείρω, <i>sow.</i></p> <p>84. <u>συν-άγω</u>, <i>gather together.</i> 2</p> <p>85. σώζω, <i>save.</i></p> <p>86. τηρέω, <i>keep, observe.</i></p> <p>87. τίθημι, <i>put, lay, make.</i></p> <p>88. ὑπάγω, <i>go, go away.</i> — 2</p> <p>89. ὑπάρχω, <i>be, have.</i></p> <p>90. φάγομαι, <i>will eat.</i></p> <p>91. φανερόω, <i>manifest.</i></p> <p>92. φέρω, <i>bring, bear.</i></p> <p>93. φημί, <i>say.</i></p> <p>94. φοβέομαι, <i>fear, be afraid.</i></p> <p>95. χαίρω, <i>rejoice.</i></p> |
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$\frac{57}{4750}$

## LIST II.

## Verbs occurring ten to fifty times.

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| <p>96. ἀγαλλιάω, <i>rejoice, exult.</i></p> <p>97. ἀγιάζω, <i>sanctify, purify.</i></p> <p>98. ἀγνοέω, <i>not understand, not know.</i></p> <p>99. ἀγοράζω, <i>buy, purchase.</i></p> <p>100. ἀδικέω, <i>do wrong, hurt.</i></p> <p>101. ἀθετέω, <i>reject.</i></p> <p>102. ἀμαρτάνω, <i>sin.</i></p> <p>103. ἀνα-βλέπω, <i>look up, receive sight.</i></p> <p>104. ἀν-αγγέλλω, <i>tell, declare.</i></p> <p>105. ἀνα-γινώσκω, <i>read,</i></p> | <p>106. <u>ἀν-άγω</u>, <i>lead up, bring; pass, set sail.</i> 2</p> <p>107. ἀναιρέω, <i>slay, kill, put to death.</i></p> <p>108. ἀνά-κειμαι, <i>sit at meat, be a guest.</i></p> <p>109. ἀνα-κρίνω, <i>examine.</i></p> <p>110. <u>ἀνα-λαμβάνω</u>, <i>receive up, take up.</i> 60</p> <p>111. ἀνα-παύω, <i>give rest; midl. take rest.</i></p> |
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112. ἀνα-πίπτω, *sit down.*  
 113. ἀνα-στρέφω, *overthrow, return, behave one's self.*  
 114. ἀνα-χωρέω, *depart.*  
 115. ἀν-έχομαι, *bear with, endure.*  
 116. ἀνθ-ίστημι, *resist, withstand.*  
 117. ἀπ-αγγέλλω, *tell, declare.*  
 118. ἀπ-άγω, *lead, lead away.* 2  
 119. ἀπ-αρνέομαι, *deny.*  
 120. ἀ-πειθέω, *disobey, be disobedient.*  
 121. ἀπ-έχω, *have, receive, abstain.*  
 122. ἀπο-δίδωμι, *recompense, render.*  
 123. ἀπο-καλύπτω, *reveal.*  
 124. ἀπο-λαμβάνω, *receive.*  
 125. ἄπτω, *touch.*  
 126. ἀρέσκω, *please.*  
 127. ἀρνέομαι, *deny, refuse.* 119  
 128. ἀρπάζω, *snatch, take by force.*  
 129. ἀσθενέω, *be sick.*  
 130. ἀσπάζομαι, *salute.*  
 131. ἀτενίζω, *look steadfastly, fasten on.*  
 132. αὐξάνω, *grow, increase.*  
 133. ἀφ-ίστημι, *depart, fall away.*  
 134. βασανίζω, *torture.*  
 135. βασιλεύω, *reign.*  
 136. βαστάζω, *bear, carry.*  
 137. βλασφημέω, *blaspheme, rail.*  
 138. βούλομαι, *wish, will, desire.*  
 139. γαμέω, *marry.*  
 140. γέμω, *be full.*  
 141. γεύομαι, *taste.*  
 142. γνωρίζω, *make known.*  
 143. γρηγορέω, *watch.*  
 144. δαιμονίζομαι, *be possessed with a devil.*  
 145. δείκνυμι, *show.*  
 146. δέομαι, *pray, beseech.*  
 147. δέρω, *beat.*  
 148. δέω, *bind.*  
 149. διακονέω, *minister, serve.*  
 150. δια-κρίνω, *discern, doubt.*  
 151. δια-λέγομαι, *reason, dispute.*  
 152. δια-λογίζομαι, *reason.*  
 153. δια-μαρτύρομαι, *testify.*  
 154. δια-μερίζω, *divide, part.*  
 155. δια-τάσσω, *command.*  
 156. δια-φέρω, *be of more value, differ from, carry.*  
 157. δι-έρχομαι, *pass through, go over.* 10  
 158. δικαιώω, *justify.*  
 159. διψάω, *thirst.*  
 160. διώκω, *persecute, follow after.*  
 161. δοκιμάζω, *prove, approve.*  
 162. δουλεύω, *serve.*  
 163. εάω, *suffer, leave.*  
 164. ἐγγίζω, *draw near, be at hand.*  
 165. εἰσ-άγω, *bring in.* 2  
 166. εἰσ-πορεύομαι, *go in.*  
 167. ἐκ-κόπτω, *hew down, cut off.*  
 168. ἐκ-λέγομαι, *choose.*  
 169. ἐκ-πίπτω, *fall.*  
 170. ἐκ-πλήσσω, *astonish.*  
 171. ἐκ-πορεύομαι, *go out, proceed.*  
 172. ἐκ-τείνω, *stretch forth.*  
 173. ἐκ-χέω, *pour out, spill.*  
 174. ἐκ-χύνομαι, *be shed, be poured.*  
 175. ἐλέγχω, *reprove, convict.*  
 176. ἐλεέω, *have mercy, have compassion.*  
 177. ἐλπίζω, *hope.*  
 178. ἐμ-βαίνω, *enter (a ship).*  
 179. ἐμ-βλέπω, *behold, look upon.*  
 180. ἐμ-παίζω, *mock.*  
 181. ἐν-δείκνυμι, *show.*  
 182. ἐν-εργέω, *work.*  
 183. ἐν-τέλλομαι, *charge, command.*  
 184. ἐξ-άγω, *lead out, bring out.* 2  
 185. ἐξ-απο-στέλλω, *send away, send forth.* 27  
 186. ἔξεστι, *be lawful.*

187. ἐξ-ίστημι, be amazed, be beside one's self.
188. ἐξ-ομολογέω, confess.
189. ἐξ-ουθενέω, set at naught, despise.
190. ἐπ-αγγέλλομαι, promise.
191. ἐπ-αίρω, lift up.
192. ἐπ-αισχύνομαι, be ashamed.
193. ἐπι-βάλλω, put on, lay on.
194. ἐπι-γινώσκω, know, perceive.
195. ἐπι-δίδωμι, give, deliver.
196. ἐπι-ζητέω, seek after.
197. ἐπι-θυμέω, desire, lust, covet.
198. ἐπι-καλέω, call upon, appeal to.
199. ἐπι-λαμβάνω, take hold of.
200. ἐπι-μένω, continue.
201. ἐπι-πίπτω, fall upon, press upon.
202. ἐπί-σταμαι, understand, know.
203. ἐπι-στρέφω, turn, return, convert.
204. ἐπι-τίθημι, lay upon, put upon.
205. ἐπι-τιμάω, rebuke, charge.
206. ἐπι-τρέπω, suffer, permit.
207. ἐργάζομαι, work.
208. ἐτοιμάζω, make ready, prepare.
209. εὐ-δοκέω, be well-pleased, have pleasure.
210. εὐ-λογέω, bless.
211. εὐ-φραίνω, be merry, rejoice.
212. εὐ-χαριστέω, give thanks.
213. ἐφ-ίστημι, stand by, come upon.
214. ζηλώω, desire earnestly, be jealous.
215. ζωο-ποιέω, quicken, made alive.
216. ἡγέομαι, be chief, think, count.
217. ἦκω, come.
218. θανατώω, put to death, mortify.
219. θάπτω, bury.
220. θαυμάζω, marvel, wonder.
221. θεάομαι, see, behold.
222. θεραπεύω, heal, cure.
223. θερίζω, reap.
224. θνήσκω, die.
225. θύω, kill, sacrifice.
226. ιάομαι, heal.
227. ισχύω, be able, prevail, be strong.
228. καθαρίζω, make clean, cleanse.
229. καθ-εύδω, be asleep, sleep.
230. καθίζω, sit down.
231. καθ-ίστημι, set, appoint.
232. καίω, burn.
233. κατ-αγγέλλω, proclaim.
234. κατ-άγω, bring down.
235. κατ-αισχύνω, put to shame, dishonor.
236. κατα-καίω, burn up.
237. κατά-κειμαι, lie down, sit at meat.
238. κατα-κρίνω, condemn.
239. κατα-λαμβάνω, take, perceive, apprehend.
240. κατα-λείπω, leave.
241. κατα-λύω, destroy, throw down.
242. κατα-νοέω, consider, behold.
243. κατ-αντάω, come to, attain.
244. κατ-αργέω, make of none effect, abolish.
245. κατ-αρτίζω, mend, restore, perfect.
246. κατα-σκευάζω, prepare, build.
247. κατ-εργάζομαι, work, do.
248. κατ-έρχομαι, come down.
249. κατ-έχω, take, hold fast, possess.
250. κατ-ηγορέω, accuse.
251. κατ-οικέω, dwell.
252. καυχάομαι, glory.
253. κείμαι, lie, be laid.
254. κελεύω, command.
255. κερδαίνω, gain.
256. κλαίω, weep.
257. κλάω, break (bread).
258. κλείω, shut.

259. κλέπτω, *steal*.  
 260. κληρονομέω, *inherit*.  
 261. κοιμάομαι, *sleep, fall asleep*.  
 262. κοινώω, *defile, make common*.  
 263. κολλάομαι, *cleave to, join one's self*.  
 264. κομίζω, *receive*.  
 265. κοπιάω, *toil, labor*.  
 266. κρατέω, *lay hold on, take*.  
 267. κρύπτω, *hide*.  
 268. κτίζω, *create*.  
 269. κωλύω, *forbid*.  
 270. λατρεύω, *serve*.  
 271. λογίζομαι, *reckon, account*.  
 272. λυπέω, *be sorry, grieve*.  
 273. λύω, *loose*.  
 274. μανθάνω, *learn*.  
 275. μερίζω, *divide*.  
 276. μεριμνάω, *be anxious*.  
 277. μετα-βαίνω, *depart, pass out*.  
 278. μετα-νοέω, *repent*.  
 279. μιμνήσκω, *remind, remember*.  
 280. μισέω, *hate*.  
 281. μνημονεύω, *remember*.  
 282. μοιχεύω, *commit adultery*.  
 283. νηστεύω, *fast*.  
 284. νικάω, *overcome*.  
 285. νίπτω, *wash*.  
 286. νοέω, *perceive, understand*.  
 287. νομίζω, *think, suppose*.  
 288. ξενίζω, *lodge, entertain*.  
 289. ξηραίνω, *wither, dry up*.  
 290. οίκο-δομέω, *build, edify*.  
 291. δμνυμι, *swear*.  
 292. ὁμοιόω, *be like, liken*.  
 293. ὁμο-λογέω, *confess, profess*.  
 294. ὀφείλω, *owe*.  
 295. παιδεύω, *chastise, chasten, instruct*.  
 296. παρ-αγγέλλω, *charge, command*.  
 297. παρα-γίνομαι, *come*.  
 298. παρ-αιτέομαι, *make excuse, refuse*.  
 299. παρα-τίθημι, *set before, commit*.  
 300. πάρ-εimi, *be present, have come*.  
 301. παρ-έρχομαι, *pass away, pass by*.  
 302. παρ-έχω, *give, bring, show*.  
 303. παρ-ίστημι, *stand by, present*.  
 304. πάσχω, *suffer*.  
 305. παύομαι, *leave off, cease*.  
 306. πεινάω, *be hungry*.  
 307. πειράζω, *tempt, prove, try*.  
 308. περι-βάλλω, *cast around, clothe, array*.  
 309. περισσεύω, *exceed, abound*.  
 310. περι-τέμνω, *circumcise*.  
 311. πιάζω, *take*.  
 312. πλανάω, *lead astray, err, be deceived*.  
 313. πληθύνω, *multiply*.  
 314. πληθω, *fill, be fulfilled*.  
 315. πλουτέω, *be rich, become rich*.  
 316. ποιμαίνω, *feed, be shepherd, rule*.  
 317. ποτίζω, *give to drink, water*.  
 318. πράσσω, *do, practise, commit*.  
 319. προ-άγω, *go before, bring forth*.  
 320. προσ-δέχομαι, *look for, receive*.  
 321. προσ-δοκάω, *look for, wait for*.  
 322. προσ-έχω, *take heed, give heed, beware*.  
 323. προσ-καλέομαι, *call to one's self*.  
 324. προσ-λαμβάνομαι, *take, receive*.  
 325. προσ-τίθημι, *add, increase*.  
 326. προφητεύω, *prophecy*.  
 327. πυυνθάνομαι, *inquire*.  
 328. πωλέω, *sell*.  
 329. ρύομαι, *deliver*.  
 330. σαλεύω, *shake*.  
 331. σαλπίζω, *sound a trumpet*.  
 332. σιωπάω, *hold one's peace*.  
 333. σκανδαλίζω, *cause to stumble, offend*.

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| <p>334. σπλαγχνίζομαι, <i>be moved with compassion.</i></p> <p>335. σπουδάζω, <i>give diligence.</i></p> <p>336. σταυρόω, <i>crucify.</i></p> <p>337. στηρίζω, <i>establish, stablish.</i></p> <p>338. στρέφω, <i>turn.</i></p> <p>339. συλ-λαμβάνω, <i>seize, conceive.</i></p> <p>340. συμ-φέρω, <i>be profitable, expedient.</i></p> <p>341. συν-έρχομαι, <i>come together, go with.</i></p> <p>342. συν-έχω, <i>press, be held fast.</i></p> <p>343. συν-ιημι, <i>understand.</i></p> <p>344. συν-ιστημι, <i>commend.</i></p> <p>345. σφραγίζω, <i>set a seal, seal.</i></p> <p>346. σχίζω, <i>rend, divide.</i></p> <p>347. ταπεινώ, <i>humble.</i></p> <p>348. ταράσσω, <i>trouble.</i></p> <p>349. τελειώω, <i>fulfil, accomplish, perfect.</i></p> <p>350. τελευτάω, <i>die.</i></p> <p>351. τελέω, <i>finish, accomplish, fulfil.</i></p> <p>352. τίκτω, <i>bring forth, bear.</i></p> <p>353. τιμάω, <i>honor.</i></p> <p>354. τολμάω, <i>dare.</i></p> <p>355. τρέχω, <i>run.</i></p> | <p>356. τυγχάνω, <i>obtain, happen.</i></p> <p>357. τύπτω, <i>strike, smite, beat.</i></p> <p>358. ὑγιαίνω, <i>be whole, be sound.</i></p> <p>359. ὑπακούω, <i>obey.</i></p> <p>360. ὑπο-μένω, <i>endure, abide.</i></p> <p>361. ὑπο-στρέφω, <i>return, turn back.</i></p> <p>362. ὑπο-τάσσω, <i>put in subjection, subject.</i></p> <p>363. ὑστερέω, <i>lack, fall short.</i></p> <p>364. ὑψώω, <i>exalt, lift up.</i></p> <p>365. φαίνω, <i>shine, appear.</i></p> <p>366. φεύγω, <i>flee.</i></p> <p>367. φιλέω, <i>love, kiss.</i></p> <p>368. φονεύω, <i>kill.</i></p> <p>369. φρονέω, <i>mind, think.</i></p> <p>370. φυλάσσω, <i>observe, keep, guard.</i></p> <p>371. φυτεύω, <i>plant.</i></p> <p>372. φωνέω, <i>call, cry.</i></p> <p>373. φωτίζω, <i>give light, enlighten.</i></p> <p>374. χαρίζομαι, <i>give freely, forgive.</i></p> <p>375. χορτάζω, <i>fill, feed.</i></p> <p>376. χράομαι, <i>use.</i></p> <p>377. χωρίζω, <i>put asunder, separate, depart.</i></p> <p>378. ψεύδομαι, <i>lie.</i></p> <p>379. ωφελέω, <i>profit.</i></p> |
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$$\begin{array}{r} 24 \\ 2830 \end{array}$$

## LIST III.

## Verbs occurring five to ten times.

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|---|---|
| <p>380. αγαθο-ποιέω, <i>do good.</i></p> <p>381. αγανακτέω, <i>be indignant.</i></p> <p>382. αγνίζω, <i>purify.</i></p> <p>383. αγωνίζομαι, <i>strive, fight.</i></p> <p>384. ᾄδω, <i>sing.</i></p> <p>385. αινέω, <i>praise.</i></p> | <p>386. αισχύνομαι, <i>be ashamed.</i></p> <p>387. αλείφω, <i>anoint.</i></p> <p>388. ἀλλάσσω, <i>change.</i></p> <p>389. ἀμελέω, <i>neglect, disregard.</i></p> <p>390. αναγκάζω, <i>constrain, compel.</i></p> <p>391. ἀνα-κλίνω, <i>sit down, recline.</i></p> |
|---|---|



392. ἀνα-κράζω, *cry out.*  
 393. ἀνα-μνησκω, *put in remembrance; pass. call to remembrance.*  
 394. ἀνα-πληρῶ, *fulfil, supply.*  
 395. ἀνα-τέλλω, *rise, spring up.*  
 396. ἀνα-φέρω, *bring, offer up.*  
 397. ἀντ-απο-δίδωμι, *recompense.*  
 398. ἀντί-κειμαι, *oppose, be an adversary.*  
 399. ἀντι-λέγω, *contradict, speak against.*  
 400. ἀντι-τάσσομαι, *oppose, resist.*  
 401. ἀξιόω, *think worthy.*  
 402. ἀπ-αντάω, *meet.*  
 403. ἀπ-ειμι, *be absent.*  
 404. ἀπ-εκ-δέχομαι, *wait for.*  
 405. ἀπιστεύω, *disbelieve.*  
 406. ἀπο-δέχομαι, *receive, welcome.*  
 407. ἀπο-δημέω, *go into another country.*  
 408. ἀπο-δοκιμάζω, *reject.*  
 409. ἀπο-καθ-ίστημι, *restore.*  
 410. ἀπο-κόπτω, *cut off.*  
 411. ἀπο-κρύπτω, *hide.*  
 412. ἀπο-λείπω, *leave, remain.*  
 413. ἀπο-λογέομαι, *answer, make a defence.*  
 414. ἀπορίομαι, *be perplexed, be in doubt.*  
 415. ἀπο-στερέω, *defraud.*  
 416. ἀπο-στρέφω, *turn away.*  
 417. ἀπο-τάσσω, *take leave of.*  
 418. ἀπο-τίθημι, *put away.*  
 419. ἀπο-φέρω, *carry away.*  
 420. ἀπωθέω, *thrust away, cast off.*  
 421. ἀρκέω, *be sufficient, be content.*  
 422. ἀτιμάζω, *dishonor.*  
 423. ἀφ-αιρέω, *take away.*  
 424. ἀφανίζω, *disfigure, consume, vanish.*  
 425. ἀφ-ορίζω, *separate.*  
 426. βαρέομαι, *be heavy, weighed down.*  
 427. βεβαιώω, *confirm, establish.*  
 428. βοάω, *cry out.*  
 429. βοηθέω, *help.*  
 430. βόσκω, *feed.*  
 431. βουλεύομαι, *take counsel, be minded.*  
 432. βρέχω, *send rain, rain.*  
 433. γαμίζω, *give in marriage.*  
 434. γεμίζω, *fill.*  
 435. γογγύζω, *murmur.*  
 436. δαπανάω, *spend.*  
 437. δηλώω, *declare, signify.*  
 438. δια-δίδωμι, *divide, distribute.*  
 439. δια-μένω, *remain, continue.*  
 440. διανοίγω, *open.*  
 441. δια-περάω, *cross over.*  
 442. δια-πορεύομαι, *go through.*  
 443. διαπορέω, *be perplexed.*  
 444. διαρρήγνυμι, *rend.*  
 445. δια-σκορπίζω, *scatter.*  
 446. δια-στέλλομαι, *charge.*  
 447. δια-στρέφω, *pervert, turn aside.*  
 448. διασώζω, *save, escape.*  
 449. δια-τίθημι, *appoint, make.*  
 450. δια-τρίβω, *tarry.*  
 451. δια-φθείρω, *destroy, decay.*  
 452. διεγείρω, *awake, arise.*  
 453. διερμηνεύω, *interpret.*  
 454. δι-ηγέομαι, *declare.*  
 455. δουλῶ, *be in bondage.*  
 456. ἐγ-καλέω, *accuse at court.*  
 457. ἐγ-κατα-λείπω, *forsake, leave.*  
 458. ἐγ-κεντρίζω, *graft.*  
 459. ἐγ-κόπτω, *hinder.*  
 460. εἰσ-ακούω, *hear (prayer).*  
 461. εἰσ-φέρω, *bring in.*  
 462. ἐκ-γαμίζω, *give in marriage.*  
 463. ἐκ-δέχομαι, *wait for.*

464. ἐκ-δικέω, *avenge.*  
 465. ἐκ-δύω, *strip, take off.*  
 466. ἐκ-ζητέω, *seek after, require.*  
 467. ἐκ-κακέω, *faint, be weary.*  
 468. ἐκ-λύω, *faint.*  
 469. ἐκ-μάσσω, *wipe.*  
 470. ἐκ-τρέπομαι, *turn aside.*  
 471. ἐκ-φέρω, *bring forth, carry out.*  
 472. ἐκ-φεύγω, *escape.*  
 473. ἐλαύνω, *drive, row.*  
 474. ἐλευθερόω, *make free.*  
 475. ἐλκύω, *draw.*  
 476. ἐμ-βριμάομαι, *charge strictly, be moved with indignation.*  
 477. ἐμ-πίμπλημι, *fill.*  
 478. ἐμ-πίπτω, *fall into.*  
 479. ἐμ-πτύω, *spit upon.*  
 480. ἐμ-φανίζω, *make manifest, inform, appear.*  
 481. ἐν-δυναμόω, *be strong, strengthen.*  
 482. ἐν-δύω, *put on, clothe.*  
 483. ἐν-ίστημι, *be present.*  
 484. ἐν-κακέω, *faint, be weary.*  
 485. ἐν-οικέω,  *dwell in.*  
 486. ἐν-τρέπω, *put to shame; mid. to reverence.*  
 487. ἐν-τυγχάνω, *make suit, make intercession.*  
 488. ἐξ-αιρέω, *pluck out, deliver.*  
 489. ἐξ-αλείφω, *blot out, wipe away.*  
 490. ἐξ-απατάω, *beguile.*  
 491. ἐξ-ηγέομαι, *declare, rehearse.*  
 492. ἐπ-αινέω, *commend, praise.*  
 493. ἐπ-έρχομαι, *come upon.*  
 494. ἐπ-έχω, *mark, give heed to.*  
 495. ἐπι-βαίνω, *go upon, come to.*  
 496. ἐπι-γράφω, *write upon.*  
 497. ἐπι-δείκνυμι, *show.*  
 498. ἐπί-κειμαι, *lie upon, lay upon.*  
 499. ἐπι-λανθάνομαι, *forget.*  
 500. ἐπι-οὔσα, *following, coming after.*  
 501. ἐπι-ποθέω, *long after.*  
 502. ἐπι-σκέπτομαι, *visit.*  
 503. ἐπι-σκιάζω, *overshadow.*  
 504. ἐπι-συν-άγω, *gather together.*  
 505. ἐπι-τάσσω, *command, enjoin.*  
 506. ἐπι-τελέω, *complete, perfect, accomplish.*  
 507. ἐπι-χορηγέω, *supply.*  
 508. ἐπ-οικοδομέω, *build upon, build up.*  
 509. ἐραυνάω, *search.*  
 510. ἐρημόω, *make desolate.*  
 511. εὐχομαι, *pray.*  
 512. ζημιόω, *forfeit, suffer loss.*  
 513. ἡσυχάζω, *rest, be silent.*  
 514. θαρρέω, *be of good courage.*  
 515. θαρσέω, *be of good cheer.*  
 516. θεμελιόω, *lay foundation, found.*  
 517. θερμαίνομαι, *warm one's self.*  
 518. θηλάζω, *give suck.*  
 519. θησαυρίζω, *treasure up, lay up.*  
 520. θλίβω, *throng, afflict.*  
 521. καθ-αιρέω, *take down, destroy.*  
 522. καθέζομαι, *sit.*  
 523. κακόω, *entreat evil, afflict.*  
 524. καλύπτω, *cover.*  
 525. καρπο-φορέω, *bear fruit.*  
 526. κατα-λαλέω, *speak against.*  
 527. κατ-αλλάσσω, *reconcile.*  
 528. κατα-πατέω, *tread upon, trample on.*  
 529. κατα-πίνω, *swallow, devour.*  
 530. κατ-αράομαι, *curse.*  
 531. κατα-φάγω, *devour.*  
 532. κατα-φιλέω, *kiss.*  
 533. κατα-φρονέω, *despise.*  
 534. κατ-εσθίω, *devour.*  
 535. κατηχέω, *instruct, teach, inform.*

536. κενόω, *make void, empty (one's self).*  
 537. κινέω, *move, wag.*  
 538. κλίνω, *lay down, bow down, decline.*  
 539. κοινωνέω, *communicate, be partaker.*  
 540. κολαφίζω, *buffet.*  
 541. κόπτω, *cut down, mourn, bewail.*  
 542. κοσμέω, *garnish, adorn.*  
 543. κραυγάζω, *cry out.*  
 544. κρεμάννυμι, *hang.*  
 545. κρούω, *knock.*  
 546. κτάομαι, *get, win, obtain.*  
 547. κυκλώω, *compass, come round about.*  
 548. κυριεύω, *have lordship, have dominion.*  
 549. λάμπω, *shine.*  
 550. λανθάνω, *be hid.*  
 551. λείπω, *be wanting, be lacking.*  
 552. λιθάζω, *stone.*  
 553. λιθο-βολέω, *stone.*  
 554. λούω, *wash.*  
 555. μαίνομαι, *be mad.*  
 556. μακρο-θυμέω, *have patience, suffer long.*  
 557. μαστιγόω, *scourge.*  
 558. μεγαλύνω, *enlarge, magnify.*  
 559. μεθ-ερμηνεύω, *interpret.*  
 560. μεθ-ίστημι, *remove.*  
 561. μεθύω, *be drunken.*  
 562. μέλει, *it is a care.*  
 563. μετα-δίδωμι, *impart, give.*  
 564. μετα-λαμβάνω, *take, partake.*  
 565. μετα-μέλομαι, *repent one's self, regret.*  
 566. μετα-πέμπομαι, *send for.*  
 567. μετα-σχηματίζω, *fashion one's self, transfer.*  
 568. μετα-τίθημι, *change, translate.*  
 569. μετ-έχω, *partake.*  
 570. μετρώω, *measure.*  
 571. μιάινω, *defile.*  
 572. μοιχάομαι, *commit adultery.*  
 573. νήφω, *be sober.*  
 574. νουθετέω, *admonish.*  
 575. ὁδ-ηγέω, *guide.*  
 576. οἰκέω,  *dwell.*  
 577. ὀνειδίζω, *reproach, upbraid.*  
 578. ὀνομάζω, *name.*  
 579. ὀργίζομαι, *be angry, wroth.*  
 580. ὀρίζω, *determine, ordain.*  
 581. ὀρμάω, *rush.*  
 582. παίω, *smite.*  
 583. παρ-άγω, *pass by.*  
 584. παρα-δέχομαι, *receive.*  
 585. παρα-κύπτω, *stoop, look into.*  
 586. παρα-πορεύομαι, *pass by.*  
 587. παρα-τηρέω, *watch.*  
 588. παρ-ρησιάζομαι, *speak boldly.*  
 589. πατάσσω, *smite.*  
 590. πατέω, *tread.*  
 591. πενθέω, *mourn.*  
 592. περι-άγω, *go about, lead about.*  
 593. περι-βλέπω, *look round about.*  
 594. περι-ζώννυμι, *gird one's self.*  
 595. περί-κειμαι, *hang about, be encompassed.*  
 596. περι-τίθημι, *put on, put about.*  
 597. περι-φέρω, *carry about.*  
 598. πιπράσκω, *sell.*  
 599. πλεονάζω, *abound, increase.*  
 600. πλεονεκτέω, *take advantage.*  
 601. πλέω, *sail.*  
 602. πληρο-φορέω, *fulfil, be fully assured.*  
 603. πνέω, *blow.*  
 604. πολεμέω, *make war.*  
 605. πορνεύω, *commit fornication.*  
 606. πρόκειται, *it becomes.*  
 607. προ-βαίνω, *go on.*

608. προ-γινώσκω, *foreknow*.  
 609. προ-έρχομαι, *go before, go forward*.  
 610. προ-ἵστημι, *rule, maintain*.  
 611. πρό-κειμαι, *set before*.  
 612. προ-κόπτω, *increase, proceed further*.  
 613. προ-ορίζω, *foreordain*.  
 614. προ-πέμπω, *bring on the way*.  
 615. προσ-καρτερέω, *continue steadfastly, wait on*.  
 616. προσ-κόπτω, *stumble*.  
 617. προσ-μένω, *continue with, tarry*.  
 618. προσ-πίπτω, *fall down before*.  
 619. προσ-τάσσω, *command*.  
 620. προσ-φωνέω, *call unto, speak unto*.  
 621. πταίω, *stumble*.  
 622. πυρόμαι, *burn, be on fire*.  
 623. παρώω, *harden*.  
 624. ῥήγνυμι, *rend, burst*.  
 625. ῥίπτω, *cast down, cast out, scatter*.  
 626. σβέννυμι, *quench*.  
 627. σέβομαι, *worship*.  
 628. σείω, *quake, make tremble*.  
 629. σημαίνω, *signify*.  
 630. σιγάω, *hold one's peace, keep silence*.  
 631. σκηνώνω, *dwell*.  
 632. σκληρύνω, *harden*.  
 633. σκοπέω, *look, mark*.  
 634. σκορπίζω, *scatter*.  
 635. σκοτίζομαι, *be darkened*.  
 636. σπεύδω, *make haste*.  
 637. στενάζω, *sigh, groan*.  
 638. στήκω, *stand, stand fast*.  
 639. στοιχέω, *walk*.  
 640. στρατεύομαι, *war*.  
 641. στρωννύω, *spread, furnish*.  
 642. συγ-καλέω, *call together*.  
 643. συγ-χαίρω, *rejoice with*.  
 644. συγ-χύνω, *confound*.  
 645. συζητέω, *question, dispute*.  
 646. συλ-λαλέω, *talk, speak with*.  
 647. συλ-λέγω, *gather*.  
 648. συμ-βαίνω, *happen*.  
 649. συμ-βάλλω, *ponder, confer, encounter*.  
 650. συμ-βιβάζω, *knit together, prove, conclude*.  
 651. συμ-βουλεύω, *take counsel together*.  
 652. συμ-πνίγω, *choke*.  
 653. συμ-φωνέω, *agree with*.  
 654. συν-ανά-κειμαι, *sit at meat, recline*.  
 655. συν-αντάω, *meet*.  
 656. συν-εργέω, *work together*.  
 657. συν-εσθίω, *eat with*.  
 658. συν-ευ-δοκέω, *consent to*.  
 659. συν-τελέω, *end, finish*.  
 660. συν-τρίβω, *break in pieces, bruise*.  
 661. σύρω, *drag, draw*.  
 662. συ-σταυρώω, *crucify with*.  
 663. σφάζω, *slay*.  
 664. σωφρονέω, *be of right, sober mind*.  
 665. τάσσω, *appoint, ordain*.  
 666. τρέφω, *feed, nourish*.  
 667. τρώγω, *eat*.  
 668. ὑβρίζω, *entreat shamefully*.  
 669. ὑπαντάω, *meet*.  
 670. ὑπερ-βάλλω, *surpass*.  
 671. ὑπο-δείκνυμι, *warn, show*.  
 672. ὑπο-μνήσκω, *put in remembrance*.  
 673. φείδομαι, *spare*.  
 674. φθάνω, *come, attain, precede*.  
 675. φθείρω, *destroy, corrupt*.  
 676. φιμώω, *put to silence, muzzle*.  
 677. φορέω, *wear*.

678. φυσιώ, *puff up*.  
 679. χαλάω, *let down*.  
 680. χρῆζω, *have need*.  
 681. χρηματίζω, *warn (by God)*.  
 682. χρίω, *anoint*.

683. χρονίζω, *tarry*.  
 684. χωρέω, *receive, contain*.  
 685. ψάλλω, *sing*.  
 686. ψευδο-μαρτυρέω, *bear false witness*.

380  
 19 2 0

4250  
 2830  
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 8480

## LIST IV.

Nouns, Adjectives, and Adverbs, occurring more than fifty times.

- |  |  |
|--|--|
| 1. ἀγαθός, <i>good</i> .                             | 26. γῆ, ἡ, <i>land, earth, ground</i> .          |
| 2. ἀγάπη, ἡ, <i>love</i> .                           | 27. γλῶσσα, ἡ, <i>tongue</i> .                   |
| 3. ἀγαπητός, <i>beloved</i> .                        | 28. γραμματεὺς, ὁ, <i>scribe</i> .               |
| 4. ἄγγελος, ὁ, <i>angel, messenger</i> .             | 29. γραφή, ἡ, <i>writing, Scriptures</i> .       |
| 5. ἅγιος, <i>holy</i> .                              | 30. γυνή, ἡ, <i>woman, wife</i> .                |
| 6. ἀδελφός, ὁ, <i>brother</i> .                      | 31. δαιμόνιον, τό, <i>devil, demon</i> .         |
| 7. αἷμα, τό, <i>blood</i> .                          | 32. δεξιός, <i>right (hand)</i> .                |
| 8. αἰών, ὁ, <i>world, age</i> .                      | 33. διδάσκαλος, ὁ, <i>master, teacher</i> .      |
| 9. αἰώνιος, <i>eternal</i> .                         | 34. δίκαιος, <i>just, righteous</i> .            |
| 10. ἀλήθεια, ἡ, <i>truth</i> .                       | 35. δικαιοσύνη, ἡ, <i>righteousness</i> .        |
| 11. ἀλλά, <i>but</i> .                               | 36. δόξα, ἡ, <i>glory</i> .                      |
| 12. ἀλλήλων, <i>one another</i> .                    | 37. δοῦλος, ὁ, <i>servant</i> .                  |
| 13. ἄλλος, <i>another, other</i> .                   | 38. δύναμις, ἡ, <i>power, mighty work</i> .      |
| 14. ἁμαρτία, ἡ, <i>sin</i> .                         | 39. δύο, <i>two</i> .                            |
| 15. ἀμήν, <i>verily, amen</i> .                      | 40. δώδεκα, <i>twelve</i> .                      |
| 16. ἀνὴρ, ὁ, <i>man, husband</i> .                   | 41. ἑαυτοῦ, <i>of one's self</i> .               |
| 17. ἄνθρωπος, ὁ, <i>man, one of the human race</i> . | 42. ἐγώ, <i>I</i> .                              |
| 18. ἀπόστολος, ὁ, <i>apostle, messenger</i> .        | 43. ἔθνος, τό, <i>nation; plural, Gentiles</i> . |
| 19. ἄρτος, ὁ, <i>bread, loaf</i> .                   | 44. εἰρήνη, ἡ, <i>peace</i> .                    |
| 20. ἀρχή, ἡ, <i>beginning, rule, ruler</i> .         | 45. εἷς, μία, ἓν, <i>one</i> .                   |
| 21. ἀρχιερεὺς, ὁ, <i>chief priest, high priest</i> . | 46. ἕκαστος, <i>each one</i> .                   |
| 22. αὐτός, <i>he, self, the same</i> .               | 47. ἐκεῖ, <i>there, thither</i> .                |
| 23. αὐτοῦ, <i>of himself, herself, itself</i> .      | 48. ἐκεῖνος, <i>that, that one</i> .             |
| 24. βασιλεία, ἡ, <i>kingdom</i> .                    | 49. ἐκκλησία, ἡ, <i>church</i> .                 |
| 25. βασιλεὺς, ὁ, <i>king</i> .                       | 50. ἐλπίς, ἡ, <i>hope</i> .                      |
|  | 51. ἐμός, <i>mine</i> .                          |
|  | 52. ἔμπροσθεν, <i>before</i> .                   |



53. ἐντολή, ἡ, *commandment*.  
 54. ἐνώπιον, *in sight of, in presence of*.  
 55. ἐξουσία, ἡ, *authority, power*.  
 56. ἔξω, *without, out*.  
 57. ἐπ-αγγελία, ἡ, *promise*.  
 58. ἐπτὰ, *seven*.  
 59. ἔργον, τό, *work*.  
 60. ἔσχατος, *last*.  
 61. ἕτερος, *other, another*.  
 62. ἔτι, *yet, any more*.  
 63. ἔτος, τό, *year*.  
 64. εὐ-αγγέλιον, τό, *gospel, good tid-  
ings*.  
 65. εὐθέως, *straightway*.  
 66. ἕως, *till, until*.  
 67. ζωή, ἡ, *life*.  
 68. ἤδη, *now, already*.  
 69. ἡμέρα, ἡ, *day*.  
 70. θάλασσα, ἡ, *sea*.  
 71. θάνατος, ὁ, *death*.  
 72. θέλημα, τό, *will*.  
 73. θεός, ὁ, *God*.  
 74. θρόνος, ὁ, *throne*.  
 75. ἴδιος, *one's own*.  
 76. ἰδοὺ, *behold!*  
 77. ἱερόν, τό, *temple*.  
 78. ἱμάτιον, τό, *garment*.  
 79. ἵνα, *that, to the end that*.  
 80. καθ-ώς, *according as, even as*.  
 81. καί, *and, also, even*.  
 82. καιρός, ὁ, *time*.  
 83. καλός, *good*.  
 84. καρδία, ἡ, *heart*.  
 85. καρπός, ὁ, *fruit*.  
 86. κατά, *down, against, according to*.  
 87. κεφαλή, ἡ, *head*.  
 88. κόσμος, ὁ, *world*.  
 89. Κύριος, ὁ, *LORD*.  
 90. λαός, ὁ, *people*.  
 91. λίθος, ὁ, *stone*.  
 92. λόγος, ὁ, *word*.  
 93. μαθητής, ὁ, *disciple*.  
 94. μᾶλλον, *more, rather*.  
 95. μέγας, μεγάλη, μέγα, *great*.  
 96. μέν, *truly, indeed*.  
 97. μέσος, *midst, among*.  
 98. μετά, *with, after*.  
 99. μή, *not, lest*.  
 100. μηδέ, *nor yet, neither*.  
 101. μηδεὶς, *no one*.  
 102. μηδέν, *nothing*.  
 103. μήτηρ, ἡ, *mother*.  
 104. μόνον, *only*.  
 105. νεκρός, *dead*.  
 106. νόμος, ὁ, *law*.  
 107. νῦν, *now*.  
 108. νύξ, ἡ, *night*.  
 109. ὁ, ἡ, τό, *the*.  
 110. ὁδός, ἡ, *way*.  
 111. οἰκία, ἡ, *house*.  
 112. οἶκος, ὁ, *house*.  
 113. ὅλος, *all, whole*.  
 114. ὄνομα, τό, *name*.  
 115. ὅπου, *where, whither*.  
 116. ὅπως, *so that*.  
 117. ὄρος, τό, *mountain*.  
 118. ὅς, ἡ, ὅ, *who, which*.  
 119. ὅσος, *how much, how great,  
whatsoever*.  
 120. ὅστις, ἥτις, ὅτι, *who — which  
— whatsoever*.  
 121. ὅταν, *when, whensoever*.  
 122. ὅτε, *when*.  
 123. ὅτι, *that, because*.  
 124. οὐ, οὐκ, οὐχ, *no, not*.  
 125. οὐδέ, *neither, nor*.  
 126. οὐδεὶς, *no one, nothing*.  
 127. οὐκ-έτι, *no more, no longer*.  
 128. οὖν, *therefore, then*.  
 129. οὐρανός, ὁ, *heaven*.  
 130. οὐ-τε, *neither, nor*.  
 131. οὗτος, αὕτη, τοῦτο, *this*.



132. οὕτω, οὕτως, *thus, so.*  
 133. οὐχί, *not.*  
 134. ὀφθαλμός, ὁ, *eye.*  
 135. ὄχλος, ὁ, *multitude.*  
 136. παιδίον, τό, *young child.*  
 137. πάλιν, *again.*  
 138. παρά, *from, with, against.*  
 139. πᾶς, πᾶσα, πᾶν, *all, every, the whole.*  
 140. πατήρ, ὁ, *father.*  
 141. περί, *about, concerning.*  
 142. πίστις, ἡ, *faith.*  
 143. πιστός, *faithful.*  
 144. πλείων, *more, greater.*  
 145. πλοῖον, τό, *boat.*  
 146. πνεῦμα, τό, *spirit, Spirit, wind.*  
 147. πόλις, ἡ, *city.*  
 148. πολὺς, πολλή, πολὺ, *many, great, much.*  
 149. πονηρός, *evil.*  
 150. ποὺς, ὁ, *foot.*  
 151. πρεσβύτερος, ὁ, *elder.*  
 152. πρὸς, *to, unto, with.*  
 153. πρόσωπον, τό, *face, presence.*  
 154. προ-φήτης, ὁ, *prophet.*  
 155. πρῶτος, *first.*  
 156. πρῶτον, *first.*  
 157. πῦρ, τό, *fire.*  
 158. πῶς, *how?*  
 159. ῥήμα, τό, *word.*  
 160. σάββατον, τό, *Sabbath day.*  
 161. σάρξ, ἡ, *flesh.*  
 162. σημείον, τό, *sign.*  
 163. σοφία, ἡ, *wisdom.*  
 164. στόμα, τό, *mouth.*  
 165. σύ, *thou.*  
 166. σύν, *with.*  
 167. συναγωγή, ἡ, *synagogue.*  
 168. σῶμα, τό, *body.*  
 169. τέ, *and, both.*  
 170. τέκνον, τό, *child.*  
 171. τιμή, ἡ, *honor.*  
 172. τίς, τι, *any one, some one.*  
 173. τίς, τί, *who?*  
 174. τοιοῦτος, *such.*  
 175. τόπος, ὁ, *place.*  
 176. τότε, *then.*  
 177. τρεῖς, τρία, *three.*  
 178. τρίτος, *third.*  
 179. τυφλός, *blind.*  
 180. ὕδωρ, τό, *water.*  
 181. υἱός, ὁ, *son.*  
 182. ὑμεῖς, *you.*  
 183. ὑπέρ, *above, for, over.*  
 184. ὑπό, *by, under.*  
 185. φόβος, ὁ, *fear.*  
 186. φωνή, ἡ, *voice.*  
 187. φῶς, τό, *light.*  
 188. χαρά, ἡ, *joy.*  
 189. χάρις, ἡ, *grace, favor.*  
 190. χεῖρ, ἡ, *hand.*  
 191. χρόνος, ὁ, *time.*  
 192. ψυχή, ἡ, *soul.*  
 193. ὧδε, *here, hither.*  
 194. ὥρα, ἡ, *hour.*  
 195. ὡς, *as, about, when.*  
 196. ὥστε, *so that, wherefore.*

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## LIST V.

Nouns, Adjectives, and Adverbs, occurring ten to fifty times.

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| 197. ἁγιασμός, ὁ, <i>sanctification.</i>             | 229. ἀπιστος, <i>faithless, unbelieving.</i>           |
| 198. ἀγορά, ἡ, <i>market-place.</i>                  | 230. ἀπο-κάλυψις, ἡ, <i>revelation.</i>                |
| 199. ἀγρός, ὁ, <i>field, country.</i>                | 231. ἀπώλεια, ἡ, <i>destruction, perdition, waste.</i> |
| 200. ἀδελφή, ἡ, <i>sister.</i>                       | 232. ἀργύριον, τό, <i>money, piece of silver.</i>      |
| 201. Ἅιδης, ὁ, <i>Hades, the lower world.</i>        | 233. ἀριθμός, ὁ, <i>number.</i>                        |
| 202. ἀδικία, ἡ, <i>iniquity, unrighteousness.</i>    | 234. ἀρνίον, τό, <i>lamb.</i>                          |
| 203. ἀ-δικος, <i>unjust, unrighteous.</i>            | 235. ἀρχαῖος, <i>old.</i>                              |
| 204. ἀδύνατος, <i>impossible.</i>                    | 236. ἀρχων, ὁ, <i>ruler, prince.</i>                   |
| 205. αἰτία, ἡ, <i>cause, accusation.</i>             | 237. ἀσθένεια, ἡ, <i>infirmity, weakness.</i>          |
| 206. ἀκαθαρσία, ἡ, <i>uncleanness.</i>               | 238. ἀσθενής, <i>sick.</i>                             |
| 207. ἀκάθαρτος, <i>unclean.</i>                      | 239. ἀσκός, ὁ, <i>wine-skin, bottle.</i>               |
| 208. ἄκανθα, ἡ, <i>thorn.</i>                        | 240. ἀστήρ, ὁ, <i>star.</i>                            |
| 209. ἀκοή, ἡ, <i>report, hearing.</i>                | 241. αὐλή, ἡ, <i>court, fold.</i>                      |
| 210. ἀκροβυστία, ἡ, <i>uncircumcision.</i>           | 242. αὔριον, <i>to-morrow, the morrow.</i>             |
| 211. ἀλέκτωρ, ὁ, <i>cock.</i>                        | 243. ἄφεσις, ἡ, <i>remission, forgiveness.</i>         |
| 212. ἀληθής, <i>true.</i>                            | 244. ἄφρων, <i>foolish.</i>                            |
| 213. ἀληθινός, <i>true.</i>                          | 245. βάπτισμα, τό, <i>baptism.</i>                     |
| 214. ἀληθώς, <i>truly.</i>                           | 246. βαπτιστής, ὁ, <i>the baptist.</i>                 |
| 215. ἀλλότριος, <i>stranger, another.</i>            | 247. βῆμα, τό, <i>judgment-seat, throne.</i>           |
| 216. ἁμαρτωλός, ὁ, <i>sinner.</i>                    | 248. βιβλίον, τό, <i>book.</i>                         |
| 217. ἁμπελών, ὁ, <i>vineyard.</i>                    | 249. βιβλος, ὁ, <i>book.</i>                           |
| 218. ἁμφοτέροι, <i>both.</i>                         | 250. βίος, ὁ, <i>life, living.</i>                     |
| 219. ἀνάγκη, ἡ, <i>necessity, need.</i>              | 251. βλασφημία, ἡ, <i>blasphemy, railing.</i>          |
| 220. ἀνά-στασις, ἡ, <i>resurrection, rising up.</i>  | 252. βουλή, ἡ, <i>counsel.</i>                         |
| 221. ἀνα-στροφή, ἡ, <i>manner of life, behavior.</i> | 253. βροντή, ἡ, <i>thunder.</i>                        |
| 222. ἀνατολή, ἡ, <i>east.</i>                        | 254. βρῶμα, τό, <i>food, meat.</i>                     |
| 223. ἀνεμος, ὁ, <i>wind.</i>                         | 255. βρώσις, ἡ, <i>eating, meat, rust.</i>             |
| 224. ἀνομία, ἡ, <i>iniquity.</i>                     | 256. γάμος, ὁ, <i>marriage feast, marriage.</i>        |
| 225. ἄξιος, <i>worthy.</i>                           | 257. γέεννα, ἡ, <i>hell, Gehenna.</i>                  |
| 226. ἅπαξ, <i>once.</i>                              | 258. γενεά, ἡ, <i>generation.</i>                      |
| 227. ἅπας, <i>all.</i>                               | 259. γένος, τό, <i>kind, race.</i>                     |
| 228. ἀπιστία, ἡ, <i>unbelief.</i>                    |  |

260. γεωργός, ὁ, *husbandman*.  
 261. γνώσις, ἡ, *knowledge*.  
 262. γνωστός, *known*, one's acquaintance.  
 263. γονεὺς, γονεῖς, ὁ, *parents* (only in plural).  
 264. γόνυ, τό, *knee*.  
 265. γράμμα, τό, *letter, writing, bond*.  
 266. γυμνός, *naked*.  
 267. δάκρυ, τό, *tear*.  
 268. δέησις, ἡ, *supplication*.  
 269. δεῖπνον, τό, *supper, feast*.  
 270. δέκα, *ten*.  
 271. δένδρον, τό, *tree*.  
 272. δέσμιος, ὁ, *prisoner*.  
 273. δεσμός, ὁ, *bond*.  
 274. δεῦτε, *come* (adverb).  
 275. δεύτερος, *second*.  
 276. δηνάριον, τό, *denarius*.  
 277. διάβολος, ὁ, *devil, accuser*.  
 278. διαθήκη, ἡ, *covenant, testament*.  
 279. διακονία, ἡ, *ministry, ministration*.  
 280. διάκονος, ὁ, *minister, servant, deacon*.  
 281. διαλογισμός, ὁ, *thought, reasoning*.  
 282. διάνοια, ἡ, *mind, understanding*.  
 283. διδασκαλία, ἡ, *teaching, doctrine*.  
 284. διδαχή, ἡ, *teaching*.  
 285. δίκτυον, τό, *fishing-net*.  
 286. δόλος, ὁ, *deceit, guile*.  
 287. δράκων, ὁ, *dragon*.  
 288. δυνατός, *mighty, possible*.  
 289. δωρεά, ἡ, *gift*.  
 290. δῶρον, τό, *gift*.  
 291. ἐγγύς, *nigh, at hand*.  
 292. ἔθος, τό, *custom*.  
 293. εἰδωλον, τό, *idol*.  
 294. εἴκοσι, *twenty*.  
 295. εἰκών, ἡ, *image*.  
 296. ἑκατόν, *a hundred*.  
 297. ἑκατοντάρχης, ὁ, *centurion*.  
 298. ἐκεῖθεν, *thence*.  
 299. ἐκλεκτός, *chosen, elect*.  
 300. ἕκτος, *sixth*.  
 301. ἔλαια, ἡ, *Olives, olive tree*.  
 302. ἔλαιον, τό, *oil*.  
 303. ἐλάχιστος, *least, very little*.  
 304. ἐλεημοσύνη, ἡ, *alms*.  
 305. ἔλεος, τό, *mercy*.  
 306. ἐλευθερία, ἡ, *liberty*.  
 307. ἐλεύθερος, *free*.  
 308. Ἕλληνες, οἱ, *Greeks*.  
 309. ἑμαυτοῦ, *of myself*.  
 310. ἕνεκα, *because of, for sake of*.  
 311. ἕνεκεν, *because of, for sake of*.  
 312. ἐνιαυτός, ὁ, *year*.  
 313. ἐντεῦθεν, *hence*.  
 314. ἕξ, *six*.  
 315. ἔξωθεν, *outside, outwardly*.  
 316. ἐορτή, ἡ, *feast*.  
 317. ἔπαινος, ὁ, *praise*.  
 318. ἐπάνω, *over, upon*.  
 319. ἐπ-αύριον, *the morrow*.  
 320. ἐπεὶ, *because, seeing*.  
 321. ἐπειδή, *because, seeing*.  
 322. ἔπειτα, *then*.  
 323. ἐπί-γνωσις, ἡ, *knowledge*.  
 324. ἐπι-θυμία, ἡ, *desire, lust*.  
 325. ἐπι-στολή, ἡ, *letter, epistle*.  
 326. ἐπουράνιος, *heavenly*.  
 327. ἐργάτης, ὁ, *laborer*.  
 328. ἔρημος, ἡ, *wilderness*.  
 329. ἔρημος, adj., *desert*.  
 330. ἐσωθεν, *within, inwardly*.  
 331. ἔτοιμος, *ready, prepared*.  
 332. εὐ-λογία, ἡ, *blessing*.  
 333. εὐ-σέβεια, ἡ, *godliness*.

334. εὐ-χαριστία, ἡ, *thanksgiving*.  
 335. ἐχθρός, ὁ, *enemy*.  
 336. ζήλος, ὁ, *zeal, jealousy*.  
 337. ζύμη, ἡ, *leaven*.  
 338. ζῶον, τό, *living creature, beast*.  
 339. ἡγεμών, ὁ, *governor*.  
 340. ἥλιος, ὁ, *sun*.  
 341. θεμέλιος, ὁ, *foundation*.  
 342. θερισμός, ὁ, *harvest*.  
 343. θηρίον, τό, *wild beast*.  
 344. θησαυρός, ὁ, *treasure*.  
 345. θλίψις, ἡ, *tribulation, affliction*.  
 346. θρίξ, ἡ, *hair*.  
 347. θυγάτηρ, ἡ, *daughter*.  
 348. θυμός, ὁ, *wrath*.  
 349. θύρα, ἡ, *door*.  
 350. θυσία, ἡ, *sacrifice*.  
 351. θυσιαστήριον, τό, *altar*.  
 352. ἴδε, *behold!*  
 353. ἱερεύς, ὁ, *priest*.  
 354. ἱκανός, *worthy, many, much*.  
 355. ἵππος, ὁ, *horse*.  
 356. ἰσχυρός, *mighty, strong*.  
 357. ἰσχύς, ἡ, *strength, might*.  
 358. ἰχθύς, ὁ, *fish*.  
 359. καθ-άπερ, *even as*.  
 360. καινός, *new*.  
 361. κακεῖ, *and there*.  
 362. κακεῖθεν, *and thence*.  
 363. κακεῖνος, *and he*.  
 364. κακία, ἡ, *wickedness*.  
 365. κακός, *evil*.  
 366. κακῶς, *badly, ill*.  
 367. κάλαμος, ὁ, *reed, pen*.  
 368. καλῶς, *rightly, well*.  
 369. κἀν, *and if*.  
 370. καπνός, ὁ, *smoke*.  
 371. κατα-βολή, ἡ, *foundation*.  
 372. καύχημα, τό, *glorying*.  
 373. καύχησις, ἡ, *glorying*.  
 374. κενός, *empty, vain*.  
 375. κέρας, τό, *horn*.  
 376. κλάδος, ὁ, *branch*.  
 377. κλέπτης, ὁ, *thief*.  
 378. κληρονομία, ἡ, *inheritance*.  
 379. κληρονόμος, ὁ, *heir*.  
 380. κλήρος, ὁ, *lot, inheritance*.  
 381. κλησις, ἡ, *calling*.  
 382. κλητός, *called*.  
 383. κοιλία, ἡ, *belly, womb*.  
 384. κοινός, *common, defiled*.  
 385. κοινωνία, ἡ, *fellowship, communion*.  
 386. κοινωνός, ὁ, *partaker, partner*.  
 387. κόπος, ὁ, *labor*.  
 388. κράββατος, ὁ, *bed*.  
 389. κράτος, τό, *strength, dominion*.  
 390. κρείσσων, *better*.  
 391. κρίμα, τό, *judgment, condemnation*.  
 392. κρίσις, ἡ, *judgment*.  
 393. κριτής, ὁ, *judge*.  
 394. κρυπτός, *hidden, secret*.  
 395. κτίσις, ἡ, *creation, creature*.  
 396. κώμη, ἡ, *village*.  
 397. κωφός, *dumb*.  
 398. λευκός, *white*.  
 399. ληστής, ὁ, *robber*.  
 400. λίαν, *exceeding, greatly*.  
 401. λίμνη, ἡ, *lake*.  
 402. λιμός, ὁ, *famine*.  
 403. λοιπόν, *now, finally*.  
 404. λοιπός, *rest, other*.  
 405. λύπη, ἡ, *sorrow, grief*.  
 406. λυχνία, ἡ, *candlestick, lamp-stand*.  
 407. λύχνος, ὁ, *lamp*.  
 408. μακάριος, *blessed, happy*.  
 409. μακρόθεν, *afar off, from far*.  
 410. μακρο-θυμία, ἡ, *longsuffering, patience*.  
 411. μάλιστα, *especially, most of all*.

412. μαρτυρία, ἡ, *witness, testimony.*  
 413. μαρτύριον, τό, *testimony, witness.*  
 414. μάρτυς, ὁ, *a witness, martyr.*  
 415. μάχαιρα, ἡ, *sword.*  
 416. μείζων, *greater.*  
 417. μέλος, τό, *member (of the body).*  
 418. μέρος, τό, *part, portion.*  
 419. μετά-νοια, ἡ, *repentance.*  
 420. μέτρον, τό, *measure.*  
 421. μέχρι, μέχρις, *unto, until.*  
 422. μηκέτι, *no more, no longer.*  
 423. μήν, ὁ, *month.*  
 424. μή-ποτε, *lest haply.*  
 425. μήπως, *lest by any means.*  
 426. μήτε, *neither, nor.*  
 427. μικρός, *little, small.*  
 428. μισθός, ὁ, *reward, hire, wages.*  
 429. μνημεῖον, τό, *tomb.*  
 430. μόνος, *alone, only.*  
 431. μύρον, τό, *ointment.*  
 432. μυστήριον, τό, *mystery.*  
 433. μωρός, *fool, foolish.*  
 434. ναί, *yea, even so.*  
 435. ναός, ὁ, *sanctuary, temple.*  
 436. νέος, *new.*  
 437. νεφέλη, ἡ, *cloud.*  
 438. νεώτερος, *younger.*  
 439. νήπιος, *babe, child.*  
 440. νόσος, ὁ, *disease.*  
 441. νοῦς, ὁ, *mind, understanding.*  
 442. νυμφίος, ὁ, *bridegroom.*  
 443. νυνί, *now.*  
 444. ξένος, ὁ, *stranger.*  
 445. ξύλον, τό, *wood, tree, staff.*  
 446. ὅδε, ἤδε, τότε, *this, that.*  
 447. ὀδούς, ὁ, *tooth.*  
 448. ὅθεν, *whence, wherefore.*  
 449. οἰκο-δεσπότης, ὁ, *householder, master of the house.*  
 450. οἰκο-δομή, ἡ, *building, edification.*  
 451. οἰκουμένη, ἡ, *world, inhabited earth.*  
 452. οἶνος, ὁ, *wine.*  
 453. οἶος, *such as.*  
 454. ὀλίγος, *few, little, small.*  
 455. ὁμο-θυμαδόν, *with one accord.*  
 456. ὅμοιος, *like.*  
 457. ὁμοίως, *in like manner, likewise.*  
 458. ὀπίσω, *after, behind.*  
 459. ὄραμα, τό, *vision.*  
 460. ὀργή, ἡ, *wrath, anger.*  
 461. ὄρια, τά, *borders.*  
 462. οὐ, *where.*  
 463. οὐαί, *woe.*  
 464. οὐδέ-ποτε, *never.*  
 465. οὐ-πω, *not yet.*  
 466. οὖς, τό, *ear.*  
 467. ὄφis, ὁ, *serpent.*  
 468. ὀψία, ἡ, *evening.*  
 469. πάθημα, τό, *suffering, passion.*  
 470. παιδίσκη, ἡ, *maid, handmaid.*  
 471. παῖς, ὁ, *boy, servant.*  
 472. παλαιός, *old.*  
 473. παντότε, *always.*  
 474. παρα-βολή, ἡ, *parable.*  
 475. παρά-δοσις, ἡ, *tradition.*  
 476. παρά-κλησις, ἡ, *consolation, comfort.*  
 477. παρα-λυτικός, *sick of the palsy.*  
 478. παράπτωμα, τό, *trespass.*  
 479. παρα-χρήμα, *immediately.*  
 480. παρ-ουσία, ἡ, *coming, presence.*  
 481. παρρησία, ἡ, *boldness, openly, plainly.*  
 482. πάσχα, τό, *passover.*  
 483. πειρασμός, ὁ, *temptation, trial.*  
 484. πέντε, *five.*  
 485. πέραν, *beyond, on the other side.*  
 486. περισσότερος, *more abundant.*

487. περισσotέρω, *more abundantly.*  
 488. περι-τομή, ή, *circumcision.*  
 489. πετεινόν, τό, *bird.*  
 490. πέτρα, ή, *rock.*  
 491. πηγή, ή, *fountain, well.*  
 492. πληγή, ή, *stroke, stripe, plague.*  
 493. πλήθος, τό, *multitude.*  
 494. πλὴν, *however, nevertheless, but.*  
 495. πλήρης, *full.*  
 496. πλήρωμα, τό, *fulness.*  
 497. πλησίον, ό, *neighbor.*  
 498. πλούσιος, *rich.*  
 499. πλούτος, ό, *riches.*  
 500. πνευματικός, *spiritual.*  
 501. πόθεν, *whence?*  
 502. ποικίλος, *divers.*  
 503. ποιμήν, ό, *shepherd, pastor.*  
 504. ποίος, *what?*  
 505. πόλεμος, ό, *war.*  
 506. πολλάκις, *oft-times, many times.*  
 507. πορνεία, ή, *fornication.*  
 508. πόρνη, ή, *harlot.*  
 509. πόσος, *how great? how much?*  
     *how many?*  
 510. ποταμός, ό, *flood, river.*  
 511. ποτέ, *aforetime, in time past.*  
 512. πότε, *when?*  
 513. ποτήριον, τό, *cup.*  
 514. ποῦ, *where? whither?*  
 515. πράγμα, τό, *thing, matter.*  
 516. πρίν, *before.*  
 517. πρό, *before.*  
 518. πρόβατον, τό, *sheep.*  
 519. πρό-θεσις, ή, *purpose.*  
 520. προσ-ευχή, ή, *prayer.*  
 521. πρότερον, *before, former.*  
 522. προ-φητεία, ή, *prophecy.*  
 523. πρωί, *early, in the morning.*  
 524. πτωχός, *poor.*  
 525. πύλη, ή, *gate.*  
 526. πυλών, ό, *gate, porch.*  
 527. πῶλος, ό, *coll.*  
 528. πῶς, *by any means.*  
 529. Ῥαββεί, *Rabbi, Master.*  
 530. ῥάβδος, ή, *staff, sceptre, rod.*  
 531. ῥίζα, ή, *root.*  
 532. σάλπιγξ, ή, *trumpet.*  
 533. σεαυτοῦ, *of thyself.*  
 534. σεισμός, ό, *earthquake.*  
 535. σήμερον, *to-day, this day.*  
 536. σίτος, ό, *wheat.*  
 537. σκάνδαλον, τό, *stumbling-block*  
 538. σκεῦος, τό, *vessel, goods.*  
 539. σκηνή, ή, *tabernacle.*  
 540. σκοτία, ή, *darkness.*  
 541. σκότος, τό, *darkness.*  
 542. σός, *thy.*  
 543. σοφός, *wise.*  
 544. σπέρμα, τό, *seed.*  
 545. σπλάγχνα, τά, *bowels. affections.*  
     *compassion.*  
 546. σπουδή, ή, *haste, diligence.*  
 547. σταυρός, ό, *cross.*  
 548. στέφανος, ό, *crown.*  
 549. στρατιώτης, ό, *soldier.*  
 550. συγ-γενής, ό, *kinsman.*  
 551. συκή, ή, *fig-tree.*  
 552. συν-έδριον, τό, *council.*  
 553. συν-είδησις, ή, *conscience.*  
 554. συν-εργός, ό, *fellow-worker.*  
 555. σφόδρα, *exceeding.*  
 556. σφραγίς, ή, *seal.*  
 557. σωτήρ, ό, *saviour.*  
 558. σωτηρία, ή, *salvation.*  
 559. τάλαντον, τό, *talent.*  
 560. ταχύ, *quickly.*  
 561. τέλειος, *perfect.*  
 562. τελώνης, ό, *publican.*  
 563. τέρας, τό, *wonder.*  
 564. τεσσαράκοντα, *forty.*  
 565. τέσσαρες, *four.*  
 566. τίμιος, *precious.*



567. τοσοῦτος, *so great, so much, so long.*  
 568. τράπεζα, *ή, table.*  
 569. τριάκοντα, *thirty.*  
 570. τρίς, *thrice.*  
 571. τρόπος, *ό, manner, way.*  
 572. τροφή, *ή, food.*  
 573. τύπος, *ό, figure, example, type.*  
 574. ὕγις, *whole, sound.*  
 575. ὑπακοή, *ή, obedience.*  
 576. ὑπηρέτης, *ό, servant, officer, minister.*  
 577. ὑπο-κριτής, *ό, hypocrite.*  
 578. ὑπο-μονή, *ή, patience.*  
 579. ὕστερον, *lastly, afterward.*  
 580. ὑψηλός, *high.*  
 581. ὕψιστος, *highest.*  
 582. φανερός, *known, manifest.*  
 583. φιάλη, *ή, bowl.*  
 584. φίλος, *ό, friend.*  
 585. φόνος, *ό, murder.*  
 586. φρόνιμος, *wise.*  
 587. φυλακή, *ή, prison, watch.*  
 588. φυλή, *ή, tribe.*  
 589. φύσις, *ή, nature.*  
 590. χάρισμα, *τό, gift, free gift.*  
 591. χείρων, *worse.*  
 592. χήρα, *ή, widow.*  
 593. χιλι-αρχος, *ό, chief captain.*  
 594. χιλίας, *ή, thousand.*  
 595. χίλιοι, *thousand.*  
 596. χιτών, *ό, coat.*  
 597. χοῖρος, *ό, pig, swine.*  
 598. χόρτος, *ό, grass, blade.*  
 599. χρεία, *ή, need, necessity.*  
 600. χρυσίον, *τό, gold.*  
 601. χρυσός, *ό, gold.*  
 602. χρυσοῦς, *golden.*  
 603. χωλός, *lame, halt.*  
 604. χώρα, *ή, country, region, field.*  
 605. χωρίς, *without, beside.*  
 606. ψευδο-προφήτης, *ό, false prophet*  
 607. ψεύδος, *τό, lie.*  
 608. ψεύστης, *ό, liar.*  
 609. ὦ, *O!*  
 610. Ὡσαννά, *Hosanna! Save now!*  
 611. ὡσεί, *as, about.*  
 612. ὥσπερ, *as.*

## LIST VI.

## Nouns, Adjectives, and Adverbs occurring five to ten times

613. ἄβυσσος, *ή, abyss.*  
 614. ἀγαλλίασις, *ή, gladness.*  
 615. ἀγέλη, *ή, flock, herd.*  
 616. ἀγνός, *pure, chaste.*  
 617. ἀγών, *ό, conflict, fight.*  
 618. ἀδόκιμος, *reprobate.*  
 619. ἀεί, *always.*  
 620. αἰετός, *ό, eagle.*  
 621. ἀζυμος, *unleavened.*  
 622. ἀήρ, *ή, air.*  
 623. αἰγιαλός, *ό, beach.*  
 624. αἵρεσις, *ή, sect, heresy.*  
 625. αἰσχύνη, *ή, shame.*  
 626. ἀκαρπος, *unfruitful.*  
 627. ἀ-κατα-στασία, *tumult, con-  
fusion.*  
 628. ἀκριβώς, *carefully, accurately.*  
 629. ἄλας, *τό, salt.*  
 630. ἄλιεύς, *ό, fisherman.*  
 631. ἄλυσις, *ή, chain.*

632. ἅμα, *with, together with.*  
 633. ἁμάρτημα, τό, *sin.*  
 634. ἁμεμπτος, *blameless, faultless.*  
 635. ἄμμος, ἡ, *sand.*  
 636. ἄμπελος, ἡ, *vine.*  
 637. ἄμωμος, *without blemish.*  
 638. ἀναγκαῖος, *necessary.*  
 639. ἀνάθεμα, τό, *anathema, accursed.*  
 640. ἀνάπαυσις, ἡ, *rest.*  
 641. ἀν-έγκλητος, *blameless, unreprouvable.*  
 642. ἀνεκτός, *tolerable.*  
 643. ἀνεσις, ἡ, *relief, rest, indulgence.*  
 644. ἀνθρώπινος, *human, belonging to man.*  
 645. ἀνθύπατος, ό, *proconsul.*  
 646. ἀνόητος, *foolish.*  
 647. ἄνομος, *transgressor, lawless, without law.*  
 648. ἀντίδικος, ό, *adversary.*  
 649. ἀντί-χριστος, ό, *antichrist.*  
 650. ἀν-υπό-κριτος, *without hypocrisy, unfeigned.*  
 651. ἀξίως, *worthily.*  
 652. ἀόρατος, *invisible.*  
 653. ἀπαρχή, ἡ, *firstfruits.*  
 654. ἀπάτη, ἡ, *deceit, deceitfulness.*  
 655. ἀπειθεια, ἡ, *disobedience.*  
 656. ἀπειθής, *disobedient.*  
 657. ἀπλότης, ἡ, *singleness, liberality.*  
 658. ἀποθήκη, ἡ, *garner, barn.*  
 659. ἀπολογία, ἡ, *defence, answer.*  
 660. ἀπολύτρωσις, ἡ, *redemption, deliverance.*  
 661. ἀργός, *idle.*  
 662. ἄργυρος, ό, *silver.*  
 663. ἀρετή, ἡ, *virtue.*  
 664. ἄρπαξ, *ravens, extortionate.*  
 665. ἄρρωστος, *sick.*  
 666. ἄρσεν, *male.*  
 667. ἀρχι-συνάγωγος, ό, *rules a synagogue.*  
 668. ἀσέβεια, ἡ, *ungodliness.*  
 669. ἀσεβής, *ungodly.*  
 670. ἀσέλγεια, ἡ, *lasciviousness, wantonness.*  
 671. ἀσπασμός, ό, *salutation.*  
 672. ἀστραπή, ἡ, *lightning.*  
 673. ἀσύνητος, *without understanding, senseless.*  
 674. ἀσφαλής, *certain, sure, safe.*  
 675. ἀτιμία, ἡ, *dishonor.*  
 676. ἀφθαρσία, ἡ, *incorruption.*  
 677. ἀφθαρτος, *incorruptible.*  
 678. ἀφορμή, ἡ, *occasion.*  
 679. βάθος, τό, *deep, depth, deepness.*  
 680. βάρβαρος, ό, *barbarian.*  
 681. βάρος, τό, *burden, weight.*  
 682. βαρύς, *weighty, grievous.*  
 683. βασανισμός, ό, *torment.*  
 684. βασιλικός, *royal, nobleman.*  
 685. βάτος, ό, *bush.*  
 686. βδέλυγμα, τό, *abomination.*  
 687. βέβαιος, *sure, steadfast.*  
 688. βέβηλος, *profane.*  
 689. βλάσφημος, *blasphemous, railer*  
 690. βοῦς, *ox.*  
 691. βραχύς, *a little.*  
 692. βρέφος, τό, *babe.*  
 693. βρυγμός, ό, *gnashing.*  
 694. βύσσινος, *fine linen.*  
 695. γὰρσο-φυλάκιον, τό, *treasury.*  
 696. γάλα, τό, *milk.*  
 697. γαστήρ, ἡ, *womb.*  
 698. γένεσις, ἡ, *generation, birth.*  
 699. γέννημα, τό, *offspring, fruit.*  
 700. γνώμη, ἡ, *judgment, mind.*  
 701. γωνία, ἡ, *corner.*  
 702. δαίμων, ό, *devil, demon.*  
 703. δάκτυλος, ό, *finger.*  
 704. δεκα-τέσσαρες, *fourteen.*

705. δεκτός, *acceptable*.  
 706. δεσπότης, ὁ, *master, lord*.  
 707. δεῦρο, *come hither (adverb)*.  
 708. διακόσιοι, *two hundred*.  
 709. διάλεκτος, ἡ, *language, dialect*.  
 710. δια-παντός, *always, continually*.  
 711. διαφθορά, ἡ, *corruption*.  
 712. δικαίωμα, τό, *ordinance, righteous act*.  
 713. δικαίως, *justly, righteously*.  
 714. δίς, *twice*.  
 715. διωγμός, ὁ, *persecution*.  
 716. δόγμα, τό, *decree*.  
 717. δοκιμή, ἡ, *probation, proof*.  
 718. δόκιμος, *approved*.  
 719. δοκός, ἡ, *beam*.  
 720. δουλεία, ἡ, *bondage*.  
 721. δρέπανον, τό, *sickle*.  
 722. δυσμαί, αἰ, *west*.  
 723. δῶμα, τό, *house-top*.  
 724. δωρεάν, *freely, without cause*.  
 725. ἐβδομήκοντα, *seventy*.  
 726. ἑβδομος, *seventh*.  
 727. εἶδος, τό, *form, appearance*.  
 728. εἰδωλό-θυτος, *sacrificed to idols*.  
 729. εἰδωλο-λάτρης, ὁ, *idolater*.  
 730. εἰκῇ, *in vain*.  
 731. εἰσοδος, ἡ, *entering, entrance*.  
 732. ἐκ-δίκησις, ἡ, *vengeance*.  
 733. ἐκλογή, ἡ, *election*.  
 734. ἐκ-στασις, ἡ, *amazement, trance*.  
 735. ἐκτός, *without, except*.  
 736. ἐμ-πορος, ὁ, *merchant*.  
 737. ἐμ-φοβος, *affrighted*.  
 738. ἐναντίος, *contrary, against*.  
 739. ἑνδεκα, *eleven*.  
 740. ἑνδυμα, τό, *raiment, clothing, garment*.  
 741. ἐν-έργεια, ἡ, *working*.  
 742. ἐνθάδε, *here, hither*.  
 743. ἑννατος, *ninth*.  
 744. ἐννέα, *nine*.  
 745. ἐνοχος, *in danger of, guilty*.  
 746. ἐν-τιμος, *precious, honorable*.  
 747. ἐξ-αίφνης, *suddenly*.  
 748. ἐξ-αυτῆς, *forthwith*.  
 749. ἐξήκοντα, *sixty*.  
 750. ἐξῆς, *next (day)*.  
 751. ἐπί-γαιος, *earthly, terrestrial*.  
 752. ἐπι-γραφῆ, ἡ, *superscription*.  
 753. ἐπι-εικής, *gentle*.  
 754. ἐπι-σκοπή, ἡ, *visitation, office of overseer*.  
 755. ἐπί-σκοπος, ὁ, *overseer, bishop*.  
 756. ἐπι-στάτης, ὁ, *master*.  
 757. ἐπι-ταγή, ἡ, *commandment*.  
 758. ἐπι-φάνεια, ἡ, *appearing, manifestation*.  
 759. ἐργασία, ἡ, *work, gain*.  
 760. ἐριθεία, ἡ, *faction*.  
 761. ἐρις, ἡ, *strife*.  
 762. ἐσθῆς, ἡ, *apparel*.  
 763. ἔσω, *within, inner*.  
 764. εὖ, *well*.  
 765. εὐ-άρεστος, *acceptable, well-pleasing*.  
 766. εὐ-δοκία, ἡ, *good-pleasure, desire*.  
 767. εὐθύς, *adj., straight*.  
 768. εὐθύς, *adv., straightway*.  
 769. εὐ-κοπώτερος, *easier*.  
 770. εὐ-λογητός, *blessed*.  
 771. εὐνοῦχος, ὁ, *eunuch*.  
 772. εὐ-πρόσ-δεκτος, *acceptable*.  
 773. εὐ-σχήμων, *honorable, seemly*.  
 774. εὐάνυμος, *left (hand)*.  
 775. ἐφ-άπαξ, *once for all*.  
 776. ἐχθρα, ἡ, *enmity*.  
 777. ἐχιδνα, ἡ, *viper*.  
 778. ζηλωτής, *zealous*.  
 779. ζήτημα, τό, *question*.  
 780. ζήτησις, ἡ, *questioning*.

781. ζιζάνια, τά, *tares*.  
 782. ζυγός, ό, *yoke*.  
 783. ζώνη, ή, *girdle*.  
 784. ήδέως, *gladly*.  
 785. ήδονή, ή, *pleasure*.  
 786. ήλικία, ή, *age, stature*.  
 787. ήμέτερος, *our*.  
 788. ήμισυς, *half*.  
 789. θαυμαστός, *marvellous*.  
 790. θείον, τό, *brimstone*.  
 791. θνητός, *mortal*.  
 792. θόρυβος, ό, *tumult*.  
 793. θυμίαμα, τό, *incense*.  
 794. ιατρός, ό, *physician*.  
 795. ιδιώτης, ό, *ignorant, unlearned*.  
 796. ιματισμός, ό, *raiment, vesture*.  
 797. ίνατί; *wherefore? why?*  
 798. ίσος, *equal, like*.  
 799. καθαρισμός, ό, *cleansing, purification*.  
 800. καθάρος, *pure, clean*.  
 801. καθ-εξής, *in order*.  
 802. καθ-ότι, *because that*.  
 803. καί-περ, *though*.  
 804. κακο-ποιός, ό, *evil-doer*.  
 805. κάμηλος, ό, ή, *camel*.  
 806. κανών, ό, *rule, province*.  
 807. κάρφος, τό, *mole*.  
 808. κατά-παυσις, ή, *rest*.  
 809. κατα-πέτασμα, τό, *veil*.  
 810. κατάρα, ή, *curse, cursing*.  
 811. κατ-έναντι, *over against, before*.  
 812. κατ-ενώπιον, *before*.  
 813. κατ-ήγορος, ό, *accuser*.  
 814. κάτω, *down, beneath, bottom*.  
 815. κέντρον, τό, *goad, sting*.  
 816. κήπος, ό, *garden*.  
 817. κήρυγμα, τό, *preaching*.  
 818. κιβωτός, ή, *ark*.  
 819. κίνδυνος, ό, *peril*.  
 820. κλάσμα, τό, *broken piece*.  
 821. κλαυθμός, ό, *weeping*.  
 822. κλείς, ή, *key*.  
 823. κλίνη, ή, *bed*.  
 824. κόκκινος, *scarlet*.  
 825. κόκκος, ό, *grain*.  
 826. κόλπος, ό, *bosom*.  
 827. κολυμβήθρα, ή, *pool*.  
 828. κονιορτός, ό, *dust*.  
 829. κοράσιον, τό, *damsel*.  
 830. κόφινος, ό, *basket*.  
 831. κράσπεδον, τό, *border*.  
 832. κραυγή, ή, *cry, crying*.  
 833. κύκλω, *round about*.  
 834. κύμα, τό, *wave*.  
 835. κύων, ό, ή, *dog*.  
 836. λαμπάς, ή, *lamp, torch*.  
 837. λαμπρός, *gorgeous, bright*.  
 838. λατρεία, ή, *service, worship*.  
 839. λειτουργία, ή, *service, ministry*.  
 840. λειτουργός, ό, *minister*.  
 841. λεπρός, ό, *leper*.  
 842. λέων, ό, *lion*.  
 843. ληνός, ή, *winepress*.  
 844. λύκος, ό, *wolf*.  
 845. μάγος, ό, *wise man, sorcerer*.  
 846. μακράν, *afar off*.  
 847. μακρός, *long, far*.  
 848. μάννα, τό, *manna*.  
 849. μαργαρίτης, ό, *pearl*.  
 850. μάστιξ, ή, *plague, scourge*.  
 851. μάταιος, *vain*.  
 852. μέλας, *black*.  
 853. μέντοι, *yet, howbeit*.  
 854. μέριμνα, ή, *care*.  
 855. μέρος, ή, *part*.  
 856. μεσίτης, ό, *mediator*.  
 857. μεστός, *full*.  
 858. μεταξύ, *between, meanwhile*.  
 859. μέτοχος, ό, *partaker, partner*.  
 860. μέτωπον, τό, *forehead*.  
 861. μιμητής, ό, *imitator*.

862. *μνᾶ, ἡ, mina, pound.*  
 863. *μνεία, ἡ, remembrance, mention.*  
 864. *μνήμα, τό, tomb.*  
 865. *μοιχαλῖς, ἡ, adulteress, adulterous.*  
 866. *μόλις, with difficulty, scarcely.*  
 867. *μονο-γενής, only begotten.*  
 868. *μόσχος, ὁ, ἡ, calf.*  
 869. *μῦθος, ὁ, fable.*  
 870. *μύλος, ὁ, millstone.*  
 871. *μυριάς, ἡ, myriad, innumerable number.*  
 872. *μωρία, ἡ, foolishness.*  
 873. *νεανίας, ὁ, young man.*  
 874. *νεανίσκος, ὁ, young man.*  
 875. *νεότης, ἡ, youth.*  
 876. *νῆσος, ἡ, island.*  
 877. *νηστεία, ἡ, fasting.*  
 878. *νόημα, τό, mind, thought, device.*  
 879. *νομικός, ὁ, lawyer.*  
 880. *νότος, ὁ, south.*  
 881. *νύμφη, ἡ, daughter-in-law, bride.*  
 882. *ξηρός, withered, dry.*  
 883. *ὄγδοος, eighth.*  
 884. *ὁδηγός, ὁ, guide.*  
 885. *ὀθόνιον, τό, linen cloth.*  
 886. *οἰκονομία, ἡ, stewardship, dispensation.*  
 887. *οἰκο-νόμος, ὁ, steward.*  
 888. *οἰκτιρμός, ὁ, mercy.*  
 889. *ὀκτώ, eight.*  
 890. *ὀλιγό-πιστος, of little faith.*  
 891. *ὁμολωμα, τό, likeness.*  
 892. *ὁμολογία, ἡ, confession.*  
 893. *ὄναρ, τό, dream.*  
 894. *ὀνειδισμός, ὁ, reproach.*  
 895. *ὄνος, ὁ, ἡ, ass.*  
 896. *ὄντως, indeed, certainly.*  
 897. *ὄξος, τό, vinegar.*  
 898. *ὄξύς, sharp, swift.*  
 899. *ὀπισθεν, behind, after.*  
 900. *ὄπλα, τά, weapons, instruments.*  
 901. *ὁποῖος, of what sort or manner.*  
 902. *ὄρκος, ὁ, oath.*  
 903. *ὅσιος, holy.*  
 904. *ὄσμή, ἡ, odor, savor.*  
 905. *ὀστέον, τό, bone.*  
 906. *ὀσφύς, ἡ, loins.*  
 907. *οὐδέπω, not yet, never yet.*  
 908. *οὐρά, ἡ, tail.*  
 909. *οὐράνιος, heavenly.*  
 910. *ὀφειλέτης, ὁ, debtor.*  
 911. *ὀψάριον, τό, fish.*  
 912. *παγίς, ἡ, snare.*  
 913. *παιδεία, ἡ, chastening, instruction.*  
 914. *πάλαι, long ago, of old.*  
 915. *παν-ουογία, ἡ, craftiness.*  
 916. *πανταχοῦ, everywhere.*  
 917. *παντο-κράτωρ, Almighty.*  
 918. *πάντως, wholly, by all means.*  
 919. *παρά-βασις, ἡ, transgression.*  
 920. *παρα-βάτης, ὁ, transgressor.*  
 921. *παρ-αγγελία, ἡ, charge.*  
 922. *παρά-κλητος, ὁ, comforter, advocate.*  
 923. *παρα-λελυμένος, palsied.*  
 924. *παρα-σκευή, ἡ, preparation.*  
 925. *παρεμβολή, ἡ, castle, camp.*  
 926. *παρθένος, ἡ, virgin.*  
 927. *παρ-οιμία, ἡ, proverb, parable.*  
 928. *πατρίς, ἡ, one's own country.*  
 929. *πενθερά, ἡ, mother-in-law.*  
 930. *πένθος, τό, mourning.*  
 931. *πεντακισχίλιοι, five thousand.*  
 932. *πεντήκοντα, fifty.*  
 933. *πεποίθησις, ἡ, confidence.*  
 934. *περί-λυπος, exceeding sorrowful.*  
 935. *περι-ποίησις, ἡ, obtaining, gaining, possession.*  
 936. *περίσσευμα, τό, abundance.*  
 937. *περισσός, abundant.*



938. περιστέρα, ἡ, *dove*.  
 939. περίχωρος, ἡ, *region round about*.  
 940. πηλός, ὁ, *clay*.  
 941. πῆρα, ἡ, *wallet*.  
 942. πίναξ, ὁ, *charger, platter*.  
 943. πλάνη, ἡ, *error*.  
 944. πλάνος, ὁ, *deceiver*.  
 945. πλατεία, ἡ, *street*.  
 946. πλεονεξία, ἡ, *covetousness*.  
 947. πλευρά, ἡ, *side (of human body)*.  
 948. πλοίαριον, τέ, *little boat*.  
 949. ποιητής, ὁ, *doer, poet*.  
 950. ποίμνη, ἡ, *flock*.  
 951. ποίμνιον, τό, *flock, little flock*.  
 952. πονηρία, ἡ, *wickedness*.  
 953. πόρνος, ὁ, *fornicator*.  
 954. πορφύρα, ἡ, *purple*.  
 955. ποταπός, *what manner?*  
 956. πραιτώριον, τό, *palace, Prætorium*.  
 957. πράξις, ἡ, *deed, doing*.  
 958. πραότης, ἡ, *meekness*.  
 959. πραΰτης, ἡ, *meekness*.  
 960. προθυμία, ἡ, *readiness of mind*.  
 961. πρόσ-καιρος, *for a while, temporal*.  
 962. πρόσ-κομμα, τό, *stumbling-block, offence*.  
 963. προσ-φορά, ἡ, *offering*.  
 964. πρό-φασις, ἡ, *pretence, excuse*.  
 965. πρωτο-κλισία, ἡ, *chief seat*.  
 966. πρωτό-τοκος, *first-born*.  
 967. πτέρυξ, ἡ, *wing*.  
 968. πτώμα, τό, *carcase, dead body*.  
 969. πυρετός, ὁ, *fever*.  
 970. πῶ-ποτε, *at any time*.  
 971. ρομφαία, ἡ, *sword*.  
 972. σαπρός, *corrupt*.  
 973. σαρκικός, *carnal*.  
 974. σελήνη, ἡ, *moon*.  
 975. σιδηροῦς, *of iron*.  
 976. σίναπι, τό, *mustard-seed*.  
 977. σινδών, ἡ, *linen cloth*.  
 978. σκία, ἡ, *shadow*.  
 979. σκληρός, *hard*.  
 980. σκορπίος, ὁ, *scorpion*.  
 981. σπείρα, ἡ, *band, cohort*.  
 982. σπήλαιον, τό, *den*.  
 983. σπόρος, ὁ, *seed*.  
 984. σπυρίς, ἡ, *basket*.  
 985. στάδιον, τό, *furlong*.  
 986. στάσις, ἡ, *insurrection, dissension*.  
 987. στάχυς, ὁ, *ear of corn*.  
 988. στήθος, τό, *breast*.  
 989. στοιχεία, τά, *rudiments*.  
 990. στολή, ἡ, *robe*.  
 991. στράτευμα, τό, *army*.  
 992. στρατηγός, ὁ, *captain, magistrate*.  
 993. συμ-βούλιον, τό, *counsel*.  
 994. σύν-δουλος, ὁ, *fellow-servant*.  
 995. σύνεσις, ἡ, *understanding*.  
 996. συν-τέλεια, ἡ, *end, consummation*.  
 997. σχίσμα, τό, *rent, division, schism*.  
 998. τάξις, ἡ, *order*.  
 999. ταπεινός, *lowly, humble*.  
 1000. ταπεινο-φροσύνη, ἡ, *lowliness of mind, humility*.  
 1001. τάφος, ὁ, *scpulchre*.  
 1002. ταχέως, *quickly, shortly*.  
 1003. τάχος, τό, *quickness, speed*.  
 1004. τεῖχος, τό, *wall*.  
 1005. τεκνίον, τό, *little child*.  
 1006. τέλος, τό, *end, custom*.  
 1007. τέταρτος, *fourth*.  
 1008. τετρακισχίλιοι, *four thousand*.  
 1009. τράχηλος, ὁ, *neck*.  
 1010. τρόμος, ὁ, *trembling*.



1011. ὑετός, ὁ, *rain*.  
 1012. υἱο-θεσία, ἡ, *adoption*.  
 1013. ὑμέτερος, *your*.  
 1014. ὑπερ-βολή, ἡ, *exceeding greatness*.  
 1015. ὕπνος, ὁ, *sleep*.  
 1016. ὑπό-δειγμα, τό, *example, copy*.  
 1017. ὑπό-δημα, τό, *shoe*.  
 1018. ὑπο-κάτω, *under*.  
 1019. ὑπό-κρισις, ἡ, *hypocrisy*.  
 1020. ὑπο-πόδιον, τό, *footstool*.  
 1021. ὑπό-στασις, ἡ, *confidence, substance*.  
 1022. ὑστέρημα, τό, *want*.  
 1023. ὕψος, τό, *height*.  
 1024. φαῦλος, *ill, evil*.  
 1025. φθαρτός, *corruptible*.  
 1026. φθόνος, ὁ, *envy*.  
 1027. φθορά, ἡ, *corruption*.  
 1028. φιλαδελφία, ἡ, *love of the brethren*.  
 1029. φίλημα, τό, *kiss*.  
 1030. φλόξ, ἡ, *flame*.  
 1031. φονεύς, ὁ, *murderer*.  
 1032. φορτίον, τό, *burden*.  
 1033. φρέαρ, τό, *well, pit*.  
 1034. φύλλον, τό, *leaf*.  
 1035. φύραμα, τό, *lump*.  
 1036. φωτεινός, *bright, full of light*.  
 1037. χαλκός, ὁ, *brass, money*.  
 1038. χάραγμα, τό, *mark*.  
 1039. χάριν, *because of, on account of*.  
 1040. χεῖλος, τό, *lip*.  
 1041. χειμών, ὁ, *winter, foul weather*.  
 1042. χειρο-ποίητος, *made with hands*.  
 1043. χρῆμα, τό, *riches, money*.  
 1044. χρηστός, *kind, gracious*.  
 1045. χρηστότης, ἡ, *goodness, kindness*.  
 1046. χωρίον, τό, *place, field, land*.  
 1047. ψαλμός, ὁ, *psalm*.  
 1048. ψυχικός, *natural, sensual*.  
 1049. ᾠδή, ἡ, *song*.  
 1050. ὠτίον, τό, *ear*.

652  
 437  
 5  
 4685  
 22620  
 27.3 15

## LIST VII. — Table of Correlative Pronouns,

	DEMONSTRATIVE.	RELATIVE.	INTERROGATIVE.	INDEF. RELATIVE.	INDEFINITE.
SIMPLE.	ὁδε. <i>this (here).</i> οὗτος, <i>this, that.</i> ἐκεῖνος, <i>that (yonder).</i>	ὅς, <i>who, which.</i>	τίς; <i>who? which?</i> what?	ὅστις, <i>whoever,</i> whichever.	τις, <i>some one.</i> δεῖνα, <i>such a one.</i>
COMPARATIVE.	ἕτερος, <i>the other of two.</i> ἐκαστος, <i>each.</i>		πότερος; <i>which of two?</i>		ἄλλος, <i>another.</i>
QUANTITY.	τοσοῦτος, <i>so much,</i> so many.	ὅσος, <i>as much as,</i> as many as.	πόσος; <i>how much?</i> how many?		
QUALITY.	τοιόσδε, τοιούτος, <i>such.</i>	οἷος, <i>of what sort,</i> such as.	ποῖος; <i>of what kind?</i>	ὅποῖος, <i>of whatever</i> sort.	
AGE OR SIZE.	τηλικούτος, <i>so large.</i>	ἡλίκος, <i>of which age, size.</i>	πηλίκος; <i>how large?</i>		

## LIST VIII. — Table of Prepositions.

GENITIVE ONLY. <i>whence?</i>	ἀντί, <i>instead of,</i> over against.	ἀπό, <i>from,</i> away from.	ἐκ, ἐξ, <i>from,</i> out of.	πρό, <i>before.</i>		
DATIVE ONLY. <i>where?</i>	ἐν, <i>in,</i> among.	σύν, <i>with, to-</i> gether with.				
ACCUSATIVE ONLY. <i>whither?</i>	ἀνά, <i>up to,</i> up along.	εἰς, <i>into, unto,</i> in order to.				
GENITIVE AND ACCUSATIVE <i>whence? and whither?</i>	διά, <i>G. through,</i> by means of. ACC. on account of.	κατά, <i>G. down</i> from, down. ACC. through, among, according to.	μετά, <i>G. among,</i> together with. ACC. after.	περί, <i>G. about,</i> concerning ACC. around, about.	ὑπέρ, <i>G. on be-</i> half of, for sake of. ACC. beyond, above.	ὑπό, <i>G. by (the</i> agent). ACC. under, in power of.
GENITIVE, DATIVE, AND ACCUSATIVE. <i>whence? where? whither?</i>	ἐπί, <i>G. upon,</i> over, in presence of. D. upon, in addition to, on account of. ACC. upon, up to, towards.	παρά, <i>G. from be-</i> side. D. with, near. ACC. near, contrary to, above.	πρός, <i>G. pertain-</i> ing to. D. near, close by. ACC. unto, towards, in reference to.			

## LIST IX.—Table of Correlative Adverbs.

	DEMONSTRATIVE.	RELATIVE.	INTERROGATIVE.	INDEFINITE RELATIVE.	INDEFINITE.
TIME.	τότε, <i>then.</i> νῦν, νυνί, <i>now.</i>	ὅτε, <i>when.</i> ὥνικα, <i>when.</i>	πότε; <i>when?</i>	ὅποτε, <i>when.</i>	ποτέ, <i>at some time.</i>
PLACE.	αὐτοῦ, <i>here.</i> ᾧδε, <i>here.</i>	οὗ, <i>where.</i>	ποῦ; <i>where?</i>	ὅπου, <i>where.</i>	πού, <i>somewhere.</i>
	ἐντεῦθεν, <i>hence.</i> ἐκείθεν, <i>thence.</i>	θεν, <i>whence.</i>	πόθεν; <i>whence?</i>		
	ἐκεῖ, <i>thither.</i> ἐκεῖσε, <i>thither.</i> ἐνθάδε, <i>hither.</i>				
MANNER	οὕτω(s), <i>thus, so.</i>	ὥς, <i>as.</i>	πῶς; <i>how?</i>	ὅπως, <i>how.</i>	πῶ(s), <i>somehow.</i>

## LIST X.—Table of Conjunctions.

COPULATIVE.	καί, <i>and, also, even.</i>	τέ, <i>and, also.</i>	τέ...καί, <i>both...and.</i>	καί...τέ, <i>both...and.</i>	τέ...τέ, <i>both...and.</i>	καί...καί, <i>both...and.</i>
DISJUNCTIVE.	ἢ, <i>or.</i>	ἢ...ἢ, <i>either...or.</i>	ἢτοι...ἢ, <i>either...or.</i>	εἴτε...εἴτε, <i>whether...or.</i>		
ADVERSATIVE.	δέ, <i>but, and.</i>	μέν...δέ, <i>on the one hand...on the other.</i>	ἀλλά, <i>but.</i>			
INFERENTIAL.	ἄρα, <i>accordingly.</i>	διό, <i>wherefore.</i>	οὖν, <i>therefore.</i>	τοίγαρ οὖν, <i>accordingly.</i>	τοίνυν, <i>then.</i>	ὥστε, <i>so that.</i>
CAUSAL.	ὅτι, <i>that, because.</i>	γάρ, <i>for.</i>	διότι, <i>because.</i>	ἐπεί, <i>since.</i>		
FINAL.	ἵνα, <i>in order that.</i>	ὥς, <i>so that.</i>	ὅπως, <i>so that.</i>	μή, <i>lest, that not.</i>		
CONDITIONAL.	εἰ, <i>if.</i>	εἴγε, <i>if at least.</i>	εἴπερ, <i>if at all.</i>	ἐάν, <i>if (possibly).</i>		
COMPARATIVE.	ὥς, <i>as.</i>	ὥσπερ, <i>just as.</i>	καθώς, <i>like as.</i>			



ELEMENTS

OF

NEW TESTAMENT GREEK GRAMMAR.





## PREFATORY NOTE.

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IN the "Elements of New Testament Greek Grammar" an attempt is made to present in a simple and concise form all the important facts and principles necessary to an understanding of the Orthography and Etymology of the language of the Greek Testament. The work is intended to be a sufficient guide for those who have not studied classical Greek, and at the same time to be of service to those who have made some progress in classical studies, but who desire to pay special attention to the study of New Testament Greek.

In Orthography the spelling of the critical texts has been followed; and all who are interested in this subject are referred for further information to Thayer's "Greek Lexicon," and especially to the valuable "Notes on Orthography" appended to the second volume of Westcott and Hort's "Greek Testament" (pp. 143-173).

In Etymology, Hadley-Allen's treatment of the substantive and verb (which is substantially the same as that of Goodwin) has been followed; and on account of the concise forms of expression employed in both of the widely used grammars, it has been deemed best in many cases to adopt their very forms of expression. The list of Irregular verbs occurring in the New Testament has been drawn up with great care; and for the full list of compounds given under each verb the authors are mainly indebted to Thayer's "Greek Lexicon," a work which every student of the Greek Testament ought to procure.

The third and most important part, the Syntax of New Testament Greek, is in course of preparation, and will appear in a separate volume.



## PART I.

## ORTHOGRAPHY.

## 1. The Alphabet.

	Form.	Equivalent.	Name.	Numerical Value
1.	A a	a	*Αλφα Alpha	1
2.	B β	b	Βῆτα Beta	2
3.	Γ γ	g	Γάμμα Gamma	3
4.	Δ δ	d	Δέλτα Delta	4
5.	E ε	ě	*Ε ψιλόν Epsilón	5
6.	Z ζ	z	Ζῆτα Zēta	7
7.	H η	ē	*Ητα Eta	8
8.	Θ θ, θ	th	Θῆτα Thēta	9
9.	I ι	i	Ἰῶτα Iōta	10
10.	K κ	c	Κάππα Kappa	20
11.	Λ λ	l	Λάμβδα Lambda	30
12.	M μ	m	Μῦ Mu	40
13.	N ν	n	Νῦ Nu	50
14.	Ξ ξ	x	Ξι Xi	60
15.	O ο	δ	*Ο μῖκρόν Omicrón	70
16.	Π π	p	Πι Pi	80
17.	P ρ	r	*Ρῶ Rhō	100
18.	Σ σ, ς	s	Σίγμα Sigma	200
19.	T τ	t	Ταῦ Tau	300
20.	Υ υ	y	*Υ ψιλόν Upsilón	400
21.	Φ φ	ph	Φι Phi	500
22.	Χ χ	ch	Χι Chi	600
23.	Ψ ψ	ps	Ψι Psi	700
24.	Ω ω	ō	*Ω μέγα Omēga	800

1. The Greek Alphabet has twenty-four letters. The word *alphabet* is formed from the names of the first two letters.

2. *Sigma* at the end of a word has the form  $\varsigma$ , elsewhere the form  $\sigma$ . Thus,  $\sigma\acute{o}s$ , *thy*;  $\sigma\acute{\kappa}o\tau o s$ , *darkness*;  $\acute{\kappa}o s m o s$ , *world*.

3. *a.* When letters are used as numerals, the mark (') is placed *over* them; *beneath*, it denotes thousands. Thus,  $\alpha'$  1,  $\alpha$  1000;  $\epsilon'$  5,  $\epsilon$  5000.

*b.* Three obsolete letters ( $\text{F}$  or  $\varsigma$ , *Vau*, equal to *V*, 6;  $\text{P}$ , *Koppa*, the same as *Q*, 90;  $\text{T}$ , *San*, *S*, 900) are also used as numerals. Thus,  $\iota\beta$  12,  $\rho\mu\delta$  144,  $\chi\xi\epsilon'$  666 (Rev. xiii. 18, *T. R.*).

4. All manuscripts of the Greek Testament before the tenth century are written with capital letters. The small letters then came into use.

5. Two or more letters are often united, except in recent editions of the Greek Testament, into one character, called a *ligature (tie)*. The most common are  $\varsigma$  for  $ov$ , and  $\xi$  for  $στ$ .

## 2. The Vowels.

### 1. *a.* Long vowels.

$\bar{a}$  as *a* in *father*.  
 $\eta$  as *e* in *prey*.  
 $\bar{i}$  as *i* in *machine*.  
 $\omega$  as *o* in *prone*.  
 $\bar{u}$  as *u* in *tube*.

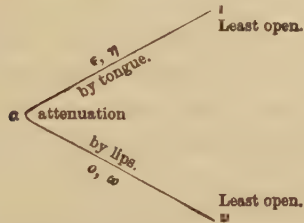
### *b.* Short vowels.

$a$  as *a* in *papa*.  
 $\epsilon$  as *e* in *pet*.  
 $i$  as *i* in *pit*.  
 $o$  as *o* in *obey*.  
 $u$  as *u* in *pull*.

1. *a.* The vowels are  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $o$ ,  $\omega$ ,  $u$ ; of these,
  - $\epsilon$ ,  $o$ , are always *short*,
  - $\eta$ ,  $\omega$ , are always *long*,
  - $\alpha$ ,  $\iota$ ,  $u$ , are *doubtful, i. e.*, short in some words, long in others.
- b.* The short vowels have the same sounds as the long vowels, but are pronounced *shorter*.

(2)

## 2. Open and close vowels.



### 2. The vowels are *open* or *close*.

The open vowels are  $\left\{ \begin{array}{l} \alpha, \bar{\alpha} \quad (\text{the most open}). \\ \epsilon, \eta, \omicron, \omega \quad (\text{less open}). \end{array} \right.$

The close vowels are  $\iota, \bar{\iota}, \upsilon, \bar{\upsilon}$ .

## 3. Diphthongs.

1.  $\alpha\iota$  as  $\alpha i$  in *aisle*.  $\omicron\upsilon$  as  $\omicron u$  in *group*.

$\epsilon\iota$  as  $\epsilon i$  in *height*.  $\upsilon\iota$  as  $\upsilon i$  in *quit*.

$\omicron\iota$  as  $\omicron i$  in *oil*.

$\alpha\upsilon$  as  $\alpha u$  in *house*.

2.  $\begin{array}{l} \alpha \\ \eta \\ \varphi \end{array} \left\} \text{ as } \begin{array}{l} \alpha \\ \eta \\ \omega \end{array} \right\} \text{ respectively.}$

$\begin{array}{l} \epsilon\upsilon \\ \eta\upsilon \end{array} \left\} \text{ as } \epsilon u \text{ in } \textit{feud}.$

### 1. The diphthongs are

$\alpha\iota, \epsilon\iota, \omicron\iota,$

$\alpha\upsilon, \epsilon\upsilon, \omicron\upsilon,$

$\bar{\alpha}\iota, \eta\iota, \varphi\iota,$

$\eta\upsilon, \omega\upsilon, \text{ and } \upsilon\iota.$

They are formed by the union of an *open* and a *close* vowel, except  $\upsilon\iota$ , which is formed of two *close* vowels.

2.  $\bar{\alpha}, \eta, \varphi$  are called *improper* diphthongs, because their first vowel is long. Their second vowel,  $\iota$ , is written below the first, and is called *iota subscript*. With capitals, however, it is written in the line; it is not pronounced, whether written below the letter, or in the line.

NOTE. In the earlier editions of the N. T. the *iota subscript* was too frequently introduced.

## 4. Breathings.

1. δ-εί a-ei, *always* ; ἐν, *in* ; ὁ-δός ho-dos, *way* ; ὁ, ἡ ho, hē, *the*.
2. αἰών ai-ōn, *age* ; αἷμα hai-ma, *blood* ; ἄδης, Ha-dēs.
3. ὕδωρ hy-dōr, *water* ; υἱός hwi-os, *son* ; ὑπό hy-po, *by*.
4. Ῥώμη Rhō-mē, *Rome* ; ῥῆμα rhē-ma, *word* ; ἄρρητος ar-rhētos, *unspeakable*.

1. There are two breathings, the *soft*, *spiritus lenis* ('), and the *rough*, *spiritus asper* ('). The first has no practical value, the second denotes a strong emission of the breath, like the English *h*.

2. One of the breathings is placed over every *initial* vowel. In diphthongs (except the *improper* α̃, η, φ, in which ι never takes the breathing, even when it stands upon the line) the breathings are written over the second vowel.

3. An *initial* υ always has the rough breathing.

4. An *initial* ρ is generally written with the rough breathing. When ρ is doubled, in the middle of a word, the first ρ often has the smooth breathing, and the second the rough.

## 5. Interchange of Vowels.

τρέφω, *I nourish* ; τροφή, *nourishment* ; τετραμμένος, *having been nourished*.

πείθω, *I persuade*, Gal. i. 10 ; πέποιθα, *I trust*, Phil. ii. 24.

σπεύδω, *I hasten* ; σπουδή, *haste*.

The open short vowels (α, ε, ο) are often interchanged in the formation and inflection of words. So sometimes η and ω, but a *close* and *open* vowel are rarely interchanged. See § 2, 2. Such interchange extends to diphthongs, as ει and ου in root-syllables, and ευ and ου.



L

## 6. Lengthening of Vowels.

1. τιμάω, *I honor*; τιμήσω, *I shall honor*.

2. μελα(ν)ς, μέλας, *black*; λυθε(ν)ς, λυθείς, *dismissed*; δίδο(ν)ς, δίδους, *giving*.

1. A short vowel is sometimes lengthened in the inflection and formation of words. This may be called *formative* lengthening. The long vowel is regarded as the short vowel doubled.

By this, α, ε, ι, ο, υ,                      Become η, η, ι, ω, υ.

2. A short vowel is sometimes lengthened to make up for the omission of a following consonant. This is *compensative* lengthening.

By this, α, ε, ι, ο, υ,                      Become ᾱ, εῖ, ῖ, ου, ῦ.

## 7. Contraction of Vowels.

α	ε	ο	α	ε	ο
followed by			followed by		
α = ᾱ	= η, ᾱ	= ω	αι = αι	= η	= αι
ε = ᾱ	= εῖ	= ου	ει = εῖ	= εῖ	= οῖ
η = ᾱ	= η	= ω	η = εῖ	= η	= οῖ
ι = αι	= εῖ	= οῖ	οι = φ	= οῖ	= οῖ
ο = ω	= ου	= ου	φ = φ	= φ	= φ
ω = ω	= ω	= ω	ου = ω	= ου	= ου
υ = αυ	= εῖ	= ου			

1. Two successive vowels, or a vowel and a diphthong, are often contracted into a single long vowel or a diphthong. This contraction takes place in three ways: (1) By *simple union*; (2) by *union with precession*; (3) by *absorption*.

2. In the table the most common contractions are given. Irregular contractions will be noticed as they occur.

NOTE. Contraction, where usual, is rarely neglected in G. T.

## 8. Diæresis.

πρωί, *early*; Δαβίδ, *David*; Μωϋσής, *Moses*.

*Diæresis* (separation) is a double dot (· ·), sometimes written over the second of two vowels, to show that they do not form a diphthong.

## 9. Crasis and Elision.

1. καὶ γώ for καὶ ἐγώ, *and I*; καὶ, καὶ ἐάν, *and if*; κακεῖ, καὶ ἐκεῖ, *and there*; κακεῖθεν, καὶ ἐκεῖθεν, *and thence*; κακεῖνος, καὶ ἐκεῖνος, *and he*; καμέ, καὶ ἐμέ, *and me*; τοῖναντίον, τὸ ἐναντίον, *the contrary*; once τοῖνομα, for τὸ ὄνομα, *the name*, Matt. xxvii. 57.

2. a. τοῦτ' ἔστι, *that is*, Rom. ix. 8; x. 6, 7, 8; etc.

b. ἀπ' ἀρχῆς, *from the beginning*, John xv. 27; δι' αὐτοῦ, *by him*, John i. 3; ἀλλ' ἵνα, *but that*, John i. 8.

c. ἀνθ' ὧν, *because* (instead of which), Luke i. 20; 2 Thess. ii. 10; etc.; ἀφ' ἑαυτοῦ, *from himself*, John vii. 18.

1. a. *Crasis* (mingling) is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the next word. The two words are written as one, with a *corōnis* (·) over the contracted syllable, unless the first vowel has the rough breathing, which is then retained. The first of the two words is generally an article, a relative pronoun, or καί.

b. *Crasis* generally follows the rules of contraction.

NOTE. In N. T. *crasis* occurs on the whole but seldom, and only in particular forms of frequent occurrence.

2. a. *Elision* is the cutting off of a *short* final vowel when the next word begins with a vowel. An apostrophe (') marks the omission.

NOTE. Elision is of much rarer occurrence in the N. T. than in classical Greek.

- b. Only the prepositions *ἀπό*, *διά*, *ἐπί*, *παρά*, *μετά*, and the conjunction *ἀλλά*, regularly suffer elision; *ἀντί* only before *ὦν*.

NOTE. The MSS. and editions vary in many cases.

- c. When the vowel of the second word has the *rough breathing*, a *smooth* mute (*π*, *τ*) changes into its cognate *rough* mute (*φ*, *θ*).

## 10. Movable Consonants.

1. *ὁ γέγονεν*, *that hath been made*, John i. 3; *οὐ κατέλαβεν*, *it apprehended not*, John i. 5; *ἔδωκεν αὐτοῖς*, *he gave to them*, John i. 12; *αὕτη ἐστίν*, *this is*, John i. 19.

2. *οὕτως ἐστὶ πᾶς*, *so is every one*, John iii. 8; *οὐκ ἐξ αἱμάτων*, *not of blood*, John i. 13.

NOTE. *μέχρις οὖ*, *until*, Mark xiii. 30; *μέχρι Ἰωάννου*, *until John*, Luke xvi. 16; *ἄχρι ἧς ἡμέρας*, *until the day*, Matt. xxiv. 38; *ἄχρις οὗ* T Tr, *until*, Rom. xi. 25; *κατεύσωσω δι' αὐτοῦ*, John i. 7.

1. Most words ending in *σι*, all verbs of the third person singular ending in *ε*, and *ἐστί* *is*, annex *ν* when the next word begins with a vowel. This is called *ν movable*, which may also be added at the end of a sentence.

2. When the next word begins with a vowel, *οὕτω*, *μέχρι*, and *ἄχρι*, as a rule add *ς*, *οὗ* becomes *οὐκ*, and *ἐκ* becomes *ἐξ*.

NOTE. In the best MSS., however, we have *μέχρι* and *ἄχρι* invariably, even before vowels; but *ἄχρισ οὖ* preponderates. The N. T. text is by no means uniform. WH invariably read *ἄχρι οὖ*, except in Heb. iii. 13; Gal. iii. 19. We often find *ν movable* even before consonants.

## 11. Additional Vowel Changes.

1. *εἵνεκεν*, *because*, Luke iv. 18; *by reason of*, 2 Cor. iii. 10. So critical editions.

2. *ἐνθές*. *γθές*. *yesterday*, John iv. 52.

3. *πατηρ*, *πατρος* (for *πατερος*); *of the father*, John i. 18; *ἀκοή* for *ἀκουή*, *hearing* (report), John xii. 36.

1. Instead of *ἐνεκεν*, we have twice the Ionic form *εἵνεκεν*.
2. A *prothetic* vowel appears at the beginning of some words which formerly began with two consonants.
3. A *short* vowel between two consonants, or even a *close* vowel between two vowels, is sometimes dropped (*syncope*).

## 12. The Consonants.

1. *a.* Observe that *κ* sounds like *c* in *coo*, *γ* like *g* in *go*, *σ* like *s* in *so*, *τ* like *t* in *to*.

*b.* ἄγγελος, ang-gelos, *angel, messenger*, John i. 52; ἐγγύς, eng-gus, *near*; φάραγξ, pha-ranx, *valley*; ἐχχρίω, eng-chri-ō, *I anoint*.

*c.* φθαρτός, phthar-tos, *corruptible*.

2. *a.* *Semivowels*, *σ* (sibilant), *λ, μ, ν, ρ* (liquids) *μ, ν, γ-nasal* (nasals).

	Smooth.	Middle.	Rough.
<i>b. Mutes:</i> Labials . . . .	π	β	φ
Palatals . . . .	κ	γ	χ
Linguals . . . .	τ	δ	θ
<i>c. Double consonants</i> . . . .	ζ	ξ	ψ

1. *a.* The consonants are sounded, for the most part, as we sound the English letters used to represent them. See Alphabet, § 1.

*b.* Gamma (*γ*) before *κ, γ, χ*, and *ξ*, has the sound of *n* in *ink, anger*; *φ, θ, χ*, as in *graphic, thin*, and the German *Buch*.

*c.* Every consonant is sounded.

2. Among consonants we distinguish (1) *semivowels*, (2) *mutes*, and (3) *double consonants*.

*a.* The *semivowels* are *λ, μ, ν, ρ, σ*, and *γ-nasal*.

*b.* The *mutes* are of three classes, (1) *labial* or *π mutes*, (2) *palatal* or *κ mutes*, (3) *lingual* or *τ mutes*.

*c.* The *double consonants* are *ζ (δσ)*, *ξ (κσ, γσ, χσ)*, and *ψ (πσ, βσ, φσ)*.

## 13. The Euphony of Consonants.

1. γέγραπται for γεγραφ-ται, *it is written*, John viii. 17; δέδεκ-ται for δεδεχ-ται, *he had received*, Acts viii. 14.
2. ἴστε for ἰδ-τε, *ye know*, Heb. xii. 17.
3. γεγραμμένος for γεγραφ-μενος, *written*, John ii. 17; πέπεισ-μαι for πεπειθ-μαι, *I am persuaded*, Rom. viii. 38.
4. ἔγραψεν for εγραφ-σεν, *he wrote*, John v. 46; φλόξ for φλογς, *flame*, Rev. i. 14; ἐλπίς for ἐλπίδς, *hope*.
5. a. ἐμβλέψας for ἐν-βλεψας, *having looked*, John i. 36.  
 b. συγγενής for συν-γενης, *a kinsman*, John xviii. 26.  
 c. συλλαλοῦντες for συν-λαλουντες, *talking with*, Matt. xvii. 3.  
 d. μέλας for μέλα(ν)s, *black*; πᾶς for πα(ν)ς, *all*.  
 e. σύσσημον for σύν-σημον, *a token*, Mark xiv. 44; συστροφή for συν-στροφή, *concourse*, Acts xix. 40.

Many of the changes which the consonants undergo are of the nature of *assimilation*, i. e., of making one consonant like the one next to it. This assimilation may be *total* or *partial*.

All these changes, for convenience, may be summed up under the following rules:

1. A labial (π, β, φ) or palatal mute (κ, γ, χ) before a lingual (τ, δ, θ) must be of the same order.
2. A lingual mute (τ, δ, θ) before another lingual is changed to σ.
3. Before μ, a labial mute (π, β, φ) becomes μ,  
 a palatal mute (κ, γ, χ) becomes γ,  
 a lingual mute (τ, δ, θ) becomes σ.
4. Before σ, a labial mute (π, β, φ) forms ψ (= πσ),  
 a palatal mute (κ, γ, χ) forms ξ (= κσ),  
 a lingual mute (τ, δ, θ) is dropped.
5. a. ν before a labial (π, β, φ, μ, ψ) becomes μ;  
 b. ν before a palatal (κ, γ, χ, ξ) becomes γ nasal;  
 c. ν before λ, ρ, is assimilated;

d.  $\nu$  (also  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$ ) before  $\sigma$  is dropped, and the preceding vowel is lengthened.

e. In composition :

$\acute{\epsilon}\nu$  before  $\rho$ ,  $\sigma$ , is not changed ;

$\sigma\acute{\upsilon}\nu$  (1) before  $\sigma$  with a vowel, becomes  $\sigma\upsilon\sigma$ - ;

(2) before  $\sigma$  with a consonant or before  $\zeta$ , becomes  $\sigma\upsilon$ -.

NOTE 1. The rule with reference to  $\sigma\acute{\upsilon}\nu$  (2) is often disregarded in the N. T.

NOTE 2. The oldest MSS. often omit the assimilation of  $\nu$  in the two prepositions  $\sigma\acute{\upsilon}\nu$  and  $\acute{\epsilon}\nu$  before labials and palatals, sometimes also before  $\lambda$  and  $\sigma$ .

6.  $\beta\acute{\alpha}\lambda\lambda\omega$ , *I cast* ;  $\acute{\epsilon}\beta\lambda\acute{\eta}\theta\eta$ , *he is cast*, John xv. 6.

7.  $\acute{\alpha}\phi'$   $\acute{\epsilon}\alpha\nu\tau\omicron\upsilon$  for  $\acute{\alpha}\pi\omicron$   $\acute{\epsilon}\alpha\nu\tau\omicron\upsilon$ , *of (from) himself*, John v. 19.

8.  $\tau\acute{\iota}\theta\eta\mu\iota$  for  $\theta\iota$ - $\theta\eta$ - $\mu\iota$ , *I lay down*, John x. 15 ;  $\theta\acute{\alpha}\pi\tau\omega$ , *I bury*,  $\acute{\epsilon}\tau\acute{\alpha}\phi\eta$ , *he was buried*, Luke xvi. 22 ;  $\theta\rho\acute{\iota}\xi$ , plural  $\tau\rho\acute{\iota}\chi\epsilon\varsigma$ , *hair*.

9.  $\lambda\acute{\upsilon}\eta$  for  $\lambda\upsilon\epsilon\sigma\alpha\iota$  in the ending of 2d pers. sing., pass. and mid. The contraction  $-\epsilon\sigma\alpha\iota$ ,  $-\epsilon\alpha\iota$ ,  $-\epsilon\iota$  is very rare in N. T. But we have  $\epsilon\iota$  for  $\eta$  in  $\beta\omicron\upsilon\lambda\epsilon\iota$ , Luke xxii. 42.

10.  $\acute{\alpha}\nu\acute{\eta}\rho$ , gen.  $\acute{\alpha}\nu\acute{\epsilon}\rho\omicron\varsigma$ ,  $\acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma$ , *of a man*.

11.  $\text{Μαθθαῖος}$ , *Matthew*,  $\text{Μαθθαῖ}$ , *Matthat*.

12. *Exceptions*. —  $\acute{\epsilon}\rho\acute{\alpha}\pi\iota\sigma\alpha\nu$ , Matt. xxvi. 67 ;  $\acute{\epsilon}\rho\alpha\beta\delta\acute{\iota}\sigma\theta\eta\nu$ , 2 Cor. xi. 25 ;  $\acute{\epsilon}\rho\acute{\upsilon}\sigma\alpha\tau\omicron$ , 2 Tim. iii. 11. (So all critical editors.)

13. *Exceptions*. —  $\acute{\epsilon}\kappa$ , *from* ;  $\omicron\acute{\upsilon}\kappa$ , *not*.

6. A vowel and a liquid are often transposed by *metathesis*.

7. A smooth mute ( $\pi$ ,  $\kappa$ ,  $\tau$ ) before a vowel with the rough breathing is changed into its corresponding aspirate. (See § 9, 2, c).

8. When two consecutive syllables of the same word begin with an aspirate, the first often loses its aspiration. But prefixes and suffixes generally lose their aspiration in preference to the stem.

9. Any consonants which make a harsh sound may be dropped in the formation or inflection of words. This often occurs in the case of  $\sigma$  in the inflection of the verb, and of the third declension of nouns.



10. Sometimes a consonant is inserted in inflection (*epenthesis*) to assist the sound.

11. A rough mute ( $\phi$ ,  $\chi$ ,  $\theta$ ) is never doubled.

NOTE. But the critical editors (Lachmann, Tisch. Treg. WH.), following the older MSS., write  $\theta\theta$  instead of  $\tau\theta$ , in several proper names.

12. Initial  $\rho$  is doubled when by inflection or composition a vowel is brought before it. After a diphthong, however, it remains single.

NOTE. But this rule has sometimes been neglected in the MSS. of the N. T.

13. The only consonants which can stand at the end of a Greek word are  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\xi$ ,  $\psi$ , the last two being compounds of  $\sigma$ . Other consonants at the end of a word are *dropped*.

#### 14. Syllables.

1. ἐ-γέ-νε-το; 2. κα-τέ-λα-βεν; 3. α. λό-γος; β. ἀ-πε-σταλ-μέ-νος; γ. ἀν-θρώ-πων; μαρ-τυ-ρί-αν; δ. ἐξ-ου-σί-αν.

4. πρὸς, λό-γος; ζῶ-ή, σκο-τί-α.

1. A Greek word has as many syllables as it has separate vowels or diphthongs.

2. The last syllable is called the *ultimate*, the one next to the last the *penult*, the one before the penult, the *antepenult*.

3. Rules in dividing a word into syllables:

a. A single consonant is connected with the following vowel;

b. Combinations of consonants which can begin a word are assigned to the following vowel;

c. Other combinations of consonants are divided;

d. *Compounds* formed *without elision* are divided into their original parts.

4. A vowel preceded by a consonant stands in an *impure* syllable; preceded by a vowel or diphthong it forms a *pure* syllable.

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## 15. Quantity of Syllables.

1. αὐ-τοῦ, καί, ἦν, ζω-ή.

2. ἀρ-χῆ, ἄν-θρωπος.

3. τέ-κνα, τυ-φλός.

4. α. φῶς, οὐ, ζω-ή.

β. λό-γος, σκο-τί-α, πα-ρά.

γ. νίκος, *victory*, πῦρ, *fire*, καὶ for καὶ ἐάν, John viii. 14.

1. A syllable is long by *nature* when it has a long vowel or a diphthong.

2. It is long by *position* when a short vowel is followed by two consonants or by a double consonant.

3. When a vowel, *short by nature*, is followed by a *mute* and a *liquid*, the syllable is *common*, i. e., it may be used as *long* or *short*, at pleasure. *δυσ-κέρδιος*

4. The quantity of most syllables can be seen at once.

α. η and ω, and all diphthongs are long by nature.

β. ε and ο, before a vowel or single consonant, are short by nature.

γ. The vowels α, ι, υ, may be known to be long :

(1) When they have the circumflex accent ;

(2) When they arise from contraction.

## 16. The Accents.

1. ὁ λόγος ἦν πρὸς τὸν θεόν.

2. οὗτος ἦλθεν. \*Αἰδης, ᾄδης.

3. κατέλαβεν, σκοτία, ζωή ; ἐκεῖνος, ἀρχῆ ; ἡ ζωὴ ἦν.

4. θεός, λόγος, ἐγένετο.

5. ἐν αὐτῷ ; οὗτος ἦλθεν.

6. ἄνθρωπος, πάντα, κόσμος.

1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (^).

2. These marks stand over the vowel of the accented syllable. In a diphthong the accent stands over the second vowel. But the improper diphthongs (α, η, and ω) take it upon the first vowel, even when the ι is written in the line.

3. The *acute* can stand only on one of the last three syllables of a word, the *circumflex* on one of the last two, and the *grave* only on the last.

4. A word which has the *acute*

on the *ultima* is called *oxytone* (sharp-toned),

on the *penult* “ *paroxytone* (παρά, near),

on the *antepenult* “ *proparoxytone* (πρό, before).

5. A word which has the *circumflex* (^)

on the *ultimate* is called *perispomenon* (drawn around),

on the *penult* “ *properispomenon* (πρό, before).

6. A word which has no accent on the *ultima* is called *barytone* (βαρύς, heavy).

## 17. General Rules of Accent.

1. α. ἐγένετο; β. τέκνα, λόγος; γ. οὗτος ἦλθεν; δ. θεόν, χωρίς;  
 ε. ἀνθρώπων, μαρτυρήσῃ; ς. ἀρχῇ, θεοῦ, ζωή.  
 2. πρὸς τὸν θεόν.  
 3. οἱ ἴδιοι; θυμῷσαι, Luke i. 9.

1. A word with a *short*<sup>1</sup> *ultima*, if accented

a. on the *antepenult*, has the *acute*;

b. on a *short penult*, has the *acute*;

c. on a *long penult*, has the *circumflex*;

d. on the *ultima*, has the *acute*.

A word with a *long ultima*, if accented

e. on the *penult*, has the *acute*;

f. on the *ultima*, has either the *acute* or the *circumflex*.

2. An *oxytone* changes its *acute* to the *grave* before other words.

<sup>1</sup> In these rules the words *long* and *short* denote the *natural* quantity of vowels.

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3. Final αι and οι (except in the *optative*) have the effect of short vowels on the accent of the penult and antepenult.

NOTE 1. Rules for accent, so far as it is connected with inflection, will be given in the Grammar.

NOTE 2. The accent of words must be learned, mainly from the lexicons, and by observation in reading.

NOTE 3. In the majority of words the accent is thrown back as far as the rules permit, and a word is then said to have the recessive accent. This is especially the case with verbs.

## 18. Accent as affected by Contraction, Crasis, and Elision.

1. τιμάωσι, τιμῶσι, John v. 23.

2. ἑσταώς, ἑστώς; τιμάω, τιμῶ, John viii. 49; φιλέει, φιλεῖ, John v. 20.

3. κἀγώ for καὶ ἐγώ; κἄν for καὶ ἔάν.

4. ἀπ' ἐμοῦ; ἀλλ' ὁ.

1. For a contracted *penult* or *antepenult*, the accent is regular.

2. A contracted *ultima* receives the *acute*, if the *ultima* had it before contraction, otherwise it takes the *circumflex*.

3. In *crasis*, the accent of the first word is lost and that of the second remains.

4. In elision, oxytone *prepositions* and *conjunctions* lose their accent. (See § 9, 2.)

## 19. Proclitics.

1. *a.* ὁ λόγος, ἡ ζωή, οἱ ἴδιοι.

*b.* ἐν ἀρχῇ, εἰς μαρτυρίαν, ἐκ θεοῦ.

*c.* εἰ ταῦτα ποιεῖς, John vii. 4; ὡς μονογενοῦς, John i. 14; ὥρα ἦν ὡς δεκάτη, John i. 39.

*d.* οὐκ εἰμί, καὶ ἀπεκρίθη Οὕ, John i. 21.

2. εἴ τις θέλει.

A *proclitic* (*leaning forward*) is a word which has no accent, and is pronounced as if it were part of the following word.

1. The proclitics are:

- a. The forms of the article *ὁ, ἡ, οἱ, αἱ*.
- b. The prepositions *εἰς* (*ἐς*), *into*; *ἐν*, *in*; *ἐξ* (*ἐκ*), *from*.
- c. The conjunctions *εἰ*, *if*; *ὥς*, *as*, *that*.
- d. The adverb *οὐ* (*οὐκ, οὐχ*), *not*, which at the end of a sentence takes the acute accent.

2. A proclitic takes an accent, when followed by an *enclitic*.

20. Enclitics.

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1. a. *ὁ ὀπίσω μου*, John i. 15; *ἐκεῖνός μοι εἶπεν*, i. 33; *ὁ πέμψας με βαπτίζειν*, i. 33; *τοῦ οἴκου σου*, ii. 17; *ὅτι εἶπόν σοι*, i. 50; *εἰδόν σε*, i. 50.

b. *δύναται τι ἀγαθὸν εἶναι*; John i. 46; *ταῦτά τινες ἤτε*, 1 Cor. v. 11; *τόν ποτε τυφλόν*, ix. 13; *εἰ πως ἤδη ποτέ*, Rom. i. 10.

c. *ἐγὼ εἰμι*, John iv. 26; vi. 20, 35, 41, 48, 51; *καί φησιν ὁ εὐνοῦχος*, Acts viii. 36.

d. *καίτοι γε Ἰησοῦς*, iv. 2; *τά τε πρόβατα καὶ τοὺς βόας*, ii. 15; *μᾶλλον ἢ περ τὴν δόξαν τοῦ θεοῦ*, xii. 43.

2. a. *ἐγὼ εἰμι*.

b. *τοῦ πέμψαντός με*, iv. 34; *κακεῖνός με ἀπέστειλεν*, vii. 29.

c. *εἰ γε ἐπιμένετε τῇ πίστει*, Col. i. 23; *εἰ τις θέλει*, Matt. xvi. 24.

3. *τί ἐμοὶ καὶ σοί*, ii. 4; *καγὼ ἐν σοί*, xvii. 21; *ἐγὼ οὐκ εἰμὶ ὁ χριστός*, i. 20.

4. *οὐκ εἰμί*, *I am not*, i. 21; *εἰμι*, *I go*. *τίς; τίς*.

An *enclitic* (*leaning on*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word.

1. The enclitics are:

- a. The pronouns of the first person, *μοῦ, μοί, μέ*; of the second, *σοῦ, σοί, σέ*.

- b. The indefinite pronoun *τις, τὶ*, in all its forms. Also the indefinite adverbs, *ποῦ, ποτέ, πῶ, πῶς*.
- a. The present indicative of *εἰμί, be*, and of *φημί, say*, except the second person singular, *εἶ, φῆς*.
- d. The particles *γέ, τέ, τοί, πέρ*.
2. The word before an enclitic,
  - a. preserves its proper accent, and does not change an acute to grave;
  - b. if *proparoxytone* or *properispomenon*, adds an acute on the *ultima*;
  - c. if *proclitic*, takes an acute.
3. The enclitics in some cases retain their accent, especially in the case of *emphasis*, and after *elision*.
4. Some particles are distinguished by the accent.

NOTE. The laws with reference to the *enclitics* have been carried out consistently in the N. T.

## 21. Punctuation.

καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ; εἶπεν αὐτοῖς (ὁ) Ἰησοῦς  
Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν·  
ἡ ἁμαρτία ὑμῶν μένει, ix. 40, 41.

The comma and the period are the same as in English. The Greek has a colon (·), a point above the line, which is equivalent to the English colon and semicolon. The mark of interrogation (;) is the same as the English semicolon.

NOTE. John ix. 40, 41, exhibits all the marks of punctuation, of breathings, and illustrations of all kinds of accent, with examples of *proclitics* and *enclitics*.

## 22. Transference of Greek Words into English.

1. Ἀννας, *Annas* ; Θωμᾶς, *Thomas*.
2. Ἰσαάκ, *Isaac* ; Νικοδήμους, *Nicodemus*.



3. *a.* Κανά, *Cana* ; Κηφᾶς, *Cephas* ; Καῖσαρ, *Cæsar*.

*b.* Ῥαμά, *Rama* ; Ῥαχήλ, *Rachel*.

*Exceptions.* — Ῥόδη, *Rhoda* ; Ῥόδος, *Rhodes*.

*c.* Καῖσαρ, *Cæsar* ; Αἴγυπτος, *Egypt*.

*d.* Φοίβη, *Phæbe* ; Φοίνιξ, *Phœnix*.

*e.* Λαοδίκεια, *Laodicæa* ; Θυάτειρα, *Thyatira* ; Σελεύκεια, *Seleucia*.

*f.* Ἰάσων, *Jason* ; Ἰερειχώ, *Jericho*.

1. Most proper names, and a few other words, are literally transcribed into English.

2. For the most part the Greek letters are represented by the equivalents given under the alphabet (§ 1).

3. A few explanations must be made, and some exceptions noted :

*a.* κ is always *c*. Where *c* would be soft in English pronunciation it is *generally* so in Greek names.

*b.* The initial P, always aspirated in Greek (§ 4, 4), is *generally* without the aspirate in English.

*c.* The diphthong αι becomes æ ; sometimes simply *e*.

*d.* The diphthong οι becomes œ.

*e.* The diphthong ει becomes ē or ī ; sometimes, although incorrectly, ῑ.

*f.* The initial I before a vowel becomes J.

## PART II.

### ETYMOLOGY.

#### I. INTRODUCTION.

##### 23. Definition of Etymology.

1. λόγος, θεός, θεόν, ἐν, ὁ, τόν, τῇ, ἔλαβον, κατέλαβεν, παρέλαβον.  
2. φῶς, ζωή, κόσμος, ὄνομα, σάρξ; ἐγένετο, φαίνει, ἦλθεν; πάντα ἀληθινόν; ὁ, ἡ, τό; οὗτος, αὐτοῦ, αὐτῷ.  
3. α. σκοτί-α, σκοτί-α, φαίν-ει, ἐγέν-ετο.  
   β. θεός-ς, ἄνθρωπος-ς, ζω-ή, λόγος-ς, νόμος-ς; σαρκ-ός, χάριτ-ος, θελή-ματ-ος, ἀνδρ-ός (ανερ), πατρ-ός (πατερ).  
   γ. θεός, θεόν; πάντα, πάντες; αὐτοῦ, αὐτῷ; πρῶτός; ἐγένετο, ἦν.  
4. ἀλήθεια, i. 14; ἀληθής, iii. 33; ἀληθινός, i. 9; ἀληθῶς, i. 47; ἔλαβον, κατέλαβεν, παρέλαβον.

1. ETYMOLOGY treats of the *classification, inflection, and formation* of words.

2. Words are classified into *parts of speech*. These are the same in Greek as in other languages. More important than the other parts of speech are the *Noun* and the *Verb*. Closely connected with the Noun are the *Adjective*, the *Article*, and the *Pronoun*.

3. α. *Inflection* is a change in the form of a word to express its different relations to other words. A word which is inflected has two parts: (1) the *fundamental* part called the *stem*, and (2) the *inflective* part called *endings*, which are added to the stem to form cases, tenses, persons, and numbers.

- b.* The last letter of the stem, as marking its character, is called the *stem-characteristic*. A stem ending in a *vowel* is called *pure*, in a *consonant*, *impure*. Impure stems if they end in a *mute* (labial, lingual, palatal) are called *mute* (labial, lingual, palatal) stems, if they end in a *liquid*, are called *liquid* stems.
- c.* Inflection includes *declension* (nouns, adjectives, and pronouns), *comparison* (adjectives and adverbs), and *conjugation* (verbs).
4. The *formation* of words includes their *derivation* and their *composition*.

## 24. Number and Gender.

1. ἄνθρωπος, ἄνθρώπων; πάντα ἄνθρωπον, πάντες; αὐτῷ, αὐτοῖς.
2. *a.* ὁ λόγος, ὁ κόσμος; ἡ ζωή, ἡ σκοτία; τὸ φῶς, τὸ ὄνομα.  
*b.* ὁ παῖς, iv. 51; ἡ παῖς, Luke viii. 54; ἡ ἀλώπηξ, Luke xiii. 32.  
*c.* τὸ φῶς; ἡ ἔρημος, i. 23; ἡ ὁδός, i. 23.  
*d.* (1) ὁ ἄνθρωπος, ὁ πατήρ, ὁ ἀνὴρ; ὁ ἄνεμος, vi. 18; ὁ ποταμός, ὁ Ἰορδάνης; ὁ μὴν.  
 (2) ἡ μήτηρ, ii. 1; ἡ γυνή, iv. 9; ἡ συκῆ, i. 48; ἡ γῆ, iii. 22, 31; ἡ πόλις, i. 44; ἡ νῆσος, Acts xxviii. 1; ἡ ζωή, ἡ ἐξουσία, ἡ σκοτία, ἡ ἀλήθεια.  
 (3) τὸ σῦκον; τὸ παιδίον, τὸ Ἄγαρ.

The Greek distinguishes in its usage,

1. Three *numbers*: the *singular* (referring to one object), the *plural* (to more than one), and the *dual* (to two only).

NOTE. As the *Dual* is not found in the Greek Testament, we will not notice it in the declension of nouns, nor in the conjugation of verbs.

2. Three *genders*: *masculine*, *feminine*, and *neuter*.

- a.* To indicate the gender of nouns, forms of the article are used; ὁ, for *masculine*; ἡ, for *feminine*; τό, for *neuter*.

- b.** Nouns which may be either masculine or feminine are said to be of the *common* gender. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene*.
- c.** The gender may often be known from the form of the word, but must generally be learned by observation.
- d.** The following rules, however, are of general application :
- (1) Masculine are names of males, and of winds, rivers, and months.
  - (2) Feminine are names of females, and of trees, lands, towns, and islands; also most nouns denoting quality or condition.
  - (3) Neuter are names of fruits, and most diminutives, even when designating males or females; also verbal nouns, with indeclinable nouns generally.
- e.** Other rules are given under the declensions.

## 25. Cases.

1. ὁ λόγος, τῶν ἀνθρώπων, ἐν τῇ σκοτίᾳ, πρὸς τὸν θεόν, διδάσκαλε, i. 39.

2. τὸ φῶς τῶν ἀνθρώπων, *the light of men*; ἔδωκεν αὐτοῖς, *he gave to them*.

3. a. δόξα, *a glory* (nom.); δόξα, *O glory* (voc.). ἄνθρωποι, *men* (nom.); ἄνθρωποι, *O men* (voc.).

b. Sing.: nom., acc., voc., σῦκον; plur. σῦκα. But γένη for γένεα in 1 Cor. xii. 10, 28; xiv. 10; τὰ τεῖχη for τείχεα in Heb. xi. 30.

c. ἀρχῇ, αὐτῷ, σκοτίᾳ, ὕδατι, πνεύματι.

d. τῶν ἀνθρώπων, αἱμάτων, τῶν Φαρισαίων, τῶν μαθητῶν.

1. There are five cases: the *nominative* (the case of the subject), the *genitive* (possessive, implying *motion from*, the *whence* case), the *dative* (implying *rest in*, or *connection with*, the *where*

case), the *accusative* (objective, implying *motion towards*, the *whither* case), and the *vocative* (employed in direct address).

2. A convenient English rendering of the genitive is by the preposition *of*, and of the dative by *to*. This rendering is used merely for the sake of distinction, and is not always the most correct or even the usual translation of these cases.

All the cases, except the nominative and vocative, are called *oblique* cases.

3. Several particulars, applicable to all nouns, adjectives, and pronouns, it is important to remember:

- a. The *vocative*, in the singular, is often like the *nominative*; in the plural it is always so.
- b. In *neuter* words, the *nominative*, *accusative*, and *vocative* are always alike; and in the plural end in *α*, except when contracted.
- c. The dative singular always ends in *ι*, which is *subscript* when a long vowel precedes.
- d. The genitive plural always ends in *ων*.

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## II. THE NOUN OR SUBSTANTIVE.

### 26. Stems of Nouns.

1. θεός-ς, θεός-ν; ἄνθρωπο-ς, ἄνθρωπο-ν. αἱμάτων, θελήματ-ος.
2. σκοτία, μαρτυρία-ν; λόγος-ς, κόσμος-ν; ἀπόκρισι-ν, ἰχθύ-ων; φωτός, σαρκ-ός, χάριτ-ος.

1. Changes in the form of nouns are made by adding different *case-endings* to a common *stem*.

2. The *stems* of Greek nouns end in

- a. The open vowels *α* and *ο*;
- b. The close vowels *ι* and *υ*.
- c. Consonants.

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## 27. Declension and Case-endings.

1. ἀληθείας, δόξα-ν; θεός-ς, λόγος; φωτ-ός, ἀνδρ-ός, πνεύματ-ι  
πόλι-ν.

## 2. a. Vowel Declension.

<i>Singular.</i>			
	Masc.	Fem.	Neut.
N.	ς or none		ν
G.		ς or ιο	
D.		ι	
A.		ν	
V.	none		ν

<i>Plural.</i>			
N. V.	ι		α
G.		ων	
D.		ισι	
A.	νς		α

## b. Consonant Declension.

<i>Singular.</i>			
	Masc.	Fem.	Neut.
N.	ς or none		none
G.		ος	
D.		ι	
A.	ν or α		none
V.		none	

<i>Plural.</i>			
N. V.	ες		α
G.		ων	
D.		σι	
A.	νς or ας		α

## 1. There are three declensions of nouns :

- a. The A declension, as the stem ends in ā, commonly called *First declension*.
- b. The O declension, as the stem ends in o, commonly called *Second declension*.
- c. The *Consonant* declension, for stems ending in a *consonant* or close vowel (ι or ν), commonly called *Third declension*.

## 2. These three declensions may be arranged under two :

- a. The *Vowel* declension, for stems ending in an open vowel (ā and o).
- b. The *Consonant* declension, for stems ending in a *consonant* or close vowel (ι and ν).

3. On comparing the two sets of case-endings (of *vowel* and *consonant* declension) we see that they agree in many points.



4. Under the three declensions of nouns will be given the principles which are common to adjectives, participles, and substantives.

### 28. Accent of Nouns.

1. δόξα, δόξαν; ἀλήθεια, ἀληθείας.

2. τιμή, τιμῆς, τιμῇ, τιμαῖς.

3. a. χωρῶν, δοξῶν, προφητῶν.

b. ἀλήθεια, ἀληθείας.

1. The accent of a noun, as far as the general laws of accent allow (§ 17), remains on the same syllable as in the nominative singular.

2. An *accented ultima*, in general, takes the *acute*, but in genitive and dative of both numbers, a *long ultima*, if accented, takes the *circumflex*.

3. a. The genitive plural of first declension is always perispomenon, because ὦν is contracted from ἀ-ων.

b. The nouns in ᾱ always have *recessive* accent (§ 17, note 3).

c. Δέσποτα, vocative of δεσπότης, *master*, has irregular accent.

### 29. First Declension. — Feminines.

1, 2. ἡ σκοτιά, ἡ οἰκία, ἡ ἐξουσία; ἡ ἀρχή, ἡ ζωή; ἡ δόξα, ἡ ἀλήθεια; ὁ μαθητής, ὁ Ἰωάννης, ὁ Ἡλείας, ὁ νεανίας.

	ἡ	ἡ	ἡ	ἡ
3. a. Sing. N.	χώρα	τιμή	b. ἀλήθεια	δόξα
G.	χώρας	τιμῆς	ἀληθείας	δόξης
D.	χώρᾃ	τιμῇ	ἀληθείᾃ	δόξῃ
A.	χώραν	τιμὴν	ἀλήθειαν	δόξαν
V.	χώρᾃ	τιμῇ	ἀλήθεια	δόξα

<i>Plur.</i>	<i>N.</i>	<i>V.</i>	χῶραι	τῖμαί	ἀλήθειαι	δόξαι
	<i>G.</i>		χωρῶν	τῖμῶν	ἀληθειῶν	δοξῶν
	<i>D.</i>		χώραις	τῖμαῖς	ἀληθείαις	δόξαις
	<i>A.</i>		χώρᾱς	τῖμάς	ἀληθείᾱς	δόξᾱς

4. ἡ σκοτιά, ἡ μαρτυρία, ἡ ἡμέρᾱ, ἡ σκιά.

1. Stems of this declension end originally in *ā*; this is often modified into *η* in the singular, and sometimes shortened into *a* in the nominative, accusative, and vocative singular.

2. Nouns of this declension are mostly *feminine*, and end in *ā*, *a*, or *η*. The *masculines* end in *ās* or *ης*.

3. Feminines are divided into two classes:

*a.* Those which have a *long* vowel (*ā* or *η*) in the final syllable throughout the singular, and are then declined like *χώρᾱ*, *land*, and *τῖμή*, *honor*;

*b.* Those which have short *a* in the *nominative*, *accusative*, and *vocative* singular, and are then declined like *ἀλήθεια*, *truth*, and *δόξα*, *glory*.

4. Long *ā* becomes *η* throughout the singular, unless preceded by *ε*, *ι*, or *ρ*.

### 30. Masculines.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i>	ὁ νεανίας ὁ προφήτης	<i>N. V.</i>	νεανῖαι προφῆται
<i>G.</i>	νεανίου προφήτου	<i>G.</i>	νεανιῶν προφητῶν
<i>D.</i>	νεανίᾳ προφήτῃ	<i>D.</i>	νεανίαις προφήταις
<i>A.</i>	νεανίαν προφήτην	<i>A.</i>	νεανίᾱς προφήτᾱς
<i>V.</i>	νεανίᾱ προφῆτα		

1. Masculines in *ās* and *ης* are declined like *νεανίας*, *young man*, and *προφήτης*, *prophet*.

2. The vocative singular takes *a* short when the nominative ends in *της*; in other words in *ης*, the ending is *η*.

31. Terminations of the First Declension.

<i>Singular.</i>				<i>Plural.</i>	
1.	Fem.	Masc.		Masc. and Fem.	
N.	α η	ᾱς ης		N. V.	αι
G.	ᾱς or ης	ης ου (for αο)		G.	ῶν (for ᾶων)
D.	ᾱ or η	ῃ η		D.	αις
A.	αν ην	ᾱν ην		A.	ᾱς (for ανς)
V.	α η	ᾱ ᾶ or η			

1. The terminations of the cases of the first declension consist of the final α (or η) of the stem (§ 29, 2) united with the case-endings (§ 27, 2, a).

- The genitive singular of masculines originally ended in ᾱ-ιo, which became ᾱo, as the close vowel ι is often dropped between two vowels. The ending ου is wholly irregular.
- The ι of the dative singular is always *iota subscript*.
- The genitive plural ῶν is contracted from ᾶ-ων.
- The older ending in the dative plural was αισι.
- In the accusative plural ᾱς stands for α-ς.

32. Contract Nouns of the First Declension.

1. Sing. N.	ῆ (μνᾶα)	μνᾶ	ῆ (συκέα)	συκῆ
G.	(μνᾶας)	μνᾶς	(συκέας)	συκῆς
D.	(μνᾶᾱ)	μνᾶῃ	(συκέᾱ)	συκῆῃ
A.	(μνᾶαν)	μνᾶν	(συκέαν)	συκῆν
V.	(μνᾶα)	μνᾶ	(συκέα)	συκῆ
Plur. N. V.	(μνᾶαι)	μνᾶι	(συκέαι)	συκαῖ
G.	(μναῶν)	μνῶν	(συκεῶν)	συκῶν
D.	(μνάαις)	μναῖς	(συκέαις)	συκαῖς
A.	(μνάας)	μνάς	(συκέας)	συκάς

1. Most nouns in *aa* and *ea* are contracted, and are declined like (*μνάα*) *μνâ*, *mina*, and (*συκέα*) *συκῆ*, *fig-tree*.

a. The syllables contracted have the circumflex in all the cases.

b. *Irregular contraction*. In contracts of the first declension (also second), a short vowel followed by *a*, or by any long vowel sound, is absorbed. But in the singular, *εâ*, after any consonant but *ρ*, is contracted to *η*.

### 33. New Testament Usage.

1. *σπείρης*, Acts x. 1, etc.; *πρώρης*, Acts xxvii. 30; *μαχαίρης*, Heb. xi. 34, Acts xii. 2, etc.; *Σαπφείρη*, Acts v. 1.

2. *Κανά*, *βηθθαγῆ*, *Γολγοθâ*, *Ῥαμâ*.

3. *Ἰωνâ*, Matt. xii. 39; *Κλωπâ*, xix. 25; *Κηφâ*, 1 Cor. i. 12; *Σατανâ*, Mark i. 13. But *Ἀνδρέον*, John i. 45; *Ἡσαίου*, Matt. iii. 3.

4. *-ας*, *-α*, *-α*, *-αν*, *-α*; *-ης*, *-η*, *-η*, *-ην*, *-η*.

5. *πατριάρχης*, *τετράρχης*, *πολιτάρχης*, *ἐθνάρχης*, *ἀσιάρχης*.

1. The rule that after *ρ* the genitive ends in *ας* (§ 29, 4) is sometimes disregarded.

2. Many Proper Names that might have been declined according to the first declension are indeclinable.

3. Masculine proper names in *ας* form the genitive in *α*, *excepting when preceded by a vowel*.

NOTE. But the MSS. and critical editions vary in the usage of particular words.

4. The terminations of the cases of many foreign names and words may therefore be arranged under two classes, *α* and *η*.

5. Greek words in *αρχος*, in the Greek Testament, generally are of the first declension, and end in *αρχης*.

## 34. Second Declension.

1. λόγος, κόσμος; Ἀπολλῶς; ἔργα.  
 2. ὁ ἀδελφός, ὁ νόμος, ὁ ἐχθρός, ὁ ὀφθαλμός; τὸ δῶρον, τὸ ἔργον, τὸ πρόβατον; ἡ νῆσος, ἡ ὁδός.

3. Sing. N.	ὁ ἄνθρωπος	ἡ ὁδός	4. τὸ δῶρον
G.	τοῦ ἀνθρώπου	ὁδοῦ	τοῦ δῶρον
D.	τῷ ἀνθρώπῳ	ὁδῷ	τῷ δῶρῳ
A.	τὸν ἄνθρωπον	ὁδόν	τὸν δῶρον
V.	ἄνθρωπε	ὁδέ	δῶρον

Plur. N.	οἱ ἄνθρωποι	οἱ ὁδοί	τὰ δῶρα
G.	τῶν ἀνθρώπων	ὁδῶν	τῶν δῶρων
D.	τοῖς ἀνθρώποις	ὁδοῖς	τοῖς δῶροις
A.	τοὺς ἀνθρώπους	ὁδοὺς	τὰ δῶρα

1. Stems of this declension end in ο, which is sometimes lengthened to ω. It becomes ε in the vocative singular, and ᾶ in the nominative, accusative, and vocative plural of neuters.

2. Nouns of this declension are chiefly *masculine* and *neuter*, with a few *feminines*. The feminines may be known in part by the general rules (§ 24, 2, *d*), but must be learned mainly by observation.

3. The masculines and feminines have *ος* in the nominative singular, and are declined like ὁ ἄνθρωπος, *man*, and ἡ ὁδός, *way*.

NOTE. The nominative in *ος* is sometimes used for the vocative in *ε*.

4. The neuters end in *ον*, and are declined like τὸ δῶρον, *gift*.

## 35. Terminations of the Second Declension.

Singular.				Plural.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
1. N.	ος		ον	N. V.	οι		ᾶ
G.		ον (for οο)		G.		ων (for οων)	
D.		φ (for οι)		D.		οις	
A.		ον		A.	ους (for οvs)		ᾶ
V.	ε		ον				

1. The terminations of the cases of the second declension consist of the final *o* of the stem united with the *case-endings* (§ 27. 2, *a*).

- a.* The genitive singular ended in *o-o*, thence comes *o-o* (§ 31, 1, *a*), and by contraction, *ov*.
- b.* In the dative singular the stem vowel *o* appears as *ω*.
- c.* In the vocative singular of masculines and feminines *o* of the stem becomes *ε*.
- d.* In the genitive plural *o* of the stem is dropped before the case-ending *ων*; *o* is also dropped before *α* of the neuter plural.
- e.* The older ending of the dative plural was *οισι*.
- f.* In the accusative plural *ους* is for *ο-υς*.

### 36. Contract Nouns of the Second Declension.

	ὁ		τὸ
1. <i>Sing.</i> N.	(νόος) νοῦς	<i>Sing.</i> N. A. V.	(ὀστέον) ὀστοῦν
G.	(νόου) νοῦ	G.	(ὀστέου) ὀστοῦ
D.	(νόῳ) νοῖ	D.	(ὀστέῳ) ὀστέῳ
A.	(νόον) νοῶν		
V.	(νόε) νοῦ		
<i>Plur.</i> N. V.	(νόοι) νοί	<i>Plur.</i> N. A. V.	(ὀστέα) ὀστά
G.	(νόων) νοῶν	G.	(ὀστέων) ὀστέων
D.	(νόοις) νοίς	D.	(ὀστέοις) ὀστέοις
A.	(νόους) νοῦς		

1. Words which have stems in *oo*, *eo*, suffer contraction, and are declined like ὁ (νόος) νοῦς, *mind*, and τὸ (ὀστέον) ὀστοῦν, *bone*.

2. The contraction takes place according to the rules in § 7, and § 32, 1, *b*.



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## 37. New Testament Usage.

1. ἡ λιμός, Luke xv. 14, Acts xi. 28; ὁ λιμός, Luke iv. 25; ἡ βάτος, Luke xx. 37, Acts vii. 35; ὁ βάτος, Mark xii. 26; τὸ σκότος; τὸ ἔλεος; τὸ πλοῦτος, ὁ πλοῦτος.

2. ὁ δεσμός, οἱ δεσμοί, only Phil. i. 13, τὰ δεσμά, Luke viii. 29; σαββάτου, -ψ, τὰ σάββατα, σαββάτων, σάββασιν.

3. κύριε, διδάσκαλε, Φαρισαίε; υἱός, θεός.

4. *Sing.*: N. Ἀπολλώς, G. Ἀπολλώ, D. Ἀπολλῶ, A. Ἀπολλών or Ἀπολλώ (irreg.), V. Ἀπολλώ.

5. τοῦ νοός μου, Rom. vii. 23; τῷ μὲν νοί, Rom. vii. 25. So also πλοός (gen. of πλοῦς), Acts xxvii. 9; ὁστέων, Matt. xxiii. 27; ὁστέα, Luke xxiv. 39.

6. N. Ἰησοῦς, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν, V. Ἰησοῦ.

1. *Gender.* Several substantives in *os* occur in the N. T., now as *masculine*, now as *feminine*; some words which are masculine in Attic Greek are used in the *neuter*, or both as masculine and neuter.

2. There are several cases of metaplasms, *i. e.* we have formations of nouns from nominatives which do not exist.

3. The vocative in *ε* of words in *os* is very common in N. T. (§ 34, 3, note). The form in *os*, however, is not rare. In contrast with Attic usage, we have Θεέ in Matt. xxvii. 46, as also in the LXX.

4. The Attic declension in *ω* scarcely ever occurs in the N. T. To it, however, we may refer some nouns in *ως*, like the proper names, Ἀπολλώς, Κῶς.

5. *Contracts.* The regular forms of the genitive and dative of νοῦς (νοῦ, νῶ) do not occur in the N. T., and the heteroclitic (irregular in declension) forms of the third declension (τοῦ νοός, τῷ νοί) are the only ones in use. Of ὁστοῦν (John xix. 36), in the plural only the uncontracted forms ὁστέα, ὁστέων occur (§ 36, 1).

6. Ἰησοῦς, *Jesus*, is the only Proper Noun of the second declension ending in *ous*.

## 38. Third Declension.

1. φωτ-ός, σαρκ-ός, θελήματ-ος, χάριτ-ος.

2. ὁ αἰών, ὁ ἱερεύς, ὁ ἀνὴρ, ὁ πατήρ; ἡ σάρξ, ἡ χάρις, ἡ δύναμις; τὸ ὄνομα, τὸ θέλημα, τὸ φῶς.

1. Stems of this declension end in a *consonant* or a *close vowel* (ι, υ). The stem may generally be found by dropping the ending *ος* (or *ως*) of the genitive singular.

2. Nouns of this declension are masculine, feminine, or neuter, and the gender must be learned mainly by observation.

## 39. Formation of Cases.

1.	Masc.		Neut.	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. V.	αἰών	αἰῶν-ες	σῶμα	σώματ-α
G.	αἰῶν-ος	αἰῶν-ων	σώματ-ος	σωμάτ-ων
D.	αἰῶν-ι	αἰῶσι	σώματ-ι	σώμασι
A.	αἰῶν-α	αἰῶν-ας	σῶμα	σώματ-α

a. σῶμα (σωματ-), στόμα (στοματ-), ὄνομα (ονοματ-).

Note. τέρας (τερατ-), φῶς (φωτ-), πέρας (περατ-), φρέαρ (φρεατ-).

b. σαρκ-ός (σαρκς) σάρξ; χάριτ-ος (χαριτς) χάρις; ποιμέν-ος, ποιμήν; πατρ-ός (πατερ-), πατήρ; ῥήτορ-ος (ρητορ-) ῥήτωρ; λέοντ-ος, λέων.

c. ἐλπίς, ἐλπιδ-α; ποίς, πόδ-α; παῖς, παιδ-α; ποιμήν, ποιμέν-α; πόλις, πόλι-ν; ἰχθύς, ἰχθύ-ν; δύναμις, δύναμι-ν.

d. ποιμήν, αἰών; δαίμον, Nom. δαίμων; πάτερ, Nom. πατήρ.

1. The cases are formed by adding to the stem the *case-endings* of the *consonant* declension (§ 27, 2, b), as in the declension of ὁ αἰών, *age*, and τὸ σῶμα, *body*.

- a. In neuters, the nominative, accusative, and vocative singular are generally the same as the stem. Final  $\tau$  is dropped (§ 13, 13).

NOTE. A few neuter stems in  $\tau$  change  $\tau$  to  $\sigma$  in the nominative, and a few to  $\rho$ .  $\upsilon\delta\omega\rho$  ( $\upsilon\delta\alpha\tau$ -), *water*, has irregularly  $\omega$  for  $\alpha$  in nominative, accusative, and vocative singular.

- b. The nominative singular of masculines and feminines adds  $\sigma$  to the stem, and makes the needful euphonic changes (§ 13, 4). But stems in  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\omicron\nu\tau$ , reject the ending  $s$  and lengthen a preceding  $\epsilon$  to  $\eta$ , and  $\omicron$  to  $\omega$ .
- c. The accusative singular of masculines and feminines adds  $\alpha$  to consonant stems, and  $\nu$  to vowel stems.
- d. The vocative singular of masculines and feminines is generally the same as the nominative. But in many cases it is the same as the stem.

#### 40. Paradigms of the Third Declension.

##### 1. Stems ending in a Labial or Palatal Mute.

1.	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N. V.	*Αραψ	*Αραβες	σάλπιγξ	σάλπιγγες
G.	*Αραβος	*Αράβων	σάλπιγγος	σαλπίγγων
D.	*Αραβι	*Αραβι	σάλπιγγι	σάλπιγγι
A.	*Αραβα	*Αραβας	σάλπιγγα	σάλπιγγας

So  $\delta$  κήρυξ, ἡ σάρεξ,  $\delta$  φύλαξ, ἡ θρίξ (τριχ-ός), ἡ φλόξ.

There being many varieties of stems of the third declension, the paradigms may be taken up in the following order:

1. Stems ending in a labial ( $\pi$ ,  $\beta$ ,  $\phi$ ) or palatal mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ), as  $\delta$  \*Αραψ, *the Arabian*, and ἡ σάλπιγξ, *the trumpet*.

## 2. Stems ending in a Lingual Mute.

2. <i>Sing.</i>	N.	ἐλπίς	χάρις	σῶμα
	G.	ἐλπίδος	χάριτος	σώματος
	D.	ἐλπίδι	χάριτι	σώματι
	A.	ἐλπίδα	χάριν (χάριτα)	σῶμα
	V.	ἐλπί	χάρι	σῶμα
<i>Plur.</i>	N. V.	ἐλπίδες	χάριτες	σώματα
	G.	ἐλπίδων	χαρίτων	σωμάτων
	D.	ἐλπίσι	χάρισι	σώμασι
	A.	ἐλπίδας	χάριτας	σώματα

So ἡ ἔρις, ἡ νύξ, ἡ λαμπάς, ὁ λέων, ὁ ἡ παῖς, τὸ ὄνομα.

2. Stems ending in a lingual mute (τ, δ, θ); as ἡ ἐλπίς, *hope*, ἡ χάρις, *grace*, τὸ σῶμα, *body*.

## 3. Stems ending in a Liquid.

3.	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες
G.	ποιμένος	ποιμένων	ἡγεμόνος	ἡγεμόνων
D.	ποιμένι	ποιμέσι	ἡγεμόνι	ἡγεμόσιν
A.	ποιμένα	ποιμένας	ἡγεμόνα	ἡγεμόνας
V.	ποιμήν	ποιμένες	ἡγεμών	ἡγεμόνες

So ὁ μῆν, ὁ λιμήν, ὁ ἀγών, ὁ σωτήρ, ὁ ἄλς (άλός) only stem in λ

NOTE.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	πατήρ	πατέρες	ἀνὴρ	ἄνδρες
G.	πατρός	πατέρων	ἀνδρός	ἀνδρῶν
D.	πατρί	πατράσι	ἀνδρί	ἀνδράσι
A.	πατέρα	πατέρας	ἄνδρα	ἄνδρας
V.	πάτερ	πατέρες	ἄνερ	ἄνδρες

So μήτηρ, θυγάτηρ, γαστήρ.

3. Stems ending in a liquid ( $\lambda, \nu, \rho$ ); **as**, ὁ ποιμήν, *the shepherd*, and ὁ ἡγεμών, *the governor*.

NOTE. A few words in  $\epsilon\rho$  are syncopated, i. e. they drop  $\epsilon$  of the stem in the genitive and dative singular, and accent the case-ending. In the other cases they retain  $\epsilon$  and accent it. They are declined like ὁ πατήρ, *father*. ὁ ἀνὴρ, *man*, follows the analogy of πατήρ, but inserts  $\delta$  between  $\nu$  and  $\rho$ .

#### 4. Stems ending in $\sigma$ ( $\epsilon\sigma$ and $a\sigma$ ).

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.A.V.	γένος	(γένε-α) γένη	κρέας	(κρέα-α) κρέα
G.	(γένε-ος) γένους	(γενέ-ων) γενῶν	(κρέα-ος) κρέως	(κρέα-ων) κρεῶν
D.	(γένε-ϊ) γένει	γένεσι	(κρέα-ϊ) κρέαι	κρέασι

So τὸ εἶδος, τὸ ὄρος, τὸ ἔτος.

NOTE. αἰδό(σ)ος, αἰδο-ος, αἰδοῦς.

4. Before all case-endings  $\sigma$  of the stem falls away, and contraction then takes place. The neuter stems in  $\epsilon\sigma$  have  $ος$  in the nominative, accusative, and vocative singular. Words ending in these stems are declined like τὸ γένος, *race*, and τὸ κρέας, *flesh*.

NOTE. There is one stem in  $οσ$ , ἡ αἰδώς, *shame*, which has no plural, and it is found in N. T. only in the genitive singular.

#### 5. Stems ending in $\iota$ and $\upsilon$ .

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
N.	πόλι-ς	(πόλε-ες) πόλεις	ιχθύς	ιχθύ-ες
G.	πόλε-ως	πόλε-ων	ιχθύ-ος	ιχθύ-ων
D.	πόλει	πόλε-σι	ιχθύ-ϊ	ιχθύ-σι
A.	πόλιν	πόλεις	ιχθύ-ν	ιχθύς (ιχθύας)
V.	πόλι	πόλεις	ιχθύ	ιχθύ-ες

So ἡ δύναμις, ἡ στάσις, ὁ πῆχυς, τὸ σίναπι (only sing.), ὁ ὄφεις.

NOTE. πολ(ε)ι-ος, πολε-ος, πόλε-ως; πολ(ε)ι-ες, πολε-ες, πόλεις; ιχθύας, βότρυς.

5 Stems ending in a simple close vowel (*ι* or *υ*); as ἡ πόλις, *city*, and ὁ ἰχθύς, *fish*.

NOTE The final *ι* or *υ* of the stem always appears in the nominative, accusative, and vocative singular. In other cases most *ι* stems and some *υ* stems insert an *ε* before the *ι* or *υ*, and then the latter drops out. In the dative singular and the nominative plural contraction then takes place. The accusative plural of stems in *υ* has *υς* (for *υς*), in N. T. mainly *υ-ας*. After *ε* the genitive singular has *ως* instead of *ος*, but the accent is not affected by the long vowel *ω* in genitive singular and plural.

### 6. Stems ending in a Diphthong.

6.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
N.	βασιλεύ-ς	βασιλεῖς	βοῦς	βό-ες	ναῦς	νῆ-ες
G.	βασιλέ-ως	βασιλέ-ων	βο-ός	βο-ῶν	νε-ώς	νεῶν
D.	βασιλεῖ	βασιλεῦ-σι	βο-ί	βου-σί	νη-ί	ναυ-σί
A.	βασιλέ-α	βασιλεῖς	βοῦν	(βό-ας) βοῦς	ναῦν	ναῦς
V.	βασιλεῦ	βασιλεῖς	βοῦ	βό-ες	ναῦ	νῆ-ες

So ὁ γονεύς, ὁ ἱερεύς.

6. Stems ending in a diphthong (*ει*, *αυ*, *ου*); as, ὁ βασιλεῖς, *king*, ἡ ναῦς, *ship* (only Acts xxvii. 41), ὁ ἡ βοῦς, *ox*, *cow*.

### 41. Irregular Nouns of the Third Declension.

1. γόνυ, G. γόνατ-ος, A. plur. γόνατα; γυνή, G. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; plur. γυναῖκες, etc.; Ζεὺς, G. Διός, A. Δία; κύων, G. κυνός, etc.; plur. N. κύνες, D. κυσί, A. κύνας; μάρτυς, μάρτυρος, etc.; plur. μάρτυρες, dat. μάρτυσι; ὄρνις, ὄρνιθος; οὖς, ὠτός, ὠτί, etc.; plur. ὦτα, ὠτων, ὠσί, etc.; ὕδωρ, ὕδατος, ὕδατι, etc.; ὕδατα, ὕδάτων, ὕδασι; γάλα, γάλακτος.

1. The nouns of the third declension are irregular chiefly in the nominative. The most important of these are τὸ γόνυ, *knee*, ἡ γυνή, *woman*, ὁ Ζεὺς, *Jupiter*, ὁ (,) κύων, *dog*, ὁ μάρτυς, *witness*, ὁ (,) ὄρνις, *fowl*, τὸ οὖς, *ear*, τὸ ὕδωρ, *water*, τὸ γάλα, *milk*.



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## 42. New Testament Usage.

1. ἡμῖσιν, ἡμίσιους (for ἡμίσιος); A. plur. τοὺς ἀρχιερεῖς, τοὺς γραμματεῖς, τοὺς γονεῖς, τοὺς ἱερεῖς, τοὺς ἰππεῖς; G. plur. τῶν ὁρέων, Rev. vi. 15; καρπὸν χειλῶν, Heb. xiii. 15.

2. τὴν κλεῖν, Rev. iii. 7; τὴν κλεῖδα, Luke xi. 52; τὰς κλεῖς, Rev. i. 18; τὰς κλεῖδας, Matt. xvi. 19.

3. N. Μωυσῆς, G. Μωυσέως, D. Μωυσεῖ or Μωυσῆ, Acts vii. 44; A. Μωυσῆν or Μωυσέα, Luke xvi. 29; Ἱεροσόλυμα, neut. plur. 2d declen. (i. 19); Ἱεροσόλυμα (fem. sing. only in Matt. ii. 3); Ἱερουσαλήμ indeclinable.

## 1. Rare forms occur in declension.

*Singular.* In Mark vi. 23, we have the genitive ἡμίσιους, *half*, from the neuter, ἡμῖσιν.

*Plural.* In the accusative of contracts in εὐς we always have εῖς instead of έας (§ 40, 6); the genitive of the neuter nouns τὸ ὄρος *mountain*, and τὸ χεῖλος, *lip*, remains uncontracted (§ 40, 4).

## 2. Anomalous nouns.

Of ἡ κλεῖς, *key*, we have two forms in the accusative singular and plural.

3. In the declension of Proper Names of this declension much irregularity exists. The word ὁ Μωυσῆς, *Moses*, is declined in two ways. The name of *Jerusalem* is found in a threefold form. Many Hebrew Proper Names which might have been inflected according to the third declension are used in the LXX, and in the N. T. as indeclinable.

## III. ADJECTIVES.

## 43. Declension of Adjectives.

ἀγαθός, -ή, -όν; ἄδικος, -ος, -ον; ἀληθής, -ής, -ές; σῶφρων, -ων, -ον;  
γλυκὺς, -εῖα, -ύ; πᾶς, πᾶσα, πᾶν.

Adjectives are inflected as substantives. In respect to form, adjectives are divided into three classes:

1. Those of the *first* and *second* declensions;
2. Those of the *third* declension;
3. Those of the *first* and *third* declensions.

The first class comprises adjectives of the Vowel-Declension (§ 27, 2, *a*), and classes two and three comprise adjectives of the Consonant-Declension (§ 27, 2, *b*).

## 44. Adjectives of the First and Second Declensions.

1.	<i>Sing.</i>			2.	<i>Sing.</i>		
N.	σοφ-ός	-ή	-όν	δίκαι-ος	-α	-ον	
G.	σοφ-οῦ	-ῆς	-οῦ	δικαί-ου	-ας	-ου	
D.	σοφ-ῶ	-ῇ	-ῶ	δικαί-ω	-α	-ω	
A.	σοφ-όν	-ήν	-όν	δίκαι-ον	-αν	-ον	
V.	σοφ-έ	-ή	-όν	δίκαι-ε	-α	-ον	
	<i>Plur.</i>				<i>Plur.</i>		
N.	σοφ-οί	-αί	-ά	δίκαι-οι	-αι	-α	
G.	σοφ-ῶν	-ῶν	-ῶν	δικαί-ων	-ων	-ων	
D.	σοφ-οῖς	-αῖς	-οῖς	δικαί-οις	-αῖς	-οῖς	
A.	σοφ-ούς	-άς	-ά	δικαί-ους	-ας	-α	
V.	σοφ-οί	-αί	-ά	δίκαι-οι	-αι	-α	

3. ἀρχόμενος, γενόμενος, ἐρχόμενος, ἀπεσταλμένος.

4. ἄδικος, -ος, -ον; ἀδόκιμος, -ος, -ον; ἀδύνατος, -ος, -ον; ἀκάθαρτος, -ος, -ον.

1. This is the most numerous class. The masculine and neuter are of the second declension, and the feminine, usually

of the first. Thus the nominative singular ends in -ος, -η, -ον; as, σοφός, σοφή, σοφόν, *wise*.

2. Stems ending in a vowel or ρ have the feminine nom. in -ᾱ; as, δίκαιος, δικαῖᾱ, δίκαιον, *just*.

3. All participles in -ος are declined like σοφός.

4. Some adjectives in -ος, especially compounds, have the same ending in the feminine as in the masculine. They have only two endings, -ος and -ον, and are declined like σοφός, omitting the feminine.

#### 45. Contracts of the First and Second Declensions.

	<i>Sing.</i>			<i>Plur.</i>		
N.	χρυσ-οῦς	-ῆ	-οῦν	χρυσ-οῖ	-αῖ	-ᾱ
G.	χρυσ-οῦ	-ῆς	-οῦ	χρυσ-ῶν	-ῶν	-ῶν
D.	χρυσ-ῶ	-ῇ	-ῶ	χρυσ-οῖς	-αῖς	-οῖς
A.	χρυσ-οῦν	-ῇν	-οῦν	χρυσ-οῦς	-ᾱς	-ᾱ

So (ἀργύρεος) ἀργυροῦς; (ἀπλόος) ἀπλοῦς; but στερ-εός -εά -εόν.

1. Adjectives in -εος and -οος are contracted, but they occur very seldom in the N. T. They are declined like (χρύσεος) χρυσοῦς, (χρυσέα) χρυσή, (χρύσειον) χρυσοῦν, *golden*.

NOTE 1. The final syllable of these adjectives, when contracted, is circumflexed throughout.

NOTE 2. In Rev. i. 13, we have in the accusative singular χρυσᾶν for χρυσῆν.

#### 46. Adjectives of the Third Declension.

1.	<i>Sing.</i>		2.	<i>Sing.</i>	
	Masc. & Fem.	Neut.		Masc. & Fem.	Neut.
N.	ἀληθής	-ές		σώφρων	-ον
G.	ἀληθ(έος)οῦς	-οῦς		σώφρονος	-ονος
D.	ἀληθ(ῆι)εῖ	-εῖ		σώφρονι	-ονι
A.	ἀληθ(έα)ῇ	-ές		σώφρονα	-ον
V.	ἀληθές	-ές		σώφρον	-ον

	<i>Plur.</i>		<i>Plur.</i>
N. V. ἀληθ(έες)εῖς	-(έα)ῆ	σώφρονες	-ονα
G. ἀληθ(έων)ῶν	-ῶν	σωφρόνων	-όνων
D. ἀληθέσι	-έσι	σώφροσι	-οσι
A. ἀληθ(έας)εῖς	-(έα)ῆ	σώφρονας	-ονα

1. These are of two endings, the feminine being the same as the masculine. Most of these end in -ης and -ες, or in -ων and -ον. They are declined like ἀληθής, ἀληθές, *true*, and σῶφρων, *sōphron*, *sober-minded*.

#### 47. Adjectives of the First and Third Declensions.

1.	<i>Sing.</i>		2.	<i>Sing.</i>	
N. ὀξύς	-εῖα	-ύ	πᾶς	πᾶσα	πᾶν
G. ὀξέος	-είας	-έος	παντός	πάσης	παντός
D. ὀξεῖ	-εῖα	-εῖ	παντί	πάσῃ	παντί
A. ὀξύν	-εῖαν	-ύ	πάντα	πᾶσαν	πᾶν
V. ὀξύ	-εῖα	-ύ	πᾶν	πᾶσα	πᾶν
	<i>Plur.</i>			<i>Plur.</i>	
N. ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα
G. ὀξέων	-εῖων	-έων	πάντων	πασῶν	πάντων
D. ὀξέσι	-εῖαις	-έσι	πᾶσι	πάσαις	πᾶσι
A. ὀξεῖς	-είας	-έα	πάντας	πᾶσας	πάντα
V. ὀξεῖς	-εῖαι	-έα	πάντες	πᾶσαι	πάντα
	<i>Sing.</i>			<i>Plur.</i>	
N. μέλας	μέλαινα	μέλαν	μέλανε	μέλαιναι	μέλανα
G. μέλανος	μελαίνης	μέλανος	μελάνων	μελαινῶν	μελάνων
	etc.			etc.	

1. Some adjectives of this class end in -υς, -εῖα, -υ, and are declined like ὀξύς, ὀξεῖα, ὀξύ, *sharp*.

2. Two end in -ᾶς, πᾶς, *all*, and μέλας, *black*. Participles in -ας are declined like πᾶς.

## 48. Declension of Participles.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	λύ-ων	λύ-ουσα	λῦ-ον	λύ-οντ-ες	-ουσαί	-οντ-α
G.	λύ-οντ-ος	λυ-ούσ-ης	λύ-οντ-ος	λυ-όντ-ων	-ουσῶν	-όντ-ων
D.	λύ-οντ-ι	λυ-ούσ-ῃ	λύ-οντ-ι	λί-ου-σι	-ούσ-αις	-ου-σι
A.	λύ-οντ-α	λύ-ουσ-αν	λῦ-ον	λύ-οντ-ας	-ούσ-ās	-οντ-α
2.	<i>Sing.</i>			<i>Plur.</i>		
N.	διδ-ούς	-ούσα	-όν	διδ-όντες	-ούσαι	-όντα
G.	διδ-όντος	-ούσης	-όντος	διδ-όντων	-ουσῶν	-όντων
3.	<i>Sing.</i>			<i>Plur.</i>		
N.	λυθ-είς	-είσα	-έν	λυθ-έντες	-είσαι	-έντα
G.	λυθ-έντος	-είσης	-έντος	λυθ-έντων	-εισῶν	-έντων
	etc.			etc.		
4.	<i>Sing.</i>			<i>Plur.</i>		
N.	δεικν-ύς	-ύσα	-ύν	δεικν-ύντες	-ύσαι	-ύντα
G.	δεικν-ύντος	-ύσης	-ύντος	δεικν-ύντων	-υσῶν	-ύντων
	etc.			etc.		
5.	<i>Sing.</i>			<i>Plur.</i>		
N.	λελυκ-ώς	-υῖα	-ός	λελυκ-ότες	-υῖαι	-ότα
G.	λελυκ-ότος	-υῖας	-ότος	λελυκ-ότων	-υιῶν	-ότων
	etc.			etc.		
6.	<i>Sing.</i>			<i>Plur.</i>		
N.	τιμ-ῶν	-ῶσα	-ῶν	τιμ-ῶντες	-ῶσαι	-ῶντα
G.	τιμ-ῶντος	-ώσης	-ῶντος	τιμ-ῶντων	-ωσῶν	-ῶντων
	etc.			etc.		
	<i>Sing.</i>			<i>Plur.</i>		
N.	φιλ-ῶν	-οῦσα	-οῦν	φιλ-οῦντες	-οῦσαι	-οῦντα
G.	φιλ-οῦντος	-ούσης	-οῦντος	φιλ-οῦντων	-ουσῶν	-οῦντων
	etc.			etc.		
7.	<i>Sing.</i>			<i>Plur.</i>		
N.	ἐστ-ώς	-ῶσα	-ός	ἐστ-ῶτες	-ῶσαι	-ῶτα
G.	ἐστ-ῶτος	-ώσης	-ῶτος	ἐστ-ῶτων	-ωσῶν	-ῶτων
	etc.			etc.		

1. Participles in -ων, -ουσα, -ον, are declined like λύων, *loosing*.
2. Participles in -ους, -ουσα, -ον, are declined like διδούς, *giving*.
3. Participles in -εις, -εισα, -εν, are declined like λυθείς, *loosed*.
4. Participles in -υς, -υσα, -υν, are declined like δεικνύς, *showing*.
5. Participles in -ως, -υια, -ος, are declined like λελυκώς, *having loosed*.
6. Participles in -άων, -έων, and -όων, are contracted into ὦν, as (τιμᾶων) τιμῶν, *honoring*, (φιλέων) φιλῶν, *loving*, (δηλόων) δηλῶν, *showing*. The *uncontracted* forms are declined like ἑκών (§ 48, 1); the *contract* form δηλῶν is declined exactly like φιλῶν.
7. The participle ἐστώς (from ἵστημι), *having stood*, is irregular.

#### 49. Irregular Adjectives.

1.	<i>Sing.</i>			<i>Sing.</i>		
N. μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ	
G. μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ	
D. μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ	
A. μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ	
V. μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ	
	<i>Plur.</i>			<i>Plur.</i>		
N. μεγάλοι	μεγάλοι	μεγάλα	πολλοί	πολλαί	πολλά	
	etc.			etc.		

1. Some adjectives are irregular in the singular; as, μέγας, *great*, and πολύς, *much, many*.

#### 50. New Testament Usage.

1. στρατιᾶς οὐρανίου, Luke ii. 13.
2. εἰς ζωὴν αἰώνιον, iv. 14.
3. ἡ ἐλπὶς βεβαία, 2 Cor. i. 6; τὰ τέκνα τῆς ἐρήμου, Gal. iv. 27; αἱ ἑτοιμοί, Matt. xxv. 10; εἰς σωτηρίαν ἐτοιμήν, 1 Pet. i. 5; ὁσίους χεῖρας, 1 Tim. ii. 8; ἵρις ὁμοῦς, Rev. iv. 3.



1. Adjectives of three terminations, particularly those in -ιος, are used as adjectives of only two terminations.

2. Αἰώνιος has usually but two terminations, the exceptions are 2 Thess. ii. 16, and Heb. ix. 12.

3. Contrary to general Attic usage, βέβαιος has three endings, while ἔρημος has but two; ἔτοιμος fluctuates between three endings and two; there is also one example of ὅσιος and of ὅμοιος, with two terminations.

## 51. Comparison of Adjectives.

1. πιστός *faithful*, πιστό-τερος -τέρα -τερον, πιστό-τατος -τάτη -τατον; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος -τέρα -τερον, ἀληθέσ-τατος -τάτη -τατον.

2. σοφός *wise*, σοφώ-τερος -τέρα -τερον, σοφώ-τατος -τάτη -τατον; ἄξιος *worthy*, ἀξιώ-τερος -τέρα -τερον, ἀξιώ-τατος -τάτη -τατον.

3. ταχύς, ταχίων, τάχιστος; μέγας, μείζων (for μεγων), μέγιστος; αἰσχρός, αἰσχίων, αἰσχιστος.

<i>a.</i>		<i>Sing.</i>	<i>Plur.</i>	
Masc. & Fem.	Neut.		Masc. & Fem.	Neut.
N. μείζων	μείζων	N.V.	μείζονες or μείζους	μείζονα or μείζω
A. μείζονα or μείζω	μείζων	A.	μείζονας or μείζους	μείζονα or μείζω

1. Most adjectives form the *comparative* degree by adding -τερος, -τερᾶ, -τερόν to the *stem*, and the *superlative* by adding -τατος, -τατή, -τατον.

2. Adjectives in -ος, with short penult, lengthen ο to ω.

a. These forms are declined exactly like adjectives of the first and second declensions (§ 44, 1, 2).

3. A much less frequent ending of the comparative is -ίων, -ίων (stem -ιον); of the superlative, -ιστος, -ιστή, -ιστον. These endings are added to the *root* of the word, not to the *stem*.

a. Comparatives in -ίων are declined like adjectives of the third declension (§ 46). But the terminations -ονα, -ονες, -ονας, may drop ν, and be contracted into ω and ους.

## 52. Irregular Comparison.

1.			2.		
Posit.	Comp.	Super.	From	Comp.	Super.
ἀγαθός	βελτίων	(βέλτιστος)	ἀνω, <i>up</i>	ἀνώτερος	(ἀνώτατος)
ἀγαθός	κρείσσων	κράτιστος	ἔσω, <i>within</i>	ἐσώτερος	(ἐσώτατος)
κακός	χείρων	(χείριστος)	κάτω, <i>down</i>	κατώτερος	(κατώτατος)
κακός	ἥσσων	(ἥκιστος)	πρό, <i>before</i>	πρότερος	πρώτος
μικρός	ἐλάσσων	ἐλάχιστος		ὑστερος	(ὑστατος)
πολύς	πλείων	οἱ πλείστος			ἔσχατος
	πλέων				
καλός	καλλίων	(κάλλιστος)			

3. καλόν ἐστιν αὐτῷ μᾶλλον, Mark ix. 42; μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν, Acts xx. 35; μάλιστα γνώστην (?), Acts xxvi. 3.

4. μειζότερος, 3 John 4; ἐλαχιστότερος, Eph. iii. 8.

1. Some adjectives are irregular in their comparison. The more important are ἀγαθός, *good*, κακός, *bad*, μικρός, *small*, καλός, *beautiful*, and πολύς, *much*, *many*.

2. There are a few adjectives that are defective in their comparison, being without the positive.

3. For the comparative and superlative may be used μᾶλλον, *more*, μάλιστα, *most*, with the positive. For participles this is the only mode of comparison.

4. Two examples of double comparison occur in the N. T.

## 53. Numerals.

1.	Cardinal.	Ordinal.	Num. Adverbs.
1	α' εἰς, μία, ἓν	πρώτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β' δύο	δεύτερος	δύς
3	γ' τρεῖς, τρία	τρίτος	τρίς
4	δ' τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις

	Cardinal.	Ordinal.	Num. Adverbs.
6	ς' ἕξ	ἕκτος	ἑξάκις
7	ζ' ἑπτὰ	ἑβδομος	ἑπτάκις
8	η' ὀκτώ	ὄγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνατος	ἐνάκις
10	ί' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρισκαῖδεκα etc.	τρισκαιδέκατος etc.	
20	κ' εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ' τριάκοντα	τριᾷκοστός	τριᾷκοντάκις
40	μ' τεσσαράκοντα etc.	τεσσαρακοστός etc.	τεσσαρακοντάκις etc.
100	ρ' ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ' διακόσιοι, -αι -α	διακοσιοστός	διακοσιάκις
300	τ' τριάκόσιοι -αι -α	etc.	etc.
1000	,α χίλιοι, -αι -α	χίλιοστός	χιλιάκις
2000	β' δισχίλιοι, -αι -α	etc.	etc.
10000	,ι μύριοι, -αι -α	μῦριοστός	μυριάκις

1. The words which express number are divided into *cardinal* and *ordinal* numeral adjectives and *numeral* adverbs. The most important are given in the accompanying table, although not all of these are found in the N. T.

#### 54. Cardinal Numbers.

1.	one.	three.	four.
N.	εἰς μία ἓν	τρεῖς τρία	τέσσαρες τέσσαρα
G.	ἐνός μιᾶς ἐνός	τριῶν	τεσσάρων
D.	ἐνί μιᾷ ἐνί	τρισί	τέσσαρσι
A.	ἓνα μίαν ἓν	τρεῖς τρία	τέσσαρας τέσσαρα

1. The cardinal numbers from 1 to 4 are declinable. The rest are indeclinable up to 200, which, with the other hundreds

and all the ordinals, are declined like the plural of adjectives of the first and second declensions (§ 44, 1).

NOTE 1. Like εἷς are declined its compounds οὐδέις, *no one* (absolutely), and μηδέις, *no one* (hypothetically).

NOTE 2. δύο is mainly used without inflection. The dative δυοί occurs nine times in N. T.

NOTE 3. Both is expressed by ἀμφότεροι, -αι, -α, always plural in N. T.

## 55. Compound Numbers.

1. θρόνοι εἴκοσι τέσσαρες, Rev. iv. 4; τεσσαράκοντα καὶ ἑξ ἔτεσιν, John ii. 20; ἑκατὸν πενήκοντα τριῶν, John xxi. 11; δέκα καὶ ὀκτὼ ἔτη, Luke xiii. 16.

1. In *compound* numbers like 24, 46, the larger is placed first, and the smaller follows, with or without the conjunction καί *and*.

## 6. Distributives and Multiplicatives.

1. δύο δύο, Mark vi. 7; ἀνὰ δύο, Luke x. 1; κατὰ δύο, 1 Cor. xiv. 27; εἷς κατὰ εἷς, Mark xiv. 19.

2. ἀπλοῦς, *simple*; διπλοῦς, *double*; καρπὸν ἑκατονταπλασίονα, *fruit a hundredfold*, Luke viii. 8, πολλαπλασίονα, *manifold*, Luke xviii. 30; καὶ ἔφερεν εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν, Mark iv. 8; καὶ ποιεῖ ὁ μὲν ἑκατὸν ὁ δὲ ἑξήκοντα ὁ δὲ τριάκοντα, Matt. xiii. 23.

NOTE. τῇ δὲ μιᾷ τῶν σαββάτων, John xx. 1; τῇ μιᾷ σαββάτων, John xx. 19.

From the numeral stems are formed several other classes of numeral words:

1. *Distributives*. In the N. T. the repetition of a number is variously expressed, (1) sometimes by repeating the *cardinal* number, (2) sometimes by *adverbial constructions*.

2. *Multiplicatives*. These end in (a) -πλοῦς and (b) -πλασίων, or (c) are expressed by circumlocution with a preposition, after

the manner of distributives, and (*d*) even sometimes by the simple cardinal.

NOTE. In expressing the day of the week, *εἰς* is always used for the ordinal numeral, *πρῶτος*. This use is borrowed from the Hebrew, and is common in the LXX.

#### IV. PRONOUNS.

##### 57. Personal Pronouns.

1	✓	✓	Singular ✓	✓	✓
N.	ἐγώ	σύ	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μου	σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	αὐτόν	αὐτήν	αὐτό
<i>Plural.</i>					
N.	ἡμεῖς	ὑμεῖς	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	αὐτούς	αὐτάς	αὐτά

NOTE. αὐτὸς γὰρ ἐγίνωσκεν, ii. 25; ἃ αὐτὸς ποιεῖ, v. 20; αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, Luke v. 16; καὶ αὐτὸς ἦν διδάσκων, Luke v. 17.

Under Pronouns we consider the various kinds of pronouns, (1) personal, (2) intensive, (3) reflexive, (4) reciprocal, (5) possessive, (6) demonstrative, (7) relative, (8) interrogative, (9) indefinite, and (10) distributive, together with (11) the article.

1. The *personal* pronouns are ἐγώ, *I*, and σὺ, *thou*. In the oblique cases, the intensive pronoun αὐτός, *himself*, serves as a personal pronoun of the third person, *him*, *her*, *it*.

NOTE. The nominative of αὐτός, when used in the personal sense, never stands for the unemphatic *he* (as Buttmann maintains), inasmuch as it is always in such a case, according to Winer, used either (1) for Jesus in contrast with his disciples, or (2) with a certain emphasis, or (3) in definite antithesis.

## 58. The Intensive Pronoun.

1. τὸν αὐτὸν λόγον εἰπὼν, Matt. xxvi. 44; ἐν τῇ χώρᾳ τῇ αὐτῇ, Luke ii. 8; ὅτι ἐν τῷ αὐτῷ κρίματι εἶ, Luke xxiii. 40.

NOTE. ὅτι ταῦτὰ ἐπάθετε, 1 Thess. ii. 14.

1. The *intensive* pronoun αὐτός, *self*, preceded by the article means *the same*, and can then be regarded as a demonstrative pronoun.

NOTE. In some editions of the G. T. (non-critical), we find the neuter plural ταῦτά, a contraction for τὰ αὐτά, which must not be confounded with ταῦτα, *these*.

## 59. Reflexive Pronouns.

1.	<i>myself.</i>	<i>thyself.</i>	<i>himself, herself, itself.</i>
G.	ἐμαυτοῦ -ῆς	σεαυτοῦ -ῆς	ἐαυτοῦ -ῆς
D.	ἐμαυτῷ -ῇ	σεαυτῷ -ῇ	ἐαυτῷ -ῇ
A.	ἐμαυτόν -ήν	σεαυτόν -ήν	ἐαυτόν -ήν -ό

	<i>ourselves.</i>	<i>yourselves.</i>	<i>themselves.</i>
G.	ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ἐαυτῶν
D.	ἡμῖν αὐτοῖς -αῖς	ὕμῖν αὐτοῖς -αῖς	ἐαυτοῖς -αῖς
A.	ἡμᾶς αὐτούς -άς	ὕμᾶς αὐτούς -άς	ἐαυτούς -άς -ά

2. αὐτόν ii. 24; ἐν αὐτῷ, xiii. 32; βαστάζων αὐτῷ τὸν σταυρόν, xix. 17; πρὸς αὐτούς, xx. 10. (WH.)

3. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς, v. 42; οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς, vi. 53; ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, Rom. viii. 23.

1. The *reflexive* pronouns are formed from the stems of the personal pronouns compounded with αὐτός. They occur only in the oblique cases, and in the plural of the first and second persons the two words are written and declined separately.

2. In some editions of the G. T. the different forms of ἐαυτοῦ are often contracted into αὐτοῦ. But Bengel, Lachmann, Tischendorf, and Tregelles, have everywhere substituted αὐτοῦ, from



which it can be distinguished only by the aspirate. Westcott and Hort have introduced the aspirated form about twenty times.

3. The reflexive of the *third* person (ἐαυτοῦ) sometimes takes the place of the reflexive of the *first* and *second* persons.

## 60. Reciprocal Pronouns.

1. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, iv. 33; δόξαν παρ' ἀλλήλων λαμβάνοντες, v. 44; ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις, xiii. 35.

1. Of the *reciprocal* pronoun, meaning *each other*, used only in the oblique cases of the plural, the forms ἀλλήλων (genitive), ἀλλήλοις (dative), and ἀλλήλους (accusative), are found in the N. T.

## 61. Possessive Pronouns.

1. ἐμός, ἐμή, ἐμόν; ἡμέτερος -α -ον; σός, σή, σόν; ὑμέτερος -α -ον.

2. τὴν δόξαν αὐτοῦ, i. 14; οἱ μαθηταὶ αὐτοῦ, ii. 2; ἡ μήτηρ αὐτοῦ, ii. 5; ἐαυτῶν τὰ ἱμάτια, Matt. xxi. 8; τὰς λαμπάδας ἐαυτῶν, Matt. xxv. 1; τὸ δὲ ἔργον ἐαυτοῦ, Gal. vi. 4.

The *possessive* pronouns are formed from the stems of the personal pronouns; ἐμε-, ἐμός, *my*; σε-, σός, *thy*.

1. These are declined like adjectives of the first and second declensions (§ 44, 1, 2).

2. The possessive pronouns of the *first* person are ἐμός, *my*, and ἡμέτερος, *our*; of the *second* person, σός, *thy*, and ὑμέτερος, *your*. There is no possessive pronoun in the N. T. of the *third* person, the genitive case of αὐτός or of ἐαυτοῦ being used instead.

## 62. The Article.

1.	Sing.			Plur.		
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

1. The article ὁ, ἡ, τό, *the*, is closely allied to the demonstrative pronouns, being still demonstrative in ὁ μὲν . . . ὁ δέ, *the one . . . the other*.

## 63. Demonstrative Pronouns.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A.	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

2. καὶ τῇδε ἦν ἀδελφή, Luke x. 39; τάδε λέγει, Acts xxi. 11.  
 3. οὐκ ἦν ἐκεῖνος τὸ φῶς, i. 8; τὴν ἡμέραν ἐκείνην, i. 39.  
 4. τὸν αὐτὸν λόγον, Matt. xxvi. 44; ὁ αὐτὸς κύριος, 1 Cor. xii. 5.  
 5. τοσοῦτος τοσαύτη τοσοῦτο; τοιοῦτος τοιαύτη τοιοῦτο; τηλικούτος τηλικαύτη τηλικούτο.

1. The most important *demonstrative* pronouns are:

ὅδε, ἧδε, τόδε, *this* (here).  
 οὗτος, αὕτη, τοῦτο, *this* (near).  
 ἐκεῖνος, ἐκείνη, ἐκεῖνο, *that* (yonder).  
 ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*.

2. ὅδε is formed from the article, and is declined like it (§ 62), with -δε added to each form.

3. ἐκεῖνος is declined like αὐτός (§ 57, 1).

4. ὁ αὐτός is the intensive pronoun αὐτός, *self*, with the article (§ 62, 1).

5. The demonstrative pronouns of quantity, τοσοῦτος, *so great*, of quality, τοιοῦτος, *such*, and of degree, τηλικούτος, *so great*, are declined like οὗτος.

## 64. Relative Pronouns.

1.	<i>Sing.</i>			<i>Plur.</i>		
N.	ὃς	ἣ	ὃ	οἱ	αἱ	ἃ
G.	οὗ	ἣς	οὗ	ᾧν	ᾧν	ᾧν
D.	ᾧ	ἣ	ᾧ	οἷς	αἷς	οἷς
A.	ὃν	ἣν	ὃ	οὓς	ᾧς	ᾧ

2. οἷος -α -ον; ὅσος -η -ον; ἡλίκος -η -ον.

1. The *relative* pronoun is *ὅς, ἣ, ὃ, who, which*.
2. The derivative relative pronouns of quality, *οἷος, such as*, of quantity, *ὅσος, so great as*, of number, *ὅσοι* (plural of *ὅσος*), *so many as*, of degree, *ἡλίκος, of what a size*, are declined like adjectives of the first and second declensions (§ 44, 1, 2).

## 65. Interrogative Pronouns.

1.	<i>Sing.</i>		<i>Plur.</i>	
	M. F.	N.	M. F.	N.
N.	τίς	τί	τίνες	τίνα
G.	τίνος		τίνων	
D.	τίνι		τίσι	
A.	τίνα	τί	τίνας	τίνα

2. *πόσος -η -ον* ; *ποῖος, ποία, ποῖον* ; *ὅποῖος, ὅποία, ὅποῖον* ; *πηλίκος -η -ον*.

1. The *interrogative* pronoun is *τίς, τί, who? which?*

a. The acute accent of *τίς, τί*, interrogative, never changes to the grave.

2. Other interrogative pronouns, denoting quantity, *πόσος, how great?* quality, *ποῖος, of what kind?* *ὅποῖος, of what kind?* number, *πόσοι, how many?* degree, *πηλίκος, how great?* are all declined like adjectives of the first and second declensions (§ 44, 1, 2).

## 66. Indefinite Pronouns.

1.	<i>Sing.</i>		<i>Plur.</i>	
	M. F.	N.	M. F.	N.
N.	τις	τι	τινές	τινά
G.	τινός		τινῶν	
D.	τινί		τισί	
A.	τινά	τι	τινάς	τινά

2.	Sing.			Plur.		
	M.	F.	N.	M.	F.	N.
N.	ὅστις	ἥτις	ὅ τι	οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος	ὧντινων	ὧντινων	ὧντινων
D.	ὧτινι	ῆτινι	ὧτινι	οἷστισι	αἷστισι	οἷστισι
A.	ὄντινα	ῆντινα	ὅ τι	οὗστινας	ἄστινας	ἅτινα

a. ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ, ix. 18.

3. ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, Matt. xxvi. 18.

The *indefinite* pronouns are τὶς, τὶ, *any one, some one*, the *indefinite relative*, ὅστις, ἥτις, ὅ τι, *whoever, whichever*, and δεῖνα, *such a one*.

1. The indefinite τὶς, τὶ, is declined like the interrogative τίς, τί, (§ 65, 1), but is *enclitic*.

2. ὅστις is formed by uniting the relative ὅς with the indefinite τὶς, each being separately declined.

a. The genitive masculine singular is sometimes written οὗτου, used in the N. T. only in the adverbial phrase, ἕως οὗτου, *until*.

3. δεῖνα is used with the article and occurs in the N. T. only once.

## 67. Distributive Pronouns.

1. ἄλλος, ἄλλη, ἄλλο.

2. ἕτερος -ᾱ -ον; ἕκαστος -η -ον.

3. μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι, Phil. ii. 4.

The *distributive* pronouns are ἄλλος, *another* (numerically), plural ἄλλοι, *others*; ἕτερος, *other* (different), plural ἕτεροι, *others*; ἕκαστος, *each*.

1. ἄλλος is inflected like αὐτός (§ 57, 1).

2. ἕτερος and ἕκαστος are declined like adjectives of the first and second declensions (§ 44, 1, 2).

3. ἕκαστος in the N. T. is used only in the *singular*, with two doubtful exceptions.

## 68. Correlation of Pronouns.

	INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
SIMPLE.	τίς, <i>who?</i>	τις, <i>some one.</i> (ὅστις, <i>whoever.</i> ) δεῖνα, <i>such a one.</i>	ὁδε, <i>this (here).</i> οὗτος, <i>this (near).</i> ἐκεῖνος, <i>that (yonder).</i> ὁ αὐτός, <i>the same.</i>	ὅς, <i>who.</i> ὅστις, <i>which.</i>
COMPARATIVE.	πότερος, <i>which of two?</i>	(ἄλλος, <i>another.</i> )	ἕτερος, <i>the other.</i> (ἐκαστος, <i>each.</i> )	
QUANTITY.	πόσος, <i>how much?</i> ὅσος, <i>how many?</i>		τοσοῦτος, <i>so much,</i> <i>so many.</i>	ὅσος, <i>as much as,</i> <i>as many as.</i>
QUALITY.	ποῖος, <i>of what kind?</i>		τοιόσδε, <i>such.</i> τοιούτος, <i>such.</i>	οἷος, <i>such as.</i> ὁποῖος, <i>of such kind.</i>
DEGREE.	πηλίκος, <i>how large?</i> ὅπως, <i>how great?</i>		τηλικούτος, <i>so large,</i> <i>so great.</i>	ἡλίκος, <i>how great,</i> <i>how little.</i>

The table given above shows the correspondence, in form and meaning, of the most important correlative pronouns that occur in the N. T.

## V. THE VERB.

## 69. The Voices.

1. *Act.* λύω, *I loosen*; mid. λύομαι, *I loosen myself*; pass. λύομαι, *I am loosened*.

2. *Middle deponents*: ἀνάκειμαι, *to recline at table*; δέχομαι, *to receive*, 1 aor. ἐδέξαντο, iv. 45. *Passive deponents*: βούλομαι, *to wish*, 1 aor. ἐβουλήθη, Matt. i. 19; δύναμαι, *to be able*, 1 aor. ἠδυνήθησαν, Matt. xvii. 16.

1. The Greek verb has three voices, *active*, *middle*, and *passive*.

2. Many verbs are used only in one voice. Those verbs that have no active voice are called deponent, and they may be either *middle* or *passive* in form. If the *aorist* (sometimes *future*) is of the middle form, they are called *middle deponents*; if of the passive form, *passive deponents*.

## 70. The Moods.

1. *Ind.*: καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, i. 5; οὗτος ἦλθεν εἰς μαρτυρίαν, i. 7.

*Subj.*: πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; vi. 5; ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσκει εἰς τὸν αἰῶνα, vi. 51; ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ, i. 7.

*Opt.*: καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος, Luke i. 29; τὸ τί ἂν θέλοι καλεῖσθαι αὐτό, Luke i. 62.

*Imper.*: ἐγὼ εἰμι, μὴ φοβείσθαι, vi. 20; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης, xii. 27.

2. *Inf.*: πρὸ τοῦ σε Φίλιππον φωνῆσαι, i. 48.

*Part.*: ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, i. 6; ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, i. 9.

There are five moods, the *indicative*, *subjunctive*, *optative*, *imperative*, and *infinitive*. To the moods must be added *participles* of all the principal tenses, -



1. The first four moods are called *finite moods*. The *Indicative* asserts simply or absolutely, the *Subjunctive* asserts conditionally, the *Optative* is a more vague and less distinct form of expression than the *Subjunctive* (it is in fact the *Subjunctive of the historical tenses*), the *Imperative* commands.

NOTE. In their inflection, the *finite moods* in the N. T. distinguish two numbers, singular and plural, and three persons, first, second, and third.

2. The *Infinitive* and *Participle* partake of the nature of nouns, the infinitive being an indeclinable substantive, and the participle an adjective of three endings.

## 71. The Tenses.

	INDEFINITE ACTION.	CONTINUED ACTION.	COMPLETED ACTION.
Present time.		<i>Present,</i> γράφω, <i>I am writing.</i>	<i>Perfect,</i> ἔγραφα, <i>I have written.</i>
Past time.	<i>Aorist,</i> ἔγραψα, <i>I wrote.</i>	<i>Imperfect,</i> ἔγραφον, <i>I was writing.</i>	<i>Pluperfect,</i> ἔγεγράφειν, <i>I had written.</i>
Future time.	<i>Future,</i> γράψω, <i>I shall write.</i>		<i>Future Perfect,</i> γεγράψεται, <i>It will have been written.</i>

1. Time is *present*, *past*, and *future*, but in Greek the tenses do not merely distinguish *time*, as in English. An action in relation to its own progress may be regarded as *indefinite* (i. e.

as simply brought to pass), as *continued* or *imperfect* (i. e. as going on), or as *completed* or *perfect* (i. e. finished). Of the nine possible tenses the Greek language has *seven* as indicated in the table.

## 72. General View of the Tenses.

### ACTIVE.

	INDICATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Pres.	πιστεύω, <i>I am believing.</i>	πίστευε, <i>believe (continuously).</i>	πιστεύειν, <i>to be believing.</i>	πιστεύων, <i>believing.</i>
Imp.	ἐπίστευον, <i>I was believing.</i>	<i>cannot be in Subjunctive etc.</i>		
Fut.	πιστεύσω, <i>I shall believe.</i>		πιστεύσειν, <i>to be about to believe.</i>	πιστεύσων, <i>about to believe.</i>
1 Aor.	ἐπίστευσα, <i>I believed.</i>	πίστευσον, <i>believe (at once).</i>	πιστεῦσαι, <i>to believe.</i>	πιστεύσας, <i>having believed.</i>
2 Aor.	ἔλιπον, <i>I left.</i>	λίπε, <i>leave thou (at once).</i>	λιπεῖν, <i>to leave.</i>	λιπών, <i>having left.</i>
Perf.	πεπίστευκα, <i>I have believed.</i>	πεπίστευκε <i>have believed (permanent).</i>	πεπίστευκέναι, <i>to have believed.</i>	πεπίστευκώς, <i>having now believed.</i>
2 Perf.	ἔλειπον, <i>I have left.</i>		λελοιπέναι, <i>to have left.</i>	λελοιπώς, <i>having now left.</i>
Plup.	(ἐ)πεπίστεύκειν, <i>I had believed.</i>			
2 Plup.	ἐλελοίπειν, <i>I had left.</i>			

1. The general meaning and use of each tense is shown in the table.

2. Of the seven tenses, the *imperfect* and *pluperfect* are found only in the indicative, and the *future perfect* belongs regularly to the passive voice.

3. The meaning of the various forms of the subjunctive and optative are not given because they cannot be fully understood until the constructions are explained in the Syntax.

4. The *future* and *future perfect* are wanting in the subjunctive and imperative.

5. Those tenses of the indicative (*present, future, perfect, and future perfect*) which express present and future time, are called *primary or principal tenses*; the tenses (*imperfect, aorist, and pluperfect*) which express past time are called *secondary or historical tenses*.

6. No Greek verb has all these tenses. Many verbs have tenses known as the *second aorist* (all voices), the *second perfect* and *pluperfect* (active), and the *second future* (passive); but very few verbs have both the *first* and *second* form of the same tense.

### 73. Inflection, the Root, and the Verb-Stem.

1. From the root *τι-* we have *τίω, τίνω, τιμάω, τιμή, τίμιος, τιμότης*.

2. Pres. *λύ-ω, I loosen*; imp. *ἔ-λυ-ον, I was loosening*; fut. *λύ-σω, I shall loosen*; aor. *ἔ-λυ-σα, I loosened*; perf. *λέ-λυ-κα, I have loosened*; pluperf. *ἔ-λε-λύ-κειν, I had loosened*; fut. perf. *λε-λύ-σομαι, I shall have been loosened*.

3. *φαίν-ει, i. 5; ἐ-φάν-η, Matt. i. 20; λαμβάν-ειν, iii. 27; ἔ-λαβ-ον, i. 12.*

4. *λύ-ω, τί-ω, πιστεύ-ω, βουλεύ-ω, δουλεύ-ω, ἀκού-ω, προφητεύ-ω, τιμά-ω, φιλέ-ω, ἀγαπά-ω, αἰτέ-ω, θεά-ομαι, ποιέ-ω; βλέπ-ω, κρύπτ-ω,*

τρέφ-ω; ἄγ-ω, ἔχ-ω, λέγ-ω; πείθ-ω, ψεύδ-ομαι; ἀγγέλλ-ω, βάλλ-ω, κρίν-ω, φαίν-ω.

In the inflection of verbs we distinguish between (1) the *root*, (2) the *verb-stem*, (3) the *augment*, (4) the *reduplication*, (5) the *tense-stem*, (6) the *mood suffixes*, and (7) the *endings* which mark the persons and numbers.

1. A root is the fundamental (primitive) part of a word.
2. The *verb-stem* is often identical with the root, but generally consists of a root with a suffix added.
3. The stem which is the basis of the present and imperfect is often not the same as the stem which appears in some of the other tenses. In such cases the simpler and most primitive stem is called the *simple stem*.
4. Verbs are called *vowel-verbs* (*pure*), *mute-verbs* (including *labial*, *palatal*, and *lingual* verbs), or *liquid-verbs*, according as their stems end in a *vowel*, a *mute*, or a *liquid*.

#### 74. The Augment.

1. ἐγένετο; ἐμαρτύρησεν; συν-ετέθειντο, ix. 22.
2. ἔλαβον, ἐσκήνωσεν, ἐβάπτιζεν; ἡγάπησεν, iii. 16, ἤκουσεν, iii. 32, ἤγαγεν, i. 42.
3. ἐρύσατο, 2 Tim. iii. 11, ἐρύσθην, 2 Tim. iv. 17.
4. ἤμελλεν, iv. 47, ἔμελλεν, vi. 71. ἡδύνατο, ix. 33, ἐδύνατο, xi. 37. ἐβούλετο, Acts xv. 37, ἐβουλήθην, 2 John 12.
5. δεδώκεισαν, xi. 57, πεποιήκεισαν, Mark xv. 7, πεπιστεύκεισαν, Acts xiv. 23.
6. ἀγαπάω, ἡγάπησεν, iii. 16. ἐγείρει, v. 21, ἤγειρεν, xii. 1. ὁμοιόω, ὡμοιώθην. αὐξάνειν, iii. 30, ἠῤῥξανεν, Acts vi. 7.
7. κατὰγνυμι, 1 aor. κατέαξαν, xix. 32, 33. ἀνοίγω, 1 aor. ἀνέωξα, ix. 14, also ἠνέωξεν (WH), ix. 17, 32. εἶω, 1 aor. εἶασα, Matt. xxiv. 43. ἔχω, impf. εἶχον.

8. εὐδόκησα and ἡδύόκησα, 1 Cor. x. 5. εὐχαρίστησα and ἡὐχαρίστησα, Rom. i. 21. εὐκαίρουν (impf.), Mark vi. 31, and ἡὐκαίρουν, Acts xvii. 21.

9. ἀναβαίνω, 2 aor. ἀνέβην; εἰσέρχομαι, 2 aor. εἰσῆλθον. ἐπροφήτευσα; καθίζω, 1 aor. ἐκάθισα; καθεύδω, impf. ἐκάθευδον. ἀνοίγω, 1 aor. ἤνοιξα, also ἀνέφξα, ix. 14, also ἡνέφξα, ix. 17, 32. ἀποκαθίστημι, 2 aor. ἀπεκατέστην, Mark viii. 25; 1 aor. pass. ἀπεκετεστάθην, Mark iii. 5.

10. ἐπαισχύνομαι, 1 aor. ἐπησχύνθην, also ἐπαισχύνθην, 2 Tim. i. 16. ἀνορθόω, 1 aor. ἀνώρθωσα, 1 aor. pass. ἀνωρθύθην, also ἀνορθώθην, Luke xiii. 13 (in critical editions, but not WH).

1. The *augment* is the sign of *past time*. It belongs, therefore, to the *historical* tenses (impf., aor., pluperf.), in the ind.

2. There are two kinds of *augment*, the *syllabic*, made by prefixing ε- to verbs beginning with a consonant, and the *temporal*, made by lengthening the first syllable of verbs beginning with a vowel or a diphthong.

3. The doubling of ρ after the augment, which is so common in classical Greek, has sometimes been neglected in the N. T.

4. With μέλλω *intend*, and δύναμαι *am able*, both kinds of augment are used. But βούλομαι *wish* (in critical texts) always uses the simple augment.

5. For the most part the syllabic augment is dropped in the pluperfect.

6. The temporal augment lengthens the initial vowels α and ε into η, and ι, ο, υ become ῑ, ω, ῡ, while the diphthongs lengthen their *first* vowel.

7. A few verbs beginning with a vowel take the syllabic augment. This with ε is contracted into ει.

8. Verbs beginning with εῖ have sometimes εῖ and at times ηῖ.

9. In compound verbs, the augment follows the preposition. In a few verbs the augment, however, is placed before, and some have both augments.

10. A few verbs omit the temporal augment.

## 75. Reduplication.

1. λύω, λέ-λυκα, γράφω, γέ-γραφα. θεάομαι, perf. τεθέαμαι, i. 32. φανερώω, pass. perf. πεφανέρωμαι, Rom. iii. 21. χαρίζομαι, mid. perf. κεχάρισμαι, 2 Cor. ii. 10.

2. στηρίζω, pass. perf. ἐστήριγμαι, Luke xvi. 26. ξηραίνω, pass. perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; ρίπτω, pass. perf. 3 pers. sing. ἔρριπται, Luke xvii. 2, pass. perf. part. ἐριμένος, Matt. ix. 36; but pass. perf. part. ῥεραντισμένοι, Heb. x. 22.

3. ἐλπίζω, perf. ἤλπικα, v. 45. αἶρω, perf. ἤρκα, Col. ii. 14, pass. perf. part. ἡρμένος, xx. 1.

4. ἀκούω, perf. ἀκήκοα, iv. 42; ἐλαύνω, perf. part. ἐλλακώς, vi. 19; ἀπ-όλλυμι, 2 perf. act. part. ἀπολωλώς, Matt. x. 6.

5. λαμβάνω, perf. εἵληφα, part. εἵληφώς, pass. perf. 3 pers. sing. εἵληπται, viii. 4 (margin); perf. εἶρηκα, *I have said*, vi. 65; plu. perf. εἰρήκειν, xi. 13.

6. μιμνήσκω, perf. μέμνημαι.

The *reduplication* is the sign of *completed action*. It belongs therefore to the *perfect*, *pluperfect*, and *future perfect*, in all the moods (see § 72), in which these tenses are found.

1. Verbs beginning with a consonant repeat that consonant with ε, but a rough mute becomes smooth in reduplication.

2. Verbs beginning with two consonants (except a mute and a liquid), a double consonant (ζ, ξ, ψ), or with ρ, in reduplication omit the consonant and simply add the syllabic augment ε.

3. In verbs beginning with a *vowel*, the reduplication has the same form as the temporal augment, *i.e.* it lengthens the vowel.

4. A few verbs beginning with α, ε, or ο, in reduplication prefix their first two letters to the common temporal augment. This is called the *Attic reduplication*.

5. In a few verbs the reduplication has the form of ει.

6. The irregular forms which a few verbs take are given in the *Catalogue of Verbs*.



## 76. The Tense-Systems.

1. *Present System.*

Pres.

λύ-ω,	λύ-ομαι.
λείπ-ω,	λείπ-ομαι.
φαίν-ω,	φαίν-ομαι.

Imperf.

ἔ-λυ-ον,	ἐ-λυ-όμην.
ἔ-λειπ-όν,	ἐ-λειπ-όμην.
ἔ-φαιν-ον,	ἐ-φαιν-όμην.

2. *Future System.*

Fut. Active. Fut. Middle.

λύσ-ω,	λύσ-ομαι.
λείπ-σ-ω, }	λείπ-σ-ομαι. }
λείψ-ω, }	λείψ-ομαι. }
φαν-έ-ω, }	φαν-έ-ομαι. }
φανῶ, }	φανοῦμαι. }

3. *1 Aor. System.*

1 Aor. Active. 1 Aor. Middle

ἔ-λυσ-α,	ἐ-λυσ-άμην.
ἔ-φην-α,	ἐ-φην-άμην.

4. *2 Aor. System.*

2 Aor. Active. 2 Aor. Middle.

ἐ-λιπ-ον,	ἐ-λιπ-όμην.
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5. *1 Perf. System.*

1 Perf. Active. 1 Plup. Active.

ἔ-λυν-κ-α,	ἐ-λελύ-κ-ειν.
πέφαν-κ-α, }	ἐ-πεφάν-κ-ειν. }
πέφαγκα, }	ἐ-πεφάγκειν. }

6. *2 Perf. System.*

2 Perf. Active. 2 Plup. Active.

ἔ-λελοιπ-α,	ἐ-λελοίπ-ειν.
πέφην-α,	ἐ-πεφήν-ειν.

7. *Perfect Middle System.*

Perf.

Pluperf.

Fut. Perf.

ἔ-λελυ-μαι,	ἐ-λελύ-μην,	λελύ-σ-ομαι.
ἔ-λείπ-μαι, }	ἐ-λελείπ-μην, }	λελείπ-σ-ομαι. }
ἔ-λείμ-μαι, }	ἐ-λελείμ-μην, }	λελείψομαι. }
πέφα(ν)σ-μαι,	ἐ-πεφά(ν)σ-μην.	

8. *1 Passive System.*

1 Aor. Passive. 1 Fut. Passive.

ἐ-λύθ(ε)η-ν,	λυθή-σ-ομαι.
ἐ-λείπθ(ε)η-ν, }	λειπθή-σ-ομαι. }
ἐ-λείφθην,	λειφθήσομαι. }
ἐ-φάνθ(ε)η-ν.	

9. *2 Passive System.*

2 Aor. Passive. 2 Fut. Passive.

ἐ-φάν(ε)η-ν,	φάνή-σ-ομαι
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In the Greek verb we distinguish *nine* tense-systems :—

1. The *present* system, including the *present* and *imperfect* of all voices.
2. The *future* system, including the future *active* and *middle*.
3. The *first aorist* system, including the first aorist *active* and *middle*.
4. The *second aorist* system, including the second aorist *active* and *middle*.
5. The *first perfect* system, including the *first perfect* and *first pluperfect active*.
6. The *second perfect* system, including the *second perfect* and *second pluperfect active*.
7. The *perfect middle* system, including the *perfect*, *pluperfect*, and *future perfect middle*.
8. The *first passive* system, including the *first aorist* and *first future passive*.
9. The *second passive* system, including the *second aorist* and *second future passive*.

#### NOTES.

λύω,	λείπω,	φαίνω,
λύσω,	λείψω,	φανῶ,
ἔλυσα,	ἔλιπον,	ἔφηνα,
λέλυκα,	λέλοιπα,	πέφαγκα, }
		πέφηνα, }
λέλυμαι,	λέλειμμαι,	πέφασμαι,
ἐλύθην.	ἐλείφθην.	ἐφάνθην, }
		ἐφάνην. }

NOTE 1. Most verbs have only *six* of these *nine* systems ; many have *less* than *six*, and no verb occurring in the N. T. is used in all nine systems.

NOTE 2. The *principal parts* of a verb are the first person singular *indicative* of every system used in it.

NOTE 3. Each tense-system has a separate stem, called a *tense-stem*.

## 77. The Tense-Stem.

1. λύ-ω	λείπ-ω	φαίν-ω	2. λύ-ο-μεν	λύ-ω-μεν
λύσ-ω	λείψ-ω	φαν-ῶ	λύ-ε-τε	λύ-η-τε
ἔ-λυσ-α	ἔ-λιπ-ον	ἔ-φην-α		

1. The tense-stem is generally formed from the simple stem of the verb, when this differs from the present stem.

2. The final vowel of a tense-stem is said to be variable when it is ο or ω in some of the forms and ε or η in others. The sign of the variable vowel is  $\circ_{\epsilon}$  in the indicative, and  $\omega_{\eta}$  in the subjunctive. Thus  $\lambda\nu\circ_{\epsilon}$  is to be read “ $\lambda\nu\omicron$  or  $\lambda\nu\epsilon$ .”

## 78. General View of the Present Stem.

## 1. Verbs in ω.

1. Stem unchanged.	λεγ-	λέγ-ω
2. Lengthened stems.	φυγ-	φεύγ-ω
3. Tau Class.	βαφ-	βάπ-τω
4. Iota Class.	πραγ-	πράσσω
5. Nasal Class.	λαβ-	λαμβάνω
6. Verbs in -σκω.	εῖρ-	εἰρίσκω
7. E Class	δοκ-	δοκέω
8. Mixed Class.	Irregular verbs.	

## Verbs in μι.

9. First Class.	φα-	φη-μί
10. Second Class.	δείκ-	δείκ-νυμι

1. The *Present stem* is the stem of the present and imperfect in all the voices. This stem is generally an enlarged form of the simple stem of the verb. With reference to the formation of the present stem from the simple stem, we distinguish *eight classes of verbs* in ω, and *two classes* in μι.

**79. First Class.** (*Stem unchanged.*)

1.	Simple stem,	λεγ-	γραφ-	φιλε-
	Present stem,	λεγ- <sup>ο</sup> <sub>ε</sub> -	γραφ- <sup>ο</sup> <sub>ε</sub> -	φιλε- <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	λέγω	γράφω	φιλέω

1. In the *first class*, the present is formed directly from the simple stem by adding the variable vowel <sup>ο</sup><sub>ε</sub>. The first sing. pres. ind. act. lengthens the suffix vowel ο to ω.

**80. Second Class.** (*Lengthened stems.*)

1.	Simple stem,	φνγ-	λιπ-	πιθ-
	Present stem,	φενγ- <sup>ο</sup> <sub>ε</sub> -	λειπ- <sup>ο</sup> <sub>ε</sub> -	πειθ- <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	φένγω	λείπω	πείθω
2.	Simple stem,	πλῦ-	πνῦ-	ῥῦ-
	Length. stem,	πλεν-	πνευ-	ῥεν-
	Present stem,	πλε- <sup>ο</sup> <sub>ε</sub> -	πνε- <sup>ο</sup> <sub>ε</sub> -	ῥε- <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	πλέω	πνέω	ῥέω

Compare ῥέουσιν, vii. 38.

1. All verbs with *mute* simple stems form the present stem by lengthening α, ι, υ of the simple stem to η, ει (ī), ευ (v̄), and adding the variable vowel <sup>ο</sup><sub>ε</sub>.

2. A few verbs which originally lengthened ῦ to ευ, lose the vowel υ in the present stem.

**81. Third Class.** (*Tau Class.*)

1.	Simple stem,	ἀφ-	βαφ-
	Present stem,	ᾱπ-τ <sup>ο</sup> <sub>ε</sub> -	βap-τ <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	ᾱπ-τω	βάπ-τω, xiii. 26.
	Simple stem,	ταφ-, Luke xvi. 22.	κρυβ-, viii. 59.
	Present stem,	θap-τ <sup>ο</sup> <sub>ε</sub> -	κρυπ-τ <sup>ο</sup> <sub>ε</sub> -
	Present Ind.	θάπ-τω	κρύπ-τω

1. Simple stems ending in a labial mute ( $\pi$ ,  $\beta$ ,  $\phi$ ) add  $-\tau^o|_{\epsilon}-$  and thus form the present. The simple stem cannot be determined from the present, but only from the second aorist, or from some other word from the same simple root.

## 82. Fourth Class. (*Iota Class.*)

1. <i>a.</i> Simple stem,	$\phi\upsilon\lambda\alpha\kappa-$ , xii. 25.	$\pi\rho\alpha\gamma-$ , Luke xxiii. 15. John v. 29.	
Present stem,	$\phi\upsilon\lambda\alpha\kappa-\iota^{\circ} _{\epsilon}-$	$\pi\rho\alpha\gamma-\iota^{\circ} _{\epsilon}-$	
becomes,	$\phi\upsilon\lambda\alpha\sigma\sigma-\iota^{\circ} _{\epsilon}-$	$\pi\rho\alpha\sigma\sigma-\iota^{\circ} _{\epsilon}-$	
Present Ind.	$\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$	$\pi\rho\acute{\alpha}\sigma\sigma\omega$ , iii. 20.	
<i>b.</i> $\theta\alpha\nu\mu\acute{\alpha}\delta-$	$\sigma\omega\delta-$	<i>c.</i> $\acute{\alpha}\gamma\gamma\epsilon\lambda-$	$\beta\alpha\lambda-$ , vii. 44.
$\theta\alpha\nu\mu\acute{\alpha}\delta-\iota^{\circ} _{\epsilon}-$	$\sigma\omega\delta-\iota^{\circ} _{\epsilon}-$	$\acute{\alpha}\gamma\gamma\epsilon\lambda-\iota^{\circ} _{\epsilon}-$	$\beta\alpha\lambda-\iota^{\circ} _{\epsilon}-$
$\theta\alpha\nu\mu\acute{\alpha}\zeta-\iota^{\circ} _{\epsilon}-$	$\sigma\omega\zeta-\iota^{\circ} _{\epsilon}-$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\lambda-\iota^{\circ} _{\epsilon}-$	$\beta\alpha\lambda\lambda-\iota^{\circ} _{\epsilon}-$
$\theta\alpha\nu\mu\acute{\alpha}\zeta\omega$ ,	$\sigma\acute{\omega}\zeta\omega$ ,	$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ,	$\beta\acute{\alpha}\lambda\lambda\omega$ ,
vii. 21.	<i>fut.</i> in xii. 47.	xx. 18.	xiii. 5.
<i>d.</i> $\phi\alpha\nu-$	$\acute{\alpha}\rho-$	<i>e.</i> $\kappa\alpha\nu-$ , Heb. xii. 18.	$\kappa\lambda\alpha\nu-$ , xi. 31.
$\phi\alpha\nu-\iota^{\circ} _{\epsilon}-$	$\acute{\alpha}\rho-\iota^{\circ} _{\epsilon}-$	$\kappa\alpha\nu-\iota^{\circ} _{\epsilon}-$	$\kappa\lambda\alpha\nu-\iota^{\circ} _{\epsilon}-$
$\phi\alpha\nu\iota-\iota^{\circ} _{\epsilon}-$	$\alpha\acute{\iota}\rho-\iota^{\circ} _{\epsilon}-$	$\kappa\alpha\iota-\iota^{\circ} _{\epsilon}-$	$\kappa\lambda\alpha\iota-\iota^{\circ} _{\epsilon}-$
$\phi\alpha\acute{\iota}\nu\omega$ , i. 5.	$\alpha\acute{\iota}\rho\omega$ , i. 29.	$\kappa\alpha\acute{\iota}\omega$ , xv. 6.	$\kappa\lambda\alpha\acute{\iota}\omega$ , xx. 13.

1. To form the present stem,  $-\iota^o|_{\epsilon}-$  is added, but this always causes important euphonic changes.

- Simple stems in  $\kappa$ ,  $\chi$ ,  $\tau$ ,  $\theta$ , and sometimes  $\gamma$ , unite with  $\iota$  and become  $\sigma\sigma$ .
- $\delta$ , and sometimes  $\gamma$ , unites with  $\iota$  to form  $\zeta$ .
- Simple stems in  $\lambda$  with added  $\iota$  become  $\lambda\lambda$ .
- Simple stems in  $\nu$  and  $\rho$ , when  $-\iota^o|_{\epsilon}-$  is added, transpose  $\iota$  to the preceding syllable where it unites with the vowel of the stem.
- Two verbs with stems in  $\alpha\nu$  drop the  $\nu$  before the suffix  $-\iota^o|_{\epsilon}-$ .

83. Fifth Class. (*Nasal Class.*)

1. *a.* φθα-    *b.* ἁμαρτ-    *c.* μάθ-, vi. 45.    λαβ-, i. 12.  
 φθα-ν<sup>ο</sup>|ε-    ἁμαρτ-αν<sup>ο</sup>|ε-    μανθ-αν<sup>ο</sup>|ε-    λαμβ-αν<sup>ο</sup>|ε-  
 φθάνω    ἁμαρτάνω, v. 14.    μανθάνω    λαμβάνω, iii. 27.

1. To some simple stems a suffix containing ν is added.

*a.* -ν<sup>ο</sup>|ε-.

*b.* -αν<sup>ο</sup>|ε-.

*c.* -αν<sup>ο</sup>|ε- with an inserted nasal, if the last vowel of the simple stem is short.

84. Sixth Class. (*Verbs in σκω.*)

1. ἄρε-    εὖρ-, ii. 14.    *a.* γηρα-, xxi. 18.    *b.* μνα-  
 ἄρε-σκ<sup>ο</sup>|ε-    εὖρ-ισκ<sup>ο</sup>|ε-    γηρα-σκ<sup>ο</sup>|ε-    μμνη-σκ<sup>ο</sup>|ε-  
 ἄρέσκω,    εὐρίσκω,    γηράσκω    μμνήσκω,  
 Rom. xv. 1,    i. 42.    Heb. ii. 6.

1. In this class, the suffix -σκ<sup>ο</sup>|ε-, after a consonant, -ισκ<sup>ο</sup>|ε-, is added to the stem, but the vowel before -σκω is usually made long.

*a.* This class is sometimes called *inceptive*, because a few verbs belonging to it have the sense of beginning or becoming.

*b.* Several presents have the reduplication, and often lengthen the vowel of the stem.

85. Seventh Class. (*E Class.*)

1. δοκ-    γαμ-    *a.* φιλε-    ποιε-  
 δοκ-ε<sup>ο</sup>|ε-    γαμ-ε<sup>ο</sup>|ε-    φιλε-ε<sup>ο</sup>|ε-    ποιε-ε<sup>ο</sup>|ε-  
 δοκέω, v. 39.    γαμέω    φιλέω    ποιέω



1. In a few verbs, to form the present,  $\epsilon\sigma\lambda$  is added to the simple stem.

a. Most verbs in  $\epsilon\omega$  belong to the *first class* with stem unchanged.

### 86. Eighth Class. (*Mixed Class.*)

1. αἰρέω, γίνομαι, ἴθω, εἶδον, εἶπον, ἔρχομαι, ἐσθίω, ἔχω, ὁράω, πάσχω, πίνω, πίπτω, τρέχω, φέρω.

1. This class includes the few irregular verbs, whose tense-stems are so peculiar in formation, that they cannot be brought under the preceding classes. The full forms of these verbs will be given in the *Catalogue of Verbs*.

### 87. Ninth Class. (*First Class in μι.*)

1. φα-	στα-	δο-	θε-
φημί, i. 23.	ἵσστημι for	δί-δωμι	τί-θημι for
	σι-σστημι, viii. 3.	i. 17; iii. 34.	θι-θημι, ii. 10.

1. Some verbs ending in  $\eta\mu$  and  $\omega\mu$  reduplicate the simple stem in the present and imperfect by prefixing its initial consonant with  $\iota$ . These simple stems end in  $a$ ,  $e$ , and  $o$ , which are lengthened before the suffix  $\mu$ .

### 88. Tenth Class. (*Second Class in μι.*)

1. δεικ-	σβε-
δαί-νν-μι, v. 20.	σβε-νν-μι
	σβέννυμι, Mark ix. 48.

So ὄμνυμι, πῆγνυμι, Heb. viii. 2, ῥήγνυμι, μέγνυμι.

1. Some stems add  $\nu\upsilon$  (after a vowel,  $\nu\upsilon\upsilon$ ). By their formation they also belong to the *fifth class* (*nasal class*) of verbs in  $\omega$ , and some of them use the present in  $\nu\omega$ .

### 89. The Future Stem.

1. τιμά-ω, τιμή-σω, xii. 26; ποιέ-ω, ποιή-σω, iv. 34.

But γελάω, γελάσω; καλέω, καλέσω.

2. γράφω, γράψω; πλέκω, πλέξω; πείθω, πείσω.
3. κρίνω, κρινέω, κρινῶ, xii. 48; βαλ-, βάλλω, βαλέω, βαλῶ.
4. κομίζω, κομι-έομαι, κομιοῦμαι, 1 Pet. v. 4.  
ἐλπίζω, ἐλπι-έω, ἐλπιῶ, Matt. xii. 21.

The *Future Stem* is the stem of the future *active* and *middle*, and is formed by adding -σ<sup>o</sup>|ε- to the simple stem.

1. In vowel stems a short vowel is generally lengthened.
2. In mute stems, a labial (π, β, φ) with σ forms ψ; a palatal (κ, γ, χ) with σ forms ξ; a lingual (τ, δ, θ) before σ is dropped.
3. Liquid stems (ending in λ, μ, ν, ρ) add ε in place of σ to form the future stem.
4. Verbs in -ίζω (stem ιδ-) usually drop the σ and insert ε, and contract. This form is called the *Attic Future*.

### 90. The First Aorist Stem.

1. τιμάω, 1 aor. act. ἐ-τίμη-σα, 1 aor. mid. ἐ-τιμη-σάμην; ποιέω, ἐ-ποίη-σα, ἐ-ποιη-σάμην; γράφω, ἔ-γραψα; πείθω, ἔ-πεισα.
2. μιν-, ἔ-μειν-α; σπερ- ἔ-σπειρ-α; ἄρ-, (ἐ-ᾠρ-α) ἦρ-α.
3. θε- (τί-θη-μι), ἔ-θη-κα; δο- (δί-δω-μι), ἔ-δω-κα; ἐ- (ἵημι), ἀφ-ίημι, ἀφ-ῆ-κα.

The *First Aorist Stem* is the stem of the first aorist *active* and *middle*, and is formed by adding -σα- to the simple stem.

1. The rules for the future of *vowel* and *mute* verbs (§ 89) apply also to the first aorist. All verbs of the *second* class (§ 80) have the strong form of the simple stem in the first aorist, as well as in the future.
2. Liquid verbs reject σ in the first aorist, and lengthen the vowel of the stem in compensation for it.
3. Three first aorists have the suffix -κα-.

## 91. The Second Aorist Stem.

1. λιπ-, pres. λείπ-ω, 2 aor. act. ἔλιπ-ον, 2 aor. mid. ἐλιπ-όμην; λαβ-, λαμβάνω, ἔλαβ-ον.
2. στα-, ἵστημι, 2 aor. act. ἔστη-ν.

The *Second Aorist Stem* is the stem of the second aorist *active* and *middle*.

1. In the *eight* classes of verbs in ω, the second aorist is formed by adding -ο|ε- to the simple stem.

2. In verbs in -μι the second aorist has for its stem the simple theme, but the final vowel of the stem is made long in the active before a single consonant.

## 92. The First Perfect Stem.

1. πιστεύω, πε-πίστευ-κα.
2. κράζω, κέ-κραγα, i. 15.
3. ποιέω, πε-ποίη-κα.
4. ἀπο-στέλλω, ἀπέ-σταλ-κα, Acts xvi. 36; κρίνω, κέ-κρι-κα; βάλλω, βέ-βλη-κα.
5. κρίνω, κε-κρί-κειν; πιστεύω, πε-πιστεύ-κειν.

The *First Perfect Stem* is the stem of the *first perfect*, and *first pluperfect* active.

1. The first perfect is formed by adding -κα- to the reduplicated simple stem.

2. A lingual mute (τ, δ, θ) is dropped before -κα-.

3. Vowel-verbs usually lengthen the vowel before -κα-.

4. Liquid stems of one syllable change ε to α, reject ν in some verbs, and in some cases suffer transposition.

5. The *first pluperfect* is the same as the *first perfect*, with -κη- (or -κει-) substituted for -κα-.

## 93. The Second Perfect Stem.

1. γράφω, γέ-γραφ-α.
2. πάσχω (πενθ-), πέ-πονθ-α; πείθω (πιθ-), πέ-ποιθ-α; κράζω (κραγ-), κέ-κράγ-α, i. 15.
3. ἐ-πε-ποιθ-ειν, Luke xi. 22.

The *Second Perfect Stem* is the stem of the *second perfect* and *second pluperfect* active.

1. The second perfect is formed by adding -α- to the reduplicated simple stem.

2. An ε in the simple stem becomes ο, and lengthens other short vowels (ᾱ to η, but after ρ to ā, ι to οι, υ to ευ).

3. The *second pluperfect* is the same as the *second perfect* with -η- or -ει- substituted for -α-.

## 94. The Perfect Middle Stem.

1. γράφω, (γε-γραφ-μαι) γέγραμμαι; πιστεύω, πε-πίστευ-μαι.
2. πείθω, (πε-πειθ-σμαι), πέπεισμαι; τιμάω, τε-τιμη-μένος; ποιέω, πε-ποιη-μένος.
3. ἀπο-στέλλω, ἀπέ-σταλ-μαι; κρίνω, κέ-κρι-μαι.
4. βάλλω, βέ-βλη-μαι, ἐ-βε-βλή-μην.
5. κεκράξομαι, Luke xix. 40.

The *Perfect Middle Stem* is the stem of the *perfect*, *pluperfect*, and *future-perfect* middle.

1. The stem of the perfect and pluperfect middle and passive consists of the simple stem with the required reduplication or augment prefixed. There is no suffix, but that of the personal ending.

2. Some vowel stems add σ, and a short final vowel is generally lengthened.

3. Some liquid stems change ε to α, and a few in ν drop ν, and others change ν to σ or to μ before -μαι.

4. Transposition of letters also sometimes occurs.

5. The future perfect stem adds  $-\sigma^o|$  - to the tense stem of the perfect middle. There is but one instance of the future perfect in N. T., and that is not accepted by the critical editors.

## 95. The First Passive Stem.

1. πιστεύω, ἐ-πιστεύ-θην; τίθημι (θε-), ἐ-τέ-θην; κρίνω, ἐ-κρί-θην.

2. βάλλω, ἐ-βλή-θην; πείθω, ἐ-πείσ-θην.

3. βάλλω, βλη-θήσ-ομαι; πείθω, πεισ-θήσ-ομαι; κρίνω, κρι-θήσ-ομαι.

The *First Passive Stem* is the stem of the *first aorist* and *first future passive*.

1. The stem of the first aorist is formed by adding  $-\theta\epsilon-$  to the simple stem, which becomes  $-\theta\eta-$  before a single consonant.

2. The same changes, in general, occur in the simple stem, as in the formation of the perfect middle stem (§ 94, 2, 3, 4).

3. The stem of the first future is formed by adding  $-\sigma^o|$  - to the first aorist passive stem.

## 96. The Second Passive Stem.

1. γράφω, ἐ-γράφ-ην; φαίνω, ἐ-φάν-ην.

2. στρέφω, ἐ-στράφ-ην.

3. φαίνω, φαν-ήσ-ομαι.

The *Second Passive Stem* is the stem of the *second aorist* and *second future passive*.

1. To form this stem  $-\epsilon-$  is added to the theme, which becomes  $-\eta-$  before a single consonant.

2. In the second aorist, an  $\epsilon$  of the stem becomes  $\alpha$ .

3. The second future passive adds  $\sigma$  to the stem of the *second aorist passive*.

## 97. The Mood Suffixes.

1. *Indicative*. — Present system,  $\omicron|_{\epsilon}$  or none; future,  $\omicron|_{\epsilon}$ ; first aorist,  $\alpha$ ; second aorist,  $\omicron|_{\epsilon}$  or none; first perfect,  $\alpha$ ,  $\eta$ , or  $\epsilon$ ; second perfect,  $\alpha$ ,  $\eta$ , or  $\epsilon$ ; perfect middle, none or  $\omicron|_{\epsilon}$ ; first passive, none or  $\omicron|_{\epsilon}$ ; second passive, none or  $\omicron|_{\epsilon}$ .

a. *Present Indicative*. — λύ-ομεν, λύ-ετε.

b. *Present Subjunctive*. — λύ-ωμεν, λύ-ητε.

*First Aorist Subj.* — λύσ-ωμεν, λύσ-ητε.

c. *Present Optative*. — λύ-οιμεν, λύ-οιτε.

*First Aorist Opt.* — λύσ-αιμεν, λύσ-αιτε.

d. στα-, ἴσθημι, ἰσταίην; θε-, τίθημι, τιθείην; δο-, δίδωμι, διδοίην.

1. The *Mood Suffixes*, or the original connecting vowels between the tense-stems and the personal endings, are, properly considered, a part of the tense stem, and have been so presented in the foregoing sections, as the variable vowel in the *indicative*.

a. In these suffixes of the indicative, the *variable* vowel  $\omicron|_{\epsilon}$  appears as  $\omicron$  before  $\mu$  or  $\nu$ , otherwise as  $\epsilon$ .

b. The *subjunctive* puts the long variable vowel  $\omega|_{\eta}$  in the place of the final vowel of the tense-suffix, or adds it to the tense-stem.

c. In the *optative* the mood-suffix  $\iota$ , or  $\iota\eta$ , is added to the variable vowel of the tense-stem of the indicative (but  $\omicron|_{\epsilon}$  always appears as  $\omicron$ ).

d. The form  $\iota\eta$  in the optative is used only before active endings, and in the *singular* of tenses which have the  $\mu$  inflection.



## 98. Personal Endings of the Indicative, Subjunctive, and Optative.

1. Active.			Passive and Middle.		
	Prin. Tenses.	Hist. Tenses.		Prin. Tenses.	Hist. Tenses.
<i>Sing.</i> 1.	-μι	-ν	<i>Sing.</i> 1.	-μαι	-μην
2.	-ς	-ς	2.	-σαι	-σο
3.	-σι	—	3.	-ται	-το
<i>Plur.</i> 1.	-μεν	-μεν	<i>Plur.</i> 1.	-μεθα	-μεθα
2.	-τε	-τε	2.	-σθε	-σθε
3.	-νσι	-ν, -σαν	3.	-νται	-ντο

1. The endings of the finite moods are called *personal* endings, because they have different forms for the three persons.

2. There are two forms of endings, one for the *active* voice, and another for the *middle* and *passive*. The aorist passive, however, has the endings of the active voice.

3. We have two classes of endings under each form, one ending common to the *primary* or *principal* tenses, and another common to the *secondary* or *historical* tenses (*imperfect*, *aorist*, and *pluperfect*) (§ 72, 5).

4. The subjunctive has the endings of the *principal* tenses; the optative of the historical tenses.

## 99. Use of the Endings.

1.	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	ἴστημι	ἴσταμεν	1.	δίδωμι	δίδομεν
2.	ἴσθης	ἴστατε	2.	δίδως	δίδοτε
3.	ἴσθῃσι	ἰσῶσι	3.	δίδωσι	διδόασι

2. *Sing.* 1. λύω, 2. λύεις, 3. λύει.

3. *Plur.* 1. λύομεν, 2. λύετε, 3. λύουσι for λυονσι.

4. *Plur.* 1. λελύκαμεν, 2. λελύκατε, 3. λελύκασι, ἰσῶσι for ἰστανσι.

5.	<i>Imperf.</i>	1 <i>Aor.</i>	<i>Imperf.</i>	2 <i>Aor.</i>
<i>Plur.</i> 1.	ἐλύομεν	ἐλύσαμεν	ἴσταμεν	ἔστημεν
2.	ἐλύετε	ἐλύσατε	ἴστατε	ἔστητε
3.	ἔλυον	ἔλυσαν	ἴστασαν	ἔστησαν

6. *Pres. Middle.*

<i>Sing.</i> 1.	λύομαι	<i>Sing.</i> 1.	ἴσταμαι
2.	λύῃσθ or λύει for λυε(σ)αι, λυ(εα)ι	2.	ἴστασαι
3.	λύεται	3.	ἴσθαι

1. These personal endings are most distinctly preserved in verbs in *μι*.

2. Verbs in *ω* do not use the active endings *μι* and *σι* in the first and third person singular, indicative.

3. In the third person plural *-σι* always drops *ν* and lengthens the preceding vowel.

4. The perfect indicative active of all verbs, and the present indicative active of verbs in *μι*, have *ᾶσι* for *ανσι* in the third person plural.

5. Verbs in *ω*, in the third person plural of the historical tenses, have *-ν*, verbs in *μι* have *-σαν*.

6. In verbs in *ω* the middle endings *-ται* and *-σο* drop *σ*, and are contracted except in the optative (§ 13, 9); but in verbs in *μι*, *σ* is usually retained, except in the subjunctive and optative.

## 100. Personal Endings of the Imperative.

1.	<i>Active.</i>		<i>Middle and Passive.</i>	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2.	-θι	-τε	2. -σο	-σθε
3.	-τω	-τωσαν or -ντων	3. -σθω	-σθωσαν or -σθων

2. Present.	1 Aor. Act.	3.	2 Aor. Imper.
S. 2. λῦε	λύσον	λῦε	στήθι, Luke vi. 8.
3. λυέτω	λυσάτω	for	from
P. 2. λύετε	λύσατε	(λυέθι)	ἴστημι
3. λυόντων	λυσάντων		

1 The personal endings of the Imperative have two forms, — one for the active, and another for the middle and passive.

2. The regular mood-suffix of the imperative is  $-\omega|_{\epsilon}$ , becoming  $\sigma$  before  $\nu$ . In the aorist active and middle it is  $\alpha$ .

3. In verbs of  $\omega$ , the ending  $-\thetaι$  is omitted; in verbs of  $\muι$ , it is sometimes retained.

### 101. The Infinitive Endings.

1.	Infin. Act.		
Pres.	Fut.	1 Aor.	Perf.
λύειν	λύσειν	λύσαι	λελυκέναι
for	for		
λυεῖν	λυσεῖν		
Inf. Mid. Pres., λύεσθαι			
2.	ἴστημι		δίδωμι
Pres. Inf. Act.	ἰστάναι		διδόναι
Pres. Inf. Pass.	ἰστασθαι		δίδοσθαι

1. In verbs of  $\omega$  the ending of the infinitive in the active is  $-\epsilonν$  (contracted with the preceding  $\epsilon$  to  $\epsilonιν$ ) or  $-\ναι$ . In the middle and passive, the ending is  $-\σθαι$ . (The aorist active, however, ends in  $-\αι$ .)

2. Verbs in  $\muι$ , in the active add  $-\ναι$ , in the middle and passive,  $-\σθαι$ , to the tense stem.

## 102. The Participle.

1.		<i>Pres. Act.</i>	
N.	λύ-ων	λύ-ουσα	λύ-ον
G.	λύ-οντος	λυ-ούσης etc.	λύ-οντος
		<i>Perf. Act.</i>	
N.	λελυκώς	λελυκῖα	λελυκός
G.	λελυκότος	λελυκίας etc.	λελυκότος
		<i>Pres. Mid.</i>	
N.	λνόμενος	λνομένη etc.	λνόμενον
2.			
N.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης etc.	διδόντος

3. γνωστός, xviii. 15; θνητός, Rom. vi. 12; βλητέος, Luke v. 38.

1. The participle forms its stem by adding to the tense-stem, in the active, -ντ- (perfect active -οτ-), in the middle and passive, -μενο-.

2. Active participles of verbs in ω, with stems in -οντ-, make the nominative singular masculine in -ων; of verbs in μι, in -οίς.

3. The *verbal adjectives* in -τός and -τέος are like participles, but used almost like ordinary adjectives. The former, in -τος, is often equivalent to a perfect passive participle, and sometimes expresses *capability*, the latter, in -τεος, is equivalent to a future passive participle, and expresses duty.

4. For the declension of participles. see § 48.

## 103. The Synopsis of the Present Tense.

1. 2.	Act.	Mid. and Pass.
<i>Ind.</i>	λύ-ω	λύ-ομαι
<i>Subj.</i>	λύ-ω	λύ-ωμαι
<i>Opt.</i>	λύ-οιμι	λυ-οίμην
<i>Imp.</i>	λῦ-ε	λύ-ου
<i>Inf.</i>	λύ-ειν	λύ-εσθαι
<i>Part.</i>	λύ-ων	λυ-όμενος

3.	Act.		
	(τιμα-)	(φιλε-)	(δηλο-)
<i>Ind.</i>	(τιμάω) τιμῶ	(φιλέω) φιλῶ	(δηλόω) δηλῶ
<i>Subj.</i>	(τιμάω) τιμῶ	φιλῶ	δηλῶ
<i>Opt.</i>	(τιμαοίμι) τιμῶμι or (τιμαοίην) τιμῶην	φιλοῖμι or φιλοίην	δηλοῖμι or δηλοίην
<i>Imp.</i>	(τίμαε) τίμα	φίλει	δήλου
<i>Inf.</i>	(τιμάειν) τιμᾶν	φιλεῖν	δηλοῦν
<i>Part.</i>	(τιμάων) τιμῶν	φιλῶν	δηλῶν

1. In accordance with the principles already presented we herewith give the *synopsis* of the *present* tense of verbs in α, in the three voices, in the various moods and participles.

2. The personal endings have the form in which they appear when united by the variable vowel to the tense stem.

3. All the eight classes of verbs in ω have the same form, and the only seeming exception are contract verbs in -αω, -εω, -οω, in the present and imperfect, of all voices.

## 104. Inflection of the Present Active.

	<i>Ind.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imp.</i>
S. 1.	λύ-ω	λύ-ω	λύ-οιμι	
2.	λύ-εις	λύ-ῃς	λύ-οις	λῦ-ε
3.	λύ-ει	λύ-ῃ	λύ-οι	λυ-έτω

<i>P.</i> 1.	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	
2.	λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε
3.	λύ-ουσι	λύ-ωσι	λύ-οιεν	λυ-έτωσαν οἱ λυ-όντων

*Part.*

<i>N.</i>	λύ-ων	λύ-ονσα	λύ-ον
<i>G.</i>	λύ-οντος	λυ-ούσης	λύ-οντος

etc. (§ 48.)

NOTE. λυ-έτω, λύ-ετε.

The inflection of the personal endings of the present tense, active, with the proper contractions and euphonic changes, is as given in the tables.

NOTE. As a general rule, the accent stands as far as possible from the end of the word (*recessive* accent, § 17, note 3): on the penult, when the ultima is long by nature; otherwise, on the antepenult.

**105. Inflection of the Present, Middle and Passive.***Mid. and Pass.*

	Ind.	Subj.	Opt.	Imp.
<i>S.</i> 1.	λύ-ομαι	λύ-ωμαι	λυ-οίμην	
2.	λύ-η, λύ-ει	λύ-ῃ	λύ-οιο	λύ-ου
3.	λύ-εται	λύ-ηται	λύ-οιτο	λυ-έσθω
<i>P.</i> 1.	λυ-όμεθα	λυ-όμεθα	λυ-οίμεθα	
2.	λύ-εσθε	λύ-ησθε	λύ-οισθε	λύ-εσθε
3.	λύ-ονται	λύ-ωνται	λύ-οιντο	λυ-έσθωσαν οἱ λυ-έσθων

*Part.* λυ-όμενος, -ομένη, -όμενον, etc. (§ 44, 3).

The inflection of the personal endings of the present in the middle and passive, in the various moods, is given in the accompanying tables.



## 106. Inflection of the Imperfect.

<i>Imp. Act.</i>		<i>Imp. Mid. and Pass.</i>	
Sing.	Plur.	Sing.	Plur.
1. ἔλν-ον	ἐλύ-ομεν	1. ἐλν-όμεν	ἐλν-όμεθα
2. ἔλν-ες	ἐλύ-ετε	2. ἐλν-ου	ἐλί-εσθε
3. ἔλν-ε	ἐλν-ον	3. ἐλν-ετο	ἐλν-οντο

The *imperfect* is found only in the indicative, and takes the augment.

## 107. The Synopsis of the Future Tense, and its Inflection.

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
<i>Ind.</i>	λύ-σω	λύ-σομαι	λν-θήσομαι
<i>Opt.</i>	λί-σοιμι	λν-σοίμην	λν-θησοίμην
<i>Inf.</i>	λύ-σειν	λύ-σεσθαι	λν-θήσεσθαι
<i>Part.</i>	λύ-σων	λν-σόμενος	λν-θησόμενος

1. The future wants the subjunctive and imperative.
2. The inflection of λύσω is like that of λύω, of λύσομαι and λνθήσομαι like λύομαι, the optatives like λύοιμι and λνοίμην, and the participles like the present participles.

## 108. The Synopsis of the First Aorist, and its Inflection.

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
<i>Ind.</i>	ἔλν-σα	ἐλν-σάμην	ἐλν-θήν
<i>Subj.</i>	λύ-σω	λύ-σωμαι	λν-θῶ
<i>Opt.</i>	λί-σαιμι	λν-σαίμην	λν-θείην
<i>Imp.</i>	λῦ-σον	λῦ-σαι	λί-θητι
<i>Inf.</i>	λῦ-σαι	λί-σασθαι	λν-θῆναι
<i>Part.</i>	λύ-σας	λν-σάμενος	λν-θείς

	<i>Ind. Act.</i>	<i>Ind. Mid.</i>	<i>Ind. Pass.</i>	<i>Subj. Pass.</i>
<i>S. 1.</i>	ἔλν-σα	ἐλν-σάμην	ἐλύ-θην	(λνθεω) λν-θῶ
2.	ἔλν-σας	ἐλύ-σω	ἐλύ-θης	λν-θῆς
3.	ἔλν-σε	ἐλύ-σατο	ἐλύ-θη	λν-θῇ
<i>P. 1.</i>	ἐλύ-σαμεν	ἐλν-σάμεθα	ἐλύ-θημεν	λν-θῶμεν
2.	ἐλύ-σατε	ἐλύ-σασθε	ἐλύ-θητε	λν-θῆτε
3.	ἔλν-σαν	ἐλύ-σαντο	ἐλύ-θησαν	λν-θῶσι

	<i>Opt. Act.</i>	<i>Opt. Mid.</i>	<i>Opt. Pass.</i>
<i>S. 1.</i>	λύ-σαιμι	λν-σαίμην	λν-θείην
2.	λύ-σαις ὅτ-σειας	λύ-σαιο	λν-θείης
3.	λύ-σαι ὅτ-σειε	λύ-σαιτο	λν-θείη
<i>P. 1.</i>	λύ-σαιμεν	λν-σαίμεθα	λν-θείημεν
2.	λύ-σαιτε	λύ-σαισθε	λν-θείητε
3.	λύ-σαιεν ὅτ-σειαν	λύ-σαιντο	λν-θείησαν

	<i>Imper. Act.</i>	<i>Imper. Mid.</i>	<i>Imper. Pass.</i>
<i>S. 2.</i>	λῦ-σον	λῦ-σαι	λύ-θητι
3.	λν-σάτω	λν-σάσθω	λν-θήτω
<i>P. 2.</i>	λύ-σατε	λύ-σασθε	λύ-θητε
3.	λν-σάτωσαν ὅτ-σάντων	λν-σάσθωσαν ὅτ-σάσθων	λν-θήτωσαν ὅτ-θέντων

1. In the first aorist the augment is found only in the indicative.

2. The subjunctive active and middle is conjugated like λύω and λύωμαι of the subjunctive present.

3. The participles are declined like adjectives.

4. The inflection of the other forms of the first aorist is given in the accompanying tables.

## 109. The Synopsis and Inflection of the Perfect.

	<i>Act.</i>	<i>Mid. &amp; Pass.</i>	<i>Ind. Mid. &amp; Pass.</i>
<i>Ind.</i>	λέλυ-κα	λέλυ-μαι	<i>S.</i> 1. λέλυ-μαι
<i>Subj.</i>	λελύ-κω	λελυ-μένος ᾧ	2. λέλυ-σαι
<i>Opt.</i>	λελύ-κοιμι	λελυ-μένος εἶην	3. λέλυ-ται
<i>Imp.</i>	λέλυ-κε	λέλυ-σο	<i>P.</i> 1. λελύ-μεθα
<i>Inf.</i>	λελυ-κέναι	λελύ-σθαι	2. λέλυ-σθε
<i>Part.</i>	λελυ-κώς	λελυ-μένος	3. λέλυ-νται

	<i>Subj. Mid. &amp; Pass.</i>	<i>Opt. Mid. &amp; Pass.</i>	<i>Imp. Mid. &amp; Pass.</i>
<i>S.</i> 1.	λελυ-μένος ᾧ	—— εἶην	
2.	λελυ-μένος ᾧς	—— εἶης	λέλυ-σο
3.	λελυ-μένος ᾧ	—— εἶη	λελύ-σθω
<i>P.</i> 1.	λελυ-μένοι ᾧμεν	—— εἶημεν or εἶμεν	
2.	λελυ-μένοι ᾧτε	—— εἶητε or εἶτε	λέλυ-σθε
3.	λελυ-μένοι ᾧσι	—— εἶησαν or εἶεν	λελύ-σθωσαν or λελύ-σθων

1. The perfect has the reduplication in all the moods.

2. The inflection of λέλυκ-α is the same as that of the 1 aor. ἔλυσ-α, save that in the perfect 3d pers. plur. the ending is -ᾶσι instead of -αν.

3. The other moods in the active are inflected like the forms in the present.

4. The participles are inflected as adjectives (§ 48, 5; 44, 3).

5. The subjunctive and optative in the *mid.* and *pass.* are expressed by the perfect participle with a form of εἰμί, *am* (§ 122, 16).

**110. The Inflection of the Pluperfect.**

	<i>Act.</i>	<i>Mid. and Pass.</i>
<i>S.</i> 1.	ἐλελύ-κειν	ἐλελύ-μην
2.	ἐλελύ-κεις	ἐλέλυ-σο
3.	ἐλελύ-κει	ἐλέλυ-το
<i>P.</i> 1.	ἐλελύ-κειμεν	ἐλελύ-μεθα
2.	ἐλελύ-κειτε	ἐλέλυ-σθε
3.	ἐλελύ-κεσαν or -κεισαν	ἐλέλυ-ντο

1. The pluperfect has the reduplication and the augment, which latter, however, is mainly omitted in the N. T.

2. The pluperfect is found only in the indicative.

NOTE. As there is no example of the future-perfect in a critical text, we need not give the inflection. (See § 94, 5.)

**111. Synopsis and Inflection of the Second Aorist.**

	<i>Act.</i>	<i>Mid.</i>
<i>Ind.</i>	ἔλιπ-ον	ἐλιπ-όμην
<i>Subj.</i>	λίπ-ω	λίπ-ωμαι
<i>Opt.</i>	λίπ-οιμι	λιπ-οίμην
<i>Imp.</i>	λίπ-ε	λιπ-οῦ
<i>Inf.</i>	λιπ-εῖν	λιπ-έσθαι
<i>Part.</i>	λιπ-ών	λιπ-όμενος

Some verbs have tenses known as the *second aorist*, the *second perfect*, and the *second pluperfect*. (For ἔλιπον see § 124, 129.)

1. The inflection of the 2 aor. in the act. ind. is like the imperfect active; in the other moods it is like the present active.

2. The inflection of the 2 aor. middle in the indic. is like that of the imperfect middle; in the other moods it is like the present middle.

### 112. Synopsis and Inflection of 2 Perfect and 2 Pluperfect Active.

	2 Perf.	2 Pluperf.
<i>Ind.</i>	λέλοιπ-α	<i>S.</i> 1. ἐλελοίπ-ειν
<i>Subj.</i>	λελοίπ-ω	2. ἐλελοίπ-εις
<i>Opt.</i>	λελοίπ-οιμι	3. ἐλελοίπ-ει
<i>Imp.</i>	λέλοιπ-ε	<i>P.</i> 1. ἐλελοίπ-εμεν
<i>Inf.</i>	λελοίπ-έναι	2. ἐλελοίπ-ειτε
<i>Part.</i>	λελοίπ-ώς	3. ἐλελοίπ-εσαν ὅς -εισαν

1. The inflection of the 2 perfect is the same as the 1 perfect.
2. The 2 pluperfect is inflected like the 1 pluperfect, and occurs only in the indicative active.

### 113. Synopsis of 2 Aorist and 2 Future Passive.

	2 Aor. Pass.	2 Fut. Pass.
<i>Ind.</i>	ἐφάν-ην	φαν-ήσομαι
<i>Subj.</i>	φαν-ῶ (φαν-έω)	
<i>Opt.</i>	φαν-είην	φαν-ησοίμην
<i>Imp.</i>	φάν-ηθι	
<i>Inf.</i>	φαν-ῆναι	φαν-ήσεσθαι
<i>Part.</i>	φαν-είς	φαν-ησόμενος

1. To complete the paradigm of the verb in ω, we will add the synopsis of φαίνω, *show*, in these two tenses.

2. The forms are inflected like 1 aor. and 1 fut., passive.

## 114. Contract Verbs.

## ACTIVE.

<i>Pres. Ind.</i>				<i>Pres. Subj.</i>			
	(τιμάω)	(φιλέω)	(δηλόω)		(τιμάω)	(φιλέω)	(δηλόω)
S. 1. -ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ	-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
2. -εις	-ᾶς	-εῖς	-οῖς	-ῆς	-ᾶς	-ῆς	-οῖς
3. -ει	-ᾷ	-εῖ	-οῖ	-ῃ	-ᾷ	-ῃ	-οῖ
P. 1. -ομεν	-ῶμεν	-οὔμεν	-οὔμεν	-ωμεν	-ῶμεν	-ῶμεν	-ῶμεν
2. -ετε	-ᾶτε	-εῖτε	-οὔτε	-ῆτε	-ᾶτε	-ῆτε	-ῶτε
3. -ουσι	-ῶσι	-οὔσι	-οὔσι	-ωσι	-ῶσι	-ῶσι	-ῶσι

*Pres. Opt.*

	(τιμάοιμι)	(φιλέοιμι)	(δηλοοιμι)	οἷ	(τιμαοίην)	(φιλεοίην)	(δηλοοίην)
S. 1. -οιμι	τιμ-ῶμι	φιλ-οῖμι	δηλ-οῖμι	-οίην	τιμ-ῶην	φιλ-οίην	δηλ-οίην
2. -οις	-ῶς	-οῖς	-οῖς	-οίης	-ῶης	-οίης	-οίης
3. -οι	-ῶ	-οῖ	-οῖ	-οίη	-ῶη	-οίη	-οίη
P. 1. -οιμεν	-ῶμεν	-οῖμεν	-οῖμεν	-οίημεν	-ῶημεν	-οίημεν	-οίημεν
2. -οιτε	-ῶτε	-οῖτε	-οῖτε	-οίητε	-ῶητε	-οίητε	-οίητε
3. -οιεν	-ῶεν	-οῖεν	-οῖεν	-οίησαν	-ῶησαν	-οίησαν	-οίησαν

*Pres. Imp.*

	(τίμαε)	(φίλεε)	(δήλοε)
S. 2. -ε	τιμ-α	φιλ-ει	δῆλ-ου
3. -έτω	-άτω	-είτω	-ούτω
P. 2. -ετε	-άτε	-είτε	-ούτε
3. -έτωσαν	-άτωσαν	-είτωσαν	-ούτωσαν
	οἷ	οἷ	οἷ
-όντων	-ώντων	-ούντων	-ούντων

*Pres. Inf.*

(τιμάειν)	(φιλέειν)	(δηλόειν)
τιμᾶν	φιλεῖν	δηλοῦν

*Pres. Part.*

(τιμάων)	(φιλέων)	(δηλόων)
τιμῶν	φιλῶν	δηλῶν

*Imperfect Active.*

	ἐτίμ(αον)	ἐφίλ(εον)	ἐδήλ(οον)
S. 1. -ον	ἐτίμ-ων	ἐφίλ-ουν	ἐδήλ-ουν
2. -εις	-ας	-εις	-ους
3. -ε	-α	-ει	-ου
P. 1. -ομεν	-ῶμεν	-οὔμεν	-οὔμεν
2. -ετε	-ᾶτε	-εῖτε	-ᾶτε
3. -ον	-ων	-ουν	-ουν



MIDDLE AND PASSIVE.

*Pres. Ind.*

(τιμάομαι) (φιλέομαι) (δηλόομαι)			
-ομαι τιμ-ῶμαι	φιλ-οῦμαι	δην-οῦμαι	
-ῆσθαι	-εῖσθαι	-οῦσθαι	
-ομαι	-ῶμαι	-οῦμαι	
-εσθαι	-ᾶσθαι	-οῦσθαι	
-ονται	-ῶνται	-οῦνται	

*Pres. Subj.*

(τιμάωμαι) (φιλέωμαι) (δηλώωμαι)			
-ωμαι τιμ-ῶμαι	φιλ-ῶμαι	δην-ῶμαι	
-ῆσθαι	-ῆσθαι	-ῆσθαι	
-ῶμαι	-ῶμαι	-ῶμαι	
-ᾶσθαι	-ᾶσθαι	-ᾶσθαι	
-ῶνται	-ῶνται	-ῶνται	

*Pres. Opt.*

(τιμαοίμην) (φιλεοίμην) (δηλοοίμην)			
-οίμην τιμ-ῶμην	φιλ-οίμην	δην-οίμην	
-οιο	-ῶτο	-οῖτο	
-οίτο	-ῶτο	-οῖτο	
-οίμεθα	-ῶμεθα	-οίμεθα	
-οισθε	-ῶσθε	-οῖσθε	
-οῖντο	-ῶντο	-οῖντο	

*Pres. Imp.*

(τιμάου) (φιλέου) (δηλόου)			
-ου τιμ-ῶ	φιλ-οῦ	δην-οῦ	
-έσθω	-άσθω	-είσθω	-οὔσθω
-εσθε	-ᾶσθε	-εἰσθε	-οὔσθε
-έσθωσαν	-άσθωσαν	-είσθωσαν	-οὔσθωσαν
οὔ	οὔ	οὔ	οὔ
-έσθων	-άσθων	-είσθων	-οὔσθων

*Pres. Inf.*

(τιμάεσθαι)	(φιλέεσθαι)	(δηλέεσθαι)
τιμαῖσθαι	φιλεῖσθαι	δηλοῦσθαι

*Pres. Part.*

(τιμαόμενος)	(φιλεόμενος)	(δηλούμενος)
τιμάμενος	φιλούμενος	δηλούμενος

*Imperf. Mid. and Pass.*

	(ἐτιμαόμην)	(ἐφιλεόμην)	(ἐδηλοόμην)
-δμην	ἐτιμ-ῶμην	ἐφιλ-οῦμην	ἐδην-οῦμην
-ου	-ῶ	-οῦ	-οῦ
-ετο	-ᾶτο	-εἶτο	-οὔτο
-δμεθα	-ῶμεθα	-οῦμεθα	-οὔμεθα
-εσθε	-ᾶσθε	-εἰσθε	-οὔσθε
-οντο	-ῶντο	-οῦντο	-οὔντο

1. Verbs in *aw*, *ew*, and *ow* are contracted in the present and imperfect, and are inflected like *τιμάω*, *honor*, *φιλέω*, *love*, and *δηλώω*, *manifest*. But four verbs in *-aw* (*διψάω*, *ζάω*, *πεινάω*, *χράομαι*) take *η* instead of *α* in the contract forms.

## 115. Synoptical Table of Verbs in ω.

## ACTIVE VOICE.

	IND	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	πιστεύ- τιμά- πείθ- ω ρίπτ- φαιν-	-ω	-οίμι	-ε <sup>1</sup>	-ειν	-ων
<i>Imperf.</i>	ἐπίστευ- ἐτίμα- ἐπείθ- ων ἐρρίπτ- <sup>2</sup> ἐφαιν-					
<i>Fut.</i>	πιστεύσ- τιμήσ- πείσ- ω ρίψ- φάν- ῶ		-οίμι  -οίην, -οίμι		-ειν  -εῖν	-ων  -ῶν
<i>1 Aor.</i>	ἐπίστευσ- ἐτίμησ- ἐπείω- α ἐρρίψ- ἐφην-	πιστεύσ- τιμήσ- πείσ- ω ρίψ- φῆν-	-αιμι	-ον <sup>1</sup>	-αι <sup>3</sup>	-ας
<i>Perf.</i>	πεπίστευκ- τετίμηκ- πέπεικ- α ἐρρίφ- πέφαγκ-	ω <sup>1</sup>	-οίμι	-ε	-έναι <sup>4</sup>	-ώς
<i>Pluperf.</i>	ἐπεπιστεύκ- <sup>5</sup> ἐτετίμηκ- ἐπεπείκ- ειν ἐρρίφ- ἐπεφῆν-					

<sup>1</sup> Note the change of accent.<sup>2</sup> Note the double ρ.<sup>3</sup> The 1 aor. act. inf. accents the penult.<sup>4</sup> All infinitives in -ναι accent the penult.<sup>5</sup> Augment generally omitted in pluperfect. in the N. T.

## MIDDLE VOICE

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	πιστέ- τιμά- πειθ- ομαι ρίπτ- φαίν-	-ομαι	-οίμην	-ου	-εσθαι	-όμενος
<i>Impf.</i>	ἐπιστευ- έτιμα- ἐπειθ- ομην ἐρριπτ- ἐφαίν-					
<i>Fut.</i>	πιστεύσ τιμήσ- πείσ- ομαι ρίψ- φάν-ομαι		-οίμην		-εσθαι -εῖσθαι	-όμενος -ούμενος
<i>1 Aor.</i>	ἐπιστευσ- έτιμήσ- έπεισ- αμην ἐρριψ- ἐφήν-	πιστεύσ- τιμήσ- πείσ- ωμαι ρίψ- φήν-	-αίμην	-αι	-ασθαι	-άμενος
<i>Perf.</i>	πεπίστευ- τετίμη- πέπεισ- μαι ἐρριμ- πέφασ-	-μένος εἰ	-μένος εἶην	-σο πέπεισο ἐρριψο πέφανσο	πεπίστευσθαι τετιμῆσθαι πεπείσθαι ἐρρίφθαι πεφάσθαι	-μένος
<i>Plupf.</i>	ἐπεπιστεύ- <sup>1</sup> ἐτετιμή- ἐτεπείσ- μην ἐρρίμ- ἐπεφάσ-					

<sup>1</sup> Augment generally omitted in pluperfect, in the N. T.

PASSIVE VOICE.<sup>1</sup>

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Fut.</i>	πιστευ- τιμησ- πεισ- θήσομαι		-θησοίμην		-θήσεσθαι	-θησόμενος
<i>2 Fut.</i>	ρίψ- φαν-ήσομαι		-ησοίμην		-ήσεσθαι	-ησόμενος
<i>1 Aor.</i>	έπιστεύ- έτιμή- έπεισ- θην έρρίψ- έφάν-	πιστευ- τιμη- πεισ- θῶ ρίψ- φαν-	-θείην	-θητι <sup>2</sup>	-θῆναι <sup>3</sup>	-θείς

1. For comparison we here give the synopsis of five verbs in ω: (1) of πιστεύω, *believe* or *trust*, because it is a characteristic word of the N. T., and all its forms contain the unaltered stem; (2) of τιμάω, *honor*, a *pure* verb; (3) of πείθω, *persuade*, *mid. obey*, and (4) ρίπτω, *throw*, *mute* verbs; and (5) of φαίνω, *show*, *appear*, a *liquid* verb.

2. It is not to be supposed that all these forms occur in actual use, but they are here given for the sake of comparison.

## 116. Impersonal Verbs.

## 1.

<i>Ind. Pres.</i>	δεῖ	πρέπει	δοκεῖ	μέλει
<i>Subj. Pres.</i>	δέη			
<i>Inf. Pres.</i>	δεῖν			
<i>Part. Pres. (neuter)</i>	δέον	πρέπον	δοκοῦν	
<i>Imperf.</i>	ἔδει	ἔπρεπε		ἔμελεν
<i>First. Aor.</i>			ἔδοξε	

<sup>1</sup> The present, imperfect, perfect, and pluperfect are the same as in the middle voice

<sup>2</sup> Note the change of accent.

<sup>3</sup> All infinitives in -ναι accent the penult.

2. τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεύς, Heb. vii. 26.

1. *Impersonal verbs* are used only in the *third person singular*, and are generally rendered into English with the pronoun *it*. The chief impersonal verbs are δέῃ, *it is necessary*, χρή, *it is fitting*, James iii. 10, πρέπει, *it becomes*, δοκεῖ, *it seems*, μέλει, *it is a care*, ἔξεστι, *it is lawful*.

2. Some of these impersonal verbs are also found personally.

### 117. Defective Verbs in *ω*.

ἐρχόμενος, i. 15, ἦλθεν, i. 7; φέρετε, ἤνεγκαν, ii. 8.

There are a large number of verbs in the N. T. that are defective or anomalous, *i. e.* some of the tenses are not used, or their forms are taken from different roots. All such verbs will be given in the Catalogue of Verbs (§ 124).

### 118. Verbs in *μι*.

(στα-)	(θε-)	(δο-)	(δεικ-)
ἵστημι	τίθημι	δίδωμι	δείκνυμι
<i>set</i>	<i>put</i>	<i>give</i>	<i>show</i>

1. Verbs in *-μι* are of the ninth and tenth classes of verbs (§ 87, 88).

2. Verbs are either inflected according to the *ω* form, or according to the *μι* form.

3. It is called the *μι* form, because the present indicative active, 1 pers. sing. ends in *μι*.

4. The peculiar inflection of verbs in *μι* affects only the tenses formed from the present and 2 aor. stems, and in a few verbs, those formed from the 2 perfect stem. Otherwise they follow the inflection of verbs in *ω*.

5. Verbs of the tenth class (§ 88) in *-νυμι* or *-ννυμι* seldom occur in the N. T., with the exception of δείκνυμι, *show*, and ἀπόλλυμι, *destroy*.

## 119. Synopsis of Present and Second Aorist Systems.

## ACTIVE.

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	ἵστημι τίθημι δίδωμι δείκνυμι	ιστῶ τιθῶ διδῶ δεικνύω	ἵσταίην τιθείην διδόίην δεικνύοιμι	ἵστη τιθει δίδου δείκνυ	ιστάναι τιθέναι διδόναι δεικνύναι	ιστάς τιθείς διδούς δεικνύς
<i>Imperf.</i>	ἵστην ἐτίθην ἐδίδουν ἐδείκνυν					
<i>2 Aor.</i>	ἔστην (ἔθην) <sup>1</sup> (ἔδων) <sup>1</sup> wanting.	στῶ θῶ δῶ —	σταίην θείην δοίην —	στήθι θές δός —	στήναι θεῖναι δοῦναι —	στάς θείς δούς —

## MIDDLE AND PASSIVE.

	IND.	SUBJ.	OPT.	IMP.	INF.	PART.
<i>Pres.</i>	ἵσταμαι τιθέμαι δίδομαι δείκνυμαι	ιστῶμαι τιθῶμαι διδῶμαι δεικνύομαι	ἵσταίμην τιθείμην διδόίμην δεικνυοίμην	ἵτασο τίθεσο δίδοσο δείκνυσο	ἵτασθαι τιθεσθαι διδασθαι δείκνυσθαι	ιστάμενος τιθέμενος διδόμενος δεικνύμενος
<i>Imperf.</i>	ἵστάμην ἐτιθέμην ἐδιδόμην ἐδείκνυμην					
<i>2 Aor.</i> <i>Mid.</i>	wanting. ἐθέμην ἐδόμην wanting.	θῶμαι δῶμαι —	θείμην δοίμην —	θοῦ δοῦ —	θέσθαι δόσθαι —	θέμενος δόμενος —

<sup>1</sup> The 2 aor. sing. ind. of three verbs, τίθην, δίδων, and ἔην, is wanting, and is supplied by the 1 aor. in -κα (§ 90, 3).



For the sake of comparison, we herewith give a synopsis of four verbs in *μι* (representing the two classes) in the present and second aorist systems.

120. Inflection of Verbs in *μι*.

## ACTIVE.

*Present Indicative.*

S. 1.	ἰσθ-ημι	τίθ-ημι	δίδ-ωμι	δείκν-υμι
2.	-ης	-ης	-ως	-υς
3.	-ησι	-ησι	-ωσι	-υσι
P. 1.	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ᾶσι	-ἔασι	-όασι	-ύασι

*Present Subjunctive.*

S. 1.	ἰσθ-ῶ	τίθ-ῶ	διδ-ῶ	δείκνύ-ω
2.	-ῆς	-ῆς	-ῶς	-ῆς
3.	-ῇ	-ῇ	-ῶ	-ῇ
P. 1.	-ῶμεν	-ῶμεν	-ῶμεν	-ῶμεν
2.	-ῆτε	-ῆτε	-ῶτε	-ῆτε
3.	-ῶσι	-ῶσι	-ῶσι	-ῶσι

*Present Optative.*

S. 1.	ἰσθ-αῖην	τίθ-εῖην	διδ-οῖην	δείκνύ-οιμι
2.	-αῖης	-εῖης	-οῖης	-οῖς
3.	-αῖη	-εῖη	-οῖη	-οῖ
P. 1.	-αῖήμεν οἱ	-εῖήμεν οἱ	-οῖήμεν οἱ	-οῖμεν
	-αῖμεν	-εῖμεν	-οῖμεν	
2.	-αῖητε οἱ	-εῖητε οἱ	-οῖητε οἱ	-οῖτε
	-αῖτε	-εῖτε	-οῖτε	
3.	-αῖησαν οἱ	-εῖησαν οἱ	-οῖησαν οἱ	-οῖεν
	-αῖεν	-εῖεν	-οῖεν	

*Present Imperative.*

<i>S.</i> 2.	ἵστη	τίθει	δίδου	δείκνυ
3.	ἱσάτω	τιθέτω	διδότω	δεικνύτω
<i>P.</i> 2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
3.	ἱστάτωσαν οἱ ἱστάντων	τιθέτωσαν οἱ τιθέντων	διδότωσαν οἱ διδόντων	δεικνύτωσαν οἱ δεικνύντων

*Imperfect Indicative.*

<i>S.</i> 1.	ἴσθ-ην	εἰθ-ην	εἰδ-ουν	εἰκν-υν
2.	-ης	-ης οἱ -εις	-ους	-υς
3.	-η	-η οἱ -ει	-ου	-υ
<i>P.</i> 1.	-αμεν	-εμεν	-ομεν	-υμεν
2.	-ατε	-ετε	-οτε	-υτε
3.	-ασαν	-εσαν	-οσαν	-υσαν

*2 Aor. Ind.**2 Aor. Subj.*

<i>S.</i> 1.	ἔσθ-ην	(ἔθ-ην)	(ἔδ-ων)	στ-ῶ	θ-ῶ	δ-ῶ
2.	-ης	(-ης)	(-ως)	-ῆς	θ-ῆς	δ-ῶς
3.	-η	(-η)	(-ω)	-ῇ	θ-ῇ	δ-ῶ
<i>P.</i> 1.	-ημεν	ἔθ-εμεν	ἔδ-ομεν	-ῶμεν	θ-ῶμεν	δ-ῶμεν
2.	-ητε	-ετε	-οτε	-ῶτε	θ-ῶτε	δ-ῶτε
3.	-ησαν	-εσαν	-οσαν	-ῶσι	θ-ῶσι	δ-ῶσι

*2 Aor. Opt.**2 Aor. Imp.*

<i>S.</i> 1.	στ-αίην	θ-είην	δ-οίην	<i>S.</i> 2.	στήθι	θείς	δός
				3.	στήτω	θέτω	δότω

*As in Pres. Opt.*

<i>P.</i> 2.	στήτε	θέτε	δότε
3.	στήτωσαν	θέτωσαν	δότωσαν
	οἱ	οἱ	οἱ
	στάντων	θέντων	δόντων

## PASSIVE AND MIDDLE.

*Present Indicative.*

<i>S.</i> 1.	ἴσθ-μαι	τίθ-μαι	δίδ-μαι	δείκν-μαι
2.	-ασαι	-εσαι	-οσαι	-υσαι
3.	-αται	-εται	-οται	-υται
<i>P.</i> 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-ανται	-ενται	-ονται	-υνται

*Imperfect.*

<i>S.</i> 1.	ἴσθ-άμην	έτιθ-έμην	έδιδ-όμην	έδεικν-ύμην
2.	-ασο	-εσο	-οσο	-υσο
3.	-ατο	-ετο	-οτο	-υτο
<i>P.</i> 1.	-άμεθα	-έμεθα	-όμεθα	-ύμεθα
2.	-ασθε	-εσθε	-οσθε	-υσθε
3.	-αντο	-εντο	-οντο	-υντο

*Present Subjunctive.*

<i>S.</i> 1.	ἴσθ-ῶμαι	τιθ-ῶμαι	διδ-ῶμαι	δείκν-ῶμαι
2.	-ῆ	-ῆ	-ῶ	-ῆ
3.	-ῆται	-ῆται	-ῶται	-ῆται
<i>P.</i> 1.	-ώμεθα	-ώμεθα	-ώμεθα	-ώμεθα
2.	-ῆσθε	-ῆσθε	-ῶσθε	-ῆσθε
3.	-ῶνται	-ῶνται	-ῶνται	-ῶνται

*Present Optative.*

<i>S.</i> 1.	ἴσθ-αίμην	τιθ-είμην	διδ-οίμην	δείκν-οίμην
2.	-αίω	-είω	-οίω	-οίω
3.	-αίτο	-είτο	-οίτο	-οίτο
<i>P.</i> 1.	-αίμεθα	-είμεθα	-οίμεθα	-οίμεθα
2.	-αίσθε	-είσθε	-οίσθε	-οίσθε
3.	-αίντο	-είντο	-οίντο	-οίντο

*Present Imperative.*

<i>S.</i> 2.	ἵστασο <i>οἱ</i>	τίθεσο <i>οἱ</i>	δίδοσο <i>οἱ</i>	δείκνυσο
	ἵστω	τίθου	δίδου	
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>P.</i> 2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν <i>οἱ</i>	τιθέσθωσαν <i>οἱ</i>	διδόσθωσαν <i>οἱ</i>	δεικνύσθωσαν
	ἱστάσθων	τιθέσθων	διδόσθων	<i>οἱ</i> δεικνύσθων

*2 Aor. Mid. Ind.**2 Aor. Mid. Subj*

<i>S.</i> 1.	ἔθ-έμην	ἐδ-όμην	θῶμαι	δῶμαι
2.	-ου	-ου	θῇ	δῇ
3.	-ετο	-οτο	θῇται	δῶται
<i>P.</i> 1.	-έμεθα	-όμεθα	θώμεθα	δώμεθα
2.	-εσθε	-οσθε	θῇσθε	δῶσθε
3.	-εντο	-οντο	θῶνται	δῶνται

*2 Aor. Mid. Opt.**2 Aor. Mid. Imp.*

<i>S.</i> 1.	θείμην	δοίμην		
2.	θεῖο	δοῖο	θοῦ	δοῦ
3.	θεῖτο	δοῖτο	θέσθω	δόσθω
<i>P.</i> 1.	θείμεθα	δοίμεθα		
2.	θεῖσθε	δοῖσθε	θέσθε	δόσθε
3.	θεῖντο	δοῖντο	θέσθωσαν <i>οἱ</i>	δόσθωσαν <i>οἱ</i>
			θέσθων	δόσθων

The forms peculiar to verbs in *μι* are inflected as in the accompanying tables.

121. Synopsis of Verbs in *μι*.

## ACTIVE.

	<i>Set.</i>	<i>Place.</i>	<i>Give.</i>	<i>Show.</i>
<i>Pres.</i>	ἵστημι	τίθημι	<u>δίδωμι</u>	δείκνυμι
<i>Imperf.</i>	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
<i>Fut.</i>	στήσω	θήσω	<u>δώσω</u>	δείξω
<i>Aor.</i>	1. ἵστησα, <i>set.</i>	ἔθηκα	<u>ἔδωκα</u>	ἔδειξα
	2. ἵστην, <i>stood.</i>	ἔθεμεν (plur.)	ἔδομεν (plur.)	
<i>Perf.</i>	1. ἵστηκα	τέθεικα	<u>δέδωκα</u>	δέδειχα
	2. ἵσταμεν (plur.)			
<i>Pluperf.</i>	1. ἐστήκειν <i>or</i> ἐτεθείκειν		ἐδεδώκειν	ἐδεδείχεν
	εἰστήκειν			
	2. ἵσταμεν (plur.)			

## MIDDLE.

<i>Pres.</i>	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
<i>Imperf.</i>	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
<i>Fut.</i>	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 <i>Aor.</i>	ἱστησάμην	ἐθηκάμην		ἐδειξάμην
2 <i>Aor.</i>		ἐθέμην	-εδόμην	
<i>Perf.</i>	ἵσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
<i>Pluperf.</i>		ἐτεθείμην	ἐδεδόμην	ἐδεδείγμην

## PASSIVE.

*Pres., imperf., perf., pluperf., as in Middle.*

<i>Aor.</i>	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
<i>Fut.</i>	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
<i>Fut. Perf.</i>	ἱστήξομαι			

For further comparison we also give a full synopsis of the *indicative* of these four verbs in all the voices.

**122. List of Verbs of the First Class in *μι* (*Ninth Class*, § 87) occurring in N. T.**

**I. WITH REDUPLICATION.**

1. τίθημι (θε-), *put*. ἀνα-, προσ-ανα-, ἀπο-, δια-, ἀντι-δια-, ἐκ-, ἐπι-, συν-επι-, κατα-, συν-κατα-, μετα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-τίθημι (17). (See § 12C.)

2. (-ῖνμι [έ-] *send*.) ἀν-, ἀφ-, καθ-, παρ-, συν-ίημι (5).

*Act. Ind. Pres.*      *Imperf.*

ἀφίημι

ἥφιον

*Fut.* ἀφήσω

-ίης or -εῖς

-ιες

1 *Aor.* ἀφήκα

-ίησι

-ιε

-ίμεν

*Pass. Pres.* ἀφίεμαι

-ίετε

1 *Aor.* ἀφίεθην

-ιᾶσι or ιοῦσι

*Fut.* ἀφεθήσομαι

(Inflected mainly like τίθημι.)

3. δίδωμι (δο-), *give*. ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ-δίδωμι (9). (See § 120.)

4. ἵστημι (στα-), *set up*. ἀν-, ἐπ-αν-, ἐξ-αι-, ἀνθ-, ἀφ-, δι-, ἐν-, ἐξ-, ἐφ-, κατ-εφ-, συν-εφ-, καθ-, ἀντι-καθ-, ἀπο-καθ-, μεθ-, παρ-, περι-, προ-, συν-ίστημι (19). (See § 120.)

5. ὀνίημι (ονα-), *profit*.

*Mid. pres.* ὀνίναμαι; 2 *aor.* ὀνήμην; *opt.* ὀναίμην.

6. πίμπλημι (πλα-), *fill up*. ἐμ-πίπλημι.

*Act.* 1 *aor.* ἐπλησα. *Pass.* 1 *fut.* πλησθήσομαι; 1 *aor.* ἐπλήσθην.

7. πίμπρημι (πρα-), *burn*.

*Pass. pres. inf.* πίμπρασθαι, Acts xxviii. 6.

8. κίχρημι (χρα-), *lend*.

*Act.* 1 *aor. imp.* χρῆσον, Luke xi. 5.



II. WITHOUT REDUPLICATION.

a. Themes in *-α-*.

9. *φημί* (φα-), *say*. *σύμ-φημι*.

<i>Pres ind.</i>		<i>Imperf. ind.</i>	
<i>φημί</i>	<i>φαμέν</i>	<i>ἔφην</i>	<i>ἔφαμεν</i>
<i>φῆς</i>	<i>φατέ</i>	<i>ἔφησθα</i> or <i>ἔφης</i>	<i>ἔφατε</i>
<i>φησί</i>	<i>φασί</i>	<i>ἔφη</i>	<i>ἔφασαν</i>

10. *χρή* (χρα-), *it behooves*. Impersonal. Only in James iii. 10.

11. *δύναμαι* (δυνα-), *can, be able*. (*Deponent*, inflected like the middle of *ἵστημι*.)

Imperf. *ἐδυνάμην* and *ἠδυνάμην*. Fut. *δυνήσομαι*. 1 aor. *ἠδυνήθην* and *ἠδυνάσθην*.

12. *ἐπίσταμαι* (στα-), *know*. (Inflected as *δύναμαι*.)

13. *κρέμαμαι* (κρεμα-), *hang*. Middle of *κρεμάννυμι*, which see (§ 123, 2). *ἐκ-κρέμαμαι*.

Imperf. *ἐξεκρεμάμην*, Luke xix. 48, where, however, T and WH read *ἐξεκρέμ-ετο* instead of *-ατο*.

b. Themes in *-ι-*.

14. (*-εἶμι* [-], *go*). *ἄπ-*, *εἶσ-* *ἔξ-*, *ἐπ-*, *σύν-εimi* (5).

<i>Pres. Ind.</i>	<i>Impf. Ind.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
<i>εἶμι</i>	<i>ἦα</i> or <i>ἦειν</i>	<i>ἴω</i>	<i>ιοίην</i> or <i>ιοίμῃ</i>
<i>εἶ</i>	<i>ἦεις</i> or <i>ἦεισθα</i>	<i>ἴης</i>	<i>ιοῖς</i>
<i>εἶσι</i>	<i>ἦει</i> or <i>ἦειν</i>	reg.	reg.
<i>ἴμεν</i>	<i>ἦμεν</i>		
<i>ἴτε</i>	<i>ἦτε</i>		
<i>ἴασι</i>	<i>ἦσαν</i> or <i>ἦεσαν</i>		
<i>Pres. Imp.</i>		<i>Pres. Inf.</i>	<i>Part.</i>
<i>ἴθι</i>	<i>ἴτε</i>	<i>ἰέναι</i>	<i>ἰών</i>
<i>ἴτω</i>	<i>ἰόντων</i>		

15. κείμαι (κει-), *lie*. ἀνά-, συν-ανά-, ἀντί-, ἀπό-, ἐπί-, κατά-, παρά-, περί-, πρό-κειμαι (9).

*Pres. Ind.*

κείμαι	κείμεθα
κείσαι	κείσθε
κείται	κείνται

*Imperf. Ind.*

ἐκείμην	ἐκείμεθα
ἐκείσο	ἐκείσθε
ἐκείτο	ἐκείντο

c. *Themes in -σ-*.

16. εἰμί (εσ-), *am*. ἄπ-, ἔν-, (ἔξ-εστι), πάρ-, συμ-πάρ-, σύν-εimi (6).

*Pres. Ind.*

εἰμί	ἐσμέν
εἶ	ἔστε
ἐστί	εἰσὶ

*Imperf. Ind.*

ἦμην	ἦμεν
ἦσθα	ἦτε οἱ ἦστε
ἦν	ἦσαν

*Pres. Subj.* ᾧ, reg.

*Pres. Opt.* εῖην, reg.

*Pres. Imp.*

ἴσθι	ἔστε
ἔστω	ἔστων οἱ
	ἔστωσαν

*Pres. Inf.* εἶναι

*Part.* ὄν, οὔσα, ὄν

*Fut.* ἔσομαι ἐσοίμην ἔσεσθαι ἐσόμενος

17. κάθ-ημαι (ῥσ-), *sit down*. συγ-κάθημαι.

*Pres. ind.* κάθ-ημαι, -η for -ηται, Acts xxiii. 3, -ηται, etc.

*Imperf.* ἐκαθήμην. *Fut.* καθήσομαι. *Pres. imp.* κάθου for κάθησο. *Inf.* καθήσθαι. *Part.* καθήμενος.

**123.** List of Verbs of the Second Class in μι (*Tenth Class*, § 88) occurring in N. T.

a. *Themes in -α-*.

1. κεράννυμι (κερα-), *mix*. συγ-κεράννυμι.

1 aor. ἐκέρασα. *Pass. perf.* κεκέρασμαι.

2. κρεμάννυμι (κρεμα-), *hang up*.

1 aor. ἐκρέμασα. *Pass.* 1 aor. ἐκρεμάσθην. *Mid. pres.* κρέμαμαι (see § 122, 13).

3. ἐκ-πετάννυμι (πετα-), *expand*.

1 aor. ἐξέπεταισα, Rom. x. 21.

b. *Themes in -ε-*.

4. ἀμφι-έννυμι (ἐ-), *clothe*.

Pass. perf. ἡμφίεσμαι.

5. κορέννυμι (κορε-), *satisfy*.

Pass. 1 aor. part. κορεσθείς, Acts xxvii. 38. Perf. part. κεκορεσμένος, 1 Cor. iv. 8.

6. σβέννυμι (σβε-), *extinguish*.

Fut. σβέσω. 1 aor. ἔσβεσα. Pass. pres. σβέννυμαι. 1 fut. σβεσθήσομαι.

c. *Themes in -ω-*.

7. ζώννυμι (ζω-), *gird*. ἀνα-, δια-, περι-, ὑπο-ζώννυμι (4).

Fut. ζώσω. Mid. fut. περι-ζώσομαι. 1 aor. imp. ζῶσαι.

8. ῥώννυμι (ῥω-), *strengthen*.

Pass. perf. ἔρρωμαι. Perf. imp. ἔρρωσθε, *fare ye well*, Acts xv. 29.

9. στρώννυμι (στρω-), *spread*. κατα-, ὑπο-στρώννυμι (2).

Act. imperf. ἐστρώννον. 1 aor. ἔστρωσα. Pass. 1 aor. -ἐστρώθην.

d. *Themes ending in a consonant*.

10. κατ-άγνυμι (αγ-), *break*.

Fut. κατεάξω. 1 aor. κατέαξα. Pass. 1 aor. κατεάχθην; 2 aor. κατεάγην.

11. δείκνυμι (δεικ-), *show*. ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5)  
(See § 120.)

12. μίγνυμι (μιγ-), *mix*. συν-ανα-μίγνυμι.

1 aor. ἔμιξα. Pass. perf. part. μεμιγμένος.

13. ἀπ-όλλυμι (ολ-), *destroy, lose*. συν-απόλλυμι.

Fut. ἀπολέσω and ἀπολω. 1 aor. ἀπόλεσα. 2 perf. part. ἀπολωλώς. Mid. pres. ἀπόλλυμαι; fut. ἀπολοῦμαι; 2 aor. ἀπωλόμην.

14. ὅμνυμι (ομ-), *swear*.

Pres. inf. ὀμνύναι, Mark xiv. 71. Forms its tenses from ὁμώω. 1 aor. ὤμοσα.

15. πῆγνυμι (παγ-), *fasten, fix*. προσ-πῆγνυμι.

1 aor. ἔπηξα.

16. ῥήγνυμι (ράγ-), *rend, break*. δια-, περι-, προσ-ῥήγνυμι (3).

Fut. ῥήξω. 1 aor. ἔρρηξα; προσ-έρηξα.

## 124. A List of the Irregular Verbs occurring in New Testament.

The following list exhibits the principal parts, in use in the N. T., of all verbs occurring in it, save those of the first and fourth classes, which are entirely regular. Although in alphabetical order, their classification in eight classes (according to the formation of the present, § 78) is indicated. All the verbs of the *ninth* and *tenth* classes have already been given (§ 122, 123). All compounds are given under the simple stem.

1. ἀγγέλλω (IV.), *announce*. ἀν-, ἀπ-, δι-, ἐξ-, ἐπ-, προ-επ-, κατ-, προ-κατ-, παρ-αγγέλλω (9). Inflected like φαίνω.

Imperf. ἤγγελλον; fut. ἀγγελέω; 1 aor. ἤγγειλα. Mid. perf. -ήγγεμαι; 1 aor. -ηγγειλάμην. Pass. 2 aor. -ηγγέλην.

2. ἄγω (I.), *lead*. ἀν-, ἐπ-αν-, ἀπ-, συν-απ-, δι-, εἰσ-, παρ-εισ-, ἐξ-, ἐπ-, κατ-, μετ-, παρ-, περι-, προ-, προσ-, συν-, ἐπι-συν-, ὑπ-άγω (18).

Imperf. ἤγον; fut. ἄξω; 1 aor. ἤξα; 2 aor. ἤγαγον, inf. ἀγαγεῖν. Pass. pres. ἄγομαι; imperf. ἡγόμην; 1 aor. ἤχθην; 1 fut. ἀχθήσομαι.

3. αἰνέω, -ῶ (I.), *praise*. ἐπ-, παρ-αινέω (2).

Imperf. 3 pers. sing. παρήνει; fut. -αινέσω; aor. -ἤνεσα.

4. αἰρέω, -ῶ (VIII.), *take, mid. choose*. ἀν-, ἀφ-, δι-, ἐξ-, καθ-, περι-, προ-αἰρέω (7).

Fut. -αιρήσω and -ελῶ; 2 aor. -εἶλον. Mid. pres. -αιροῦμαι; fut. αἰρήσομαι; 2 aor. εἰλόμην and εἰλάμην.

5. αῖρω (IV.), *lift up, raise*. ἀπ-, ἐξ-, ἐπ-, μετ-, συν-, ὑπερ-αῖρω (6).

Fut. ἀρῶ; 1 aor. ἦρα; imp. ἄρον; inf. ἄραι; perf. ἦρκα.  
Pass. 1 aor. ἦρθην; perf. ἦρμαι; 1 fut. ἀρθήσομαι.

6. αἰσθάνομαι (V.), *perceive*. Deponent mid.

2 aor. ᾔσθόμην.

7. αἰτέω, -ῶ (I.), *ask*. ἀπ-, ἐξ-, ἐπ-, παρ-(-μαι), προσ-αιτέω (5).

Fut. αἰτήσω; 1 aor. ᾔτησα; perf. ᾔτηκα. Mid. pres. αἰτοῦμαι |  
imperf. ᾔτούμην; fut. αἰτήσομαι; 1 aor. ᾔτησάμην.

8. ἀκούω (I.), *hear*. δι-, εἰς-, ἐπ-, παρ-, προ-, ὑπ-ακούω (6).

Imperf. ἤκουον; fut. ἀκούσομαι and ἀκούσω; 1 aor. ἤκουσα;  
perf. ἤκηκα. Pass. 1 aor. ἤκούσθην.

9. ἀλλάσσω (IV.), *exchange*. ἀπ-, δι-, κατ-, ἀπο-κατ-, μετ-  
συν-αλλάσσω (6).

Fut. ἀλλάξω; 1 aor. ἤλλαξα. Pass. 2 fut. ἀλλαγήσομαι;  
perf. inf. -ηλλάχθαι; 2 aor. -ηλλάγην.

10. ἄλλομαι (IV.), *spring up*. ἐξ-, ἐφ-ἄλλομαι (2).

Imperf. ἠλλόμην; aor. ἠλάμην and ἠλόμην.

11. ἁμαρτάνω (V.); *err*. προ-αμαρτάνω.

Fut. ἁμαρτήσω; 1 aor. ἡμάρτησα; 2 aor. ἡμαρτον; perf.  
ἡμάρτηκα.

12. ἀνα-βαίνω, (IV.), *go up* (βαίνω, go). προσ-ανα-, συν-ανα-,  
ἀπο-, δια-, ἐκ-, ἐμ-, κατα-, μετα-, παρα-, προ-, συμ-βαίνω (11).

Imperf. -έβαινον; fut. -βήσομαι; perf. -βέβηκα; 2 aor. έβην,  
βῶ, βαίνην, βῆθι, βῆναι, βάς.

13. ἀν-αλίσκω (VI.), *consume*. κατ-, προσ-αναλίσκω.

Fut. ἀναλώσω; 1 aor. ἀνήλωσα and ἀνάλωσα. Pass. 1 aor.  
ἀνηλώθην.

14. ἀν-οίγω (I.), *open*. δι-ανοίγω.

Fut. ανοίξω; 1 aor. ἠνοιξα and ἀνέωξα, ix. 14, also ἠνέφξα, ix.  
17, 32; 2 perf. ἀνέωγα. Pass. 1 aor. ἀνεψέχθην, ἠνεψέχθην,  
and ἠνοιχθην; 2 aor. ἠνοίγην; 1 fut. ἀνοιχθήσομαι; 2 fut.  
ἀνοιγήσομαι; perf. part. ἀνεωγμένος and ἠνεωγμένος (ἠνοιγ-  
μένος Acts ix. 8. T).

15. ἀν-ορθόω, -ῶ (I.) *set up*.  
Fut. ἀνορθώσω; 1 aor. ἀνώρθωσα. Pass. 1 aor. ἀνωρθώθην  
and ἀνορθώθην, Luke xiii. 13, T Tr.
16. ἀπο-κτείνω (IV.) also -κτείνω (T Tr), *kill*.  
Fut. ἀποκτενῶ; 1 aor. ἀπέκτεινα. Pass. pres. inf. ἀποκτείνε-  
σθαι, Rev. vi. 11; 1 aor. ἀπεκτάνθην.
17. ἄπτω (III.), *fasten*, mid. *touch*. ἀν-, καθ-, περι-άπτω (3).  
1 aor. ἤψα. Mid. imperf. ἡπτόμην; 1 aor. ἡψάμην. Pass.  
1 aor. ἡφθην.
18. ἀπ-ωθέω, -ῶ (VII.), *thrust away*. ἐξ-ωθέω.  
1 aor. ἐξ-ῶσα. Mid. pres. ἀπ-ωθέομαι (-οῦμαι); 1 aor. ἀπ-ωσά-  
μην.
19. ἀρέσκω (VI.), *please*.  
Imperf. ἤρεσκον; fut. ἀρέσω; 1 aor. ἤρεσα.
20. ἀρκέω, -ῶ (I.), *suffice*. ἐπ-αρκέω.  
1 aor. ἤρκεσα. Pass. pres. ἀρκοῦμαι; 1 fut. ἀρκεσθήσομαι.
21. ἀρνέομαι, -οῦμαι (I.), *deny*. Pass. deponent. ἀπ-αρνέομαι.  
Imperf. ἡρνούμην; 1 aor. ἡρνησάμην; perf. ἡρνημαι. Pass.  
1 fut. -αρνηθήσομαι.
22. ἀρπάζω (IV.), *seize*. δι-, συν-αρπάζω.  
Fut. ἀρπάσω; 1 aor. ἤρπασα. Pass. 1 aor. ἤρπασθην; 2 aor.  
ἡρπάγην; 2 fut. ἀρπαγήσομαι.
23. ἄρχω (I.), *rule*, mid. *begin*. ἐν-(-μαι), προ-εν-(-μαι) ὑπ-,  
προ-ὑπ-άρχω (4).  
Imperf. ἤρχον. Mid. pres. ἄρχομαι; fut. ἄρξομαι; 1 aor.  
ἡρξάμην.
24. ἀνίζομαι (IV.), *lodge*. Deponent.  
Imperf. ἡνιζόμην; 1 aor. ἡνίσθην.
25. αὐξάνω (V.), *increase*. συν-, ὑπερ-αυξάνω. Written also  
αὐξέω, Eph. ii. 21, Col. ii. 19.  
Imperf. ἡύξανον; fut. αὐξήσω; 1 aor. ἡύξησα. Pass. 1 aor.  
ἡύξήθην.



26. ἀφ-ικνέομαι, -οῦμαι (V.), *arrive at*. δι-, ἐφ-ικνέομαι.

2 aor. ἀφικόμην.

27. βαίνω, for compounds of, see ἀνα-βαίνω.

28. βάλλω (IV.), *throw*. ἀμφι-, ἀνα-, ἀντι-, ἀπο-, δια-, ἐκ-, ἐμ-, παρ-εμ-, ἐπι-, κατα-, μετα-, παρα-, περι-, προ-, συμ-, ὑπερ-, ὑπο-βάλλω (17).

Fut. βαλῶ; perf. βέβληκα; pluperf. -βεβλήκειν; 2 aor. ἔβαλον (3 pers. plur. ἔβαλον in Luke xxiii. 34; once ἔβαλαν in Acts xvi. 37). Mid. 2 aor. -εβαλόμην. Pass. 1 aor. ἐβλήθην; 1 fut. βληθήσομαι; perf. βέβλημαι; pluperf. ἐβεβλήμην.

29. βαπτίζω (IV.), *baptize (wash)*, Mark vii. 4; Luke xi. 38).

Imperf. ἐβάπτιζον; fut. βαπτίσω; 1 aor. ἐβάπτισα. Mid. 1 aor. ἐβαπτισάμην. Pass. imperf. ἐβαπτίζομην; perf. part. βεβαπτισμένος; 1 aor. ἐβαπτίσθην; 1 fut. βαπτισθήσομαι.

30. βάπτω (III.), *dip, immerse*. ἐμ-βάπτω.

Fut. βάψω, John xiii. 26; 1 aor. ἔβαψα. Pass. perf. part. βεβαμμένος.

31. βαρέω, -ῶ (I.), *weigh down*. Simple verb only in passive.  
ἐπι-, κατα-βαρέω (2).

Act. 1 aor. κατεβάρησα, inf. ἐπιβαρῆσαι. Pass. pres. part. βαρούμενοι; imper. βαρείσθω; 1 aor. ἐβαρήθην; perf. part. βεβαρημένος.

32. βασκαίνω (V.), *slander*.

1 aor. ἐβάσκανα.

33. βαστάζω (IV.), *carry*.

Fut. βαστάσω; 1 aor. ἐβάστασα.

34. βιβρώσκω (VI.), *eat*.

Perf. βέβρωκα, vi. 13.

35. βιόω, -ῶ (I.), *live*.

1 aor. inf. βιώσαι, 1 Pet. iv. 2.

36. βλάπτω (III.), *hurt*.

Fut. βλάψω; 1 aor. ἔβλαψα.

37. βλαστάνω (V.), *sprout*.

Pres. subj. 3 pers. sing. βλαστᾷ (*from βλαστᾶω*), **Mark iv. 27**; 1 aor. ἐβλάστησα.

38. βλέπω (I.), *see*. ἀνα-, ἀπο-, δια-, ἐμ-, ἐπι-, περι-, προ-βλέπω (7).

Imperf. ἔβλεπον; fut. βλέψω; 1 aor. ἔβλεψα.

39. βούλομαι (I.), *will, wish*.

Pres. 2 pers. sing. βούλει for βούλη, **Luke xxii. 42**; imperf. ἐβουλόμην; 1 aor. ἐβουλήθην, **Matt. i. 19**; 2 **John 12**.

40. βρέχω (I.), *wet*. Impers. βρέχει, *it rains*.

1 aor. ἔβρεξα.

41. γαμέω, -ῶ (VII.), *lead in marriage*.

Imperf. ἐγάμουν, **Luke xvii. 27**; 1 aor. ἔγημα, **Matt. xxii. 26**, and ἐγάμησα; perf. γεγάμηκα. Pass. 1 aor. ἐγαμήθην.

42. γελάω, -ῶ (I.), *laugh*. κατα-γελάω.

Imperf. 3 pers. plur. κατεγέλων; fut. γελάσω.

43. γηράσκω (VI.), *grow old*.

1 aor. ἐγήρασα.

44. γίνομαι (I.), *become*. ἀπο-, δια-, ἐπι-, παρα-, συμ-παρα-, προ-γίνομαι (6).

Fut. γενήσομαι; 2 aor. ἐγενόμην. Pass. 1 aor. ἐγενήθην; perf. γεγένημαι and γέγονα; pluperf. 3 pers. sing. ἐγεγόνει, **vi. 17**.

45. γινώσκω (VI.), *know*. ἀνα-, δια-, ἐπι-, κατα-, προ-γινώσκω (5).

Imperf. ἐγίνωσκον; fut. γνώσομαι; 2 aor. ἔγνω, subj. γνῶ (3 pers. sing. γνοῖ for γνῶ, **Mark v. 43, ix. 30**; **Luke xix. 15**). imper. γνῶθι, inf. γνῶναι, part. γνούς; perf. ἔγνωκα, **xvii. 7**, 3 pers. plur. ἔγνωκαν for ἐγνώκασι; pluperf. ἐγνώκειν. Pass. perf. ἔγνωσμαι; 1 aor. ἐγνώσθην; fut. γνωσθήσομαι.

46. γράφω (I.), *write*. ἀπο-, ἐγ-, ἐπι-, κατα-, προ-γράφω (5).

Imperf. ἔγραφον; fut. γράψω; 1 aor. ἔγραψα; perf. γέγραφα. Pass. perf. γέγραμμαι; 2 aor. ἐγράφη; pluperf. 3 pers. sing. ἐπ-εγέγραπτον.

47. δεικνύω and δείκνυμι (X.), (see § 123, 11), *show*. ἀνα-, ἀπο-, ἐν-, ἐπι-, ὑπο-δείκνυμι (5).

Fut. δείξω; 1 aor. ἔδειξα. Pass. 1 aor. part. δειχθείς, Heb. viii. 5.

48. δέομαι (I.), *want, ask*. προσ-δέομαι.

Imperf. 3 pers. sing. ἐδέετο or ἐδεῖτο, Luke viii. 38; 1 aor. ἐδεήθην.

49. δέρω (I.), *flay, beat*.

1 aor. ἔδειρα. Pass. 2 fut. δαρήσομαι.

50. δέχομαι (I.), *take, receive*. ἀνα-, ἀπο-, δια-, εἰς-, ἐκ-, ἀπ-εκ-, ἐν-, ἐπι-, παρα-, προσ-, ὑπο-δέχομαι (11).

Imperf. ἐδεχόμην; fut. δέξομαι; 1 aor. ἐδεξάμην; perf. δέγμαι, Acts viii. 14. Pass. 1 aor. παρεδέχθην, Acts xv. 4.

51. δέω (I.), *bind*. κατα-, περι-, συν-, ὑπο-δέω (4).

Fut. δήσω; 1 aor. ἔδησα; perf. part. δεδεκώς, Acts xxii. 29. Mid. 1 aor. ὑπεδησάμην. Pass. perf. δέδεμαι; 1 aor. inf. δεθεῖναι, Acts xxi. 33; pluperf. 3 pers. sing. περιεδέδετο.

52. διακονέω, -ῶ (I.), *minister*.

Imperf. διηκόνουν; fut. διακονήσω; 1 aor. διηκόνησα. Pass. pres. part. διακονούμενος; 1 aor. inf. διακονηθῆναι, part. διακονηθείς.

53. διδάσκω (VI.), *teach*.

Imperf. ἐδίδασκον; fut. διδάξω; 1 aor. ἐδίδαξα. Pass. 1 aor. ἐδιδάχθην.

54. δίδωμι (IX.), *give*. ἀνα-, ἀπο-, ἀντ-απο-, δια-, ἐκ-, ἐπι-, μετα-, παρα-, προ-δίδωμι (9). See 122, 3.

Pres. ind. 1 sing. once διδῶ (as if from διδώ), Rev. iii. 9; 3 pers. plur. διδῶσι, Rev. xvii. 13; imperf. 3 pers. sing. ἐδίδου, 3 pers. plur. ἐδίδουν (but ἐδίδοσαν, xix. 3); fut. δώσω; 1 aor. ἔδωκα; perf. δέδωκα; pluperf. ἐδεδόκειν and δεδώκειν, 3 pers. plur. δεδώκεισαν, xi. 57. Pass. perf. δέδομαι; 1 aor. ἐδόθην; 1 fut. δοθήσομαι.

55. διψάω, -ῶ (I.), *thirst*.

Fut. διψήσω; 1 aor. ἐδίψησα; pres. subj. 3 pers. sing. διψῇ,  
John vii. 37, for διψῇ.

56. δοκέω, -ῶ (VII.), *think*. εἶ-, συν-εν-δοκέω.

Imperf. ἐδούκουν; 1 aor. ἔδοξα, εὐδόκησα, and ἡυδόκησα.

57. δύνω and δύω (I.), *enter*. ἐκ-, ἀπ-εκ-(-μαι), ἐν-, ἐπ-εν-, παρ-εις-,  
ἐπι-δύνω (6).

2 aor. ἔδυν; 1 aor. ἔδυσα. Mid. 1 aor. -εδυσάμην.

58. εἰάω, -ῶ (I.), *permit*. προσ-εάω.

Imperf. εἶων; fut. εἰάσω; 1 aor. εἶασα.

59. ἐγγίζω (IV.), *approach*. προσ-εγγίζω.

Imperf. ἤγγιζον; fut. ἐγγίσω (ἐγγίω T Tr in James iv. 8); 1  
aor. ἤγγισα; perf. ἤγγικα.

60. ἐγείρω (IV.), *awake, raise up*. δι-, ἐξ-, ἐπ-, συν-εγείρω (4).

Fut. ἐγερῶ; 1 aor. ἤγειρα. Pass. pres. ἐγείρομαι, imper. 2  
pers. sing. ἐγείρου, Mark ii. 9, and ἔγειρε; perf. ἐγήγερμαι;  
1 aor. ἠγέρθην; 1 fut. ἐγερθήσομαι.

61. ἐδαφίζω (IV.), *raze*.

Fut. ἐδαφίω, Luke xix. 44.

62. ἐθίζω (IV.), *accustom*.

Perf. part. ἐθισμένος, Luke ii. 27.

63. ἔθω (VIII.), *be accustomed*.

Pres. obsolete. Perf. εἴωθα; pluperf. as imperf. εἰώθειν.

64. εἶδω (VIII.), an obsolete present, supplied by ὁράω which  
see.

I. 2 aor. εἶδον, *see*. ἀπ-, ἐπ-, προ-, συν-, ὑπερ-εἶδον (5). Also  
εἶδα, Rev. xvii. 3, T Tr; εἶδαμεν, Acts iv. 20, etc.; 3 pers.  
plur. εἶδαν, i. 39, etc. Also ἴδον, T in xix. 6, etc. Subj. ἴδω;  
imp. ἴδε, 2 pers. plur. ἴδετε; inf. ἰδεῖν; part. ἰδών.

II. 2 perf. οἶδα, *know*, οἶδας, xxi. 15, οἶδε(ν), οἶδαμεν, οἶδατε  
(ἴστε a few times), οἶδασι (once ἴσασι, Acts xxvi. 4); plu-  
perf. ᾔδειν, ᾔδεις, ᾔδει, 3 pers. plur. ᾔδεισαν; fut. εἰδήσω,  
Heb. viii. 11. The perf. has the signif. of a pres., the  
pluperf. of an imperfect.

65. εἶκω (VIII.), obsolete.

2 perf. ἔουκα with the force of a present, *be like*.

66. εἰμί See § 122, 16.

67. εἶμι See § 122, 14.

✓ 68. εἶπον, 2 aor. (VIII.), *say*. ἀντ-, ἀπ-, προ-εἶπον (3).

Subj. εἶπω; opt. εἴποιμι; imp. εἰπέ; inf. εἰπεῖν; part. εἰπών.

1 aor. εἶπα, x. 34, etc., 3 pers. plur. εἶπαν (often), imp. εἰπόν for Attic εἶπον, but some regard εἰπόν as imp. of 2 aor.; fut. ἐρῶ (from Epic pres. εἶρω); perf. εἶρηκα (from ῥέω), 3 pers. plur. εἰρήκασιν, Acts xvii. 28, and εἶρηκαν, Rev. xix. 3, inf. εἰρηκέναι, Heb. x. 15. Pass. perf. 3 pers. sing. εἴρηται, part. εἰρημένον; pluperf. εἰρήκειν; 1 aor. ἐρρέθην and Attic ἐρρήθην, part. ῥηθείς.

69. ἐκ-τείνω (IV.), *stretch out*. ἐπ-, ὑπερ-εκ-τείνω (2).

Imperf. ἐξέτεινον; fut. ἐκτενῶ; 1 aor. ἐξέτεινα.

70. ἐκ-τρέπω (I.), *turn aside*. ἐν-, ἐπι-τρέπω (2).

1 aor. ἔτρεψα. Pass. 2 aor. ἐξετράπην; 2 fut. ἐτραπήσομαι.

71. ἐκ-χέω and ἐκχύνω or ἐκχύννω (II.), *pour out*. ἐπι-, συγ-, ὑπερ-εκ-χύνω.

Pres. imp. plur. ἐκχέετε, Rev. xvi. 1, which some would have 2 aor.; imperf. 3 pers. sing. συνέχυνεν or συνέχυνεν, Acts x. 22, 3 pers. plur. συνέχεον (but some 2 aor.); fut. ἐκχεῶ, Acts ii. 17; 1 aor. ἐξέχεα, 3 pers. sing. ἐξέχεε, inf. ἐκχέαι, Rom. iii. 15. Pass. perf. ἐκκέχυμαι; 1 aor. ἐξεχύθην; 1 fut. ἐκχυθήσομαι.

72. ἐλαύνω (V.), *drive*. ἀπ-, συν-ελαύνω (2).

1 aor. -ήλασα; perf. part. ἐληλακώς. Pass. pres. ἐλαύνομαι; imperf. ἤλαννόμην.

73. ἐλέγχω (I.), *convict*. ἐξ-, δια-κατ-(-μαι) (2).

Fut. ἐλέξω; 1 aor. inf. ἐλέγξαι, imp. ἔλεξον. Pass. pres. ἐλέγχομαι; imperf. -ηλεγχόμην.

74. ἔλκω (I.), *draw*. ἐξ-έλκω.

Imperf. εἰλκον, Acts xxi. 30; fut. ἐλκύσω; 1 aor. εἰλκυσα, inf. ἐλκύσαι, xxi. 6.

75. ἐλπίζω (IV.), *hope*. ἀπ-, προ-ἐλπίζω (2).

Imperf. ἡλπίζον; Attic fut. ἐλπιῶ, Matt. xii. 21; 1 aor. ἡλπισα; perf. ἡλπικα.

76. ἐντέλλω (IV.), *order*. Deponent mid.

Pres. ἐντέλλομαι; fut. ἐντελοῦμαι; 1 aor. ἐνετειλάμην; perf. 3 pers. sing. ἐντέταλται, Acts xiii. 47.

77. ἐργάζομαι (I.), *work*. κατ-, περι-, προσ-ἐργάζομαι (3).

Imperf. ἐιργαζόμεν, also ἡργαζόμεν; 1 aor. ἐιργασάμην, also ἡργασα; perf. εἵργασμαι in a pass. sense, iii. 21.

78. ἔρχομαι (VIII.), *come*. ἀν-, ἐπ-αν-, ἀπ-, δι-, εἰς-, ἐπ-εἰς-, παρ-εἰς-, συν-εἰς-, ἐξ-, δι-εξ-, ἐπ-, κατ-, παρ-, ἀντι-παρ-, περι-, προ-, προσ-, συν-έρχομαι (18).

Pres. imp. ἔρχου, ἔρχεσθε; imperf. ἡρχόμεν; fut. ἐλεύσομαι; perf. ἐλήλυθα; pluperf. ἐληλύθειν; 2 aor. ἦλθον and ἦλθα, i. 39, iii. 26; iv. 27, xii. 9, etc.

79. ἐρωτάω, -ῶ (I.), *ask*. δι-, ἐπ-ερωτάω (2).

Pres. inf. ἐρωτᾶν or ἐρωτᾷν; imperf. 3 pers. plur. ἡρώτων, Matt. xv. 23, and ἡρώτουν; fut. ἐρωτήσω; 1 aor. ἡρώτησα.

80. ἐσθίω and ἔσθω (VIII.), *eat*. κατ-, συν-εσθίω (2).

Imperf. ἡσθιον; 2 aor. ἔφαγον; fut. φάγομαι.

81. εὐαρεστέω, -ῶ (I.), *am well-pleasing*.

1 aor. inf. εὐαρεστῆσαι; perf. inf. εὐηρεστηκέναι and εὐαρεστηκέναι, Heb. xi. 5.

82. εὐδοκέω, -ῶ (VII.), *am well-pleased*. συν-ευδοκέω (see also δοκέω).

1 aor. εὐδόκησα and ἡυδόκησα, 1 Cor. x. 5, etc.

83. εὐκαιρέω, -ῶ (I.), *have opportunity*.

Imperf. εὐκαίρουν, Mark vi. 31, and ἡυκαίρουν, Acts xvii. 21; 1 aor. subj. εὐκαιρήσω.

84. εὐλογέω, -ῶ (I.), *bless*. ἐν-, κατ-ευλογέω (2).

Imperf. εὐλόγουν and ἡυλόγουν; 1 aor. εὐλόγησα; perf. εὐλόγηκα.



85. εὐρίσκω (VI.), *find*. ἀν-εὐρίσκω.

Imperf. εὕρισκον and ἠύρισκον; fut. εὕρήσω; perf. εὔρηκα;  
1 aor. εὔρησα; 2 aor. εὔρον, 1 pers. plur. εὔραμεν, Luke  
xxiii. 2, 3 pers. plur. εὔραν, Luke viii. 35. Pass. pres.  
εὐρίσκομαι; imperf. 3 pers. sing. ἠύρίσκετο; 1 aor. εὐρέθην;  
fut. εὐρεθήσομαι; 2 aor. mid. εὐρόμην and εὐράμην, Heb.  
ix. 12.

86. εὐφραίνω (IV.), *pass. rejoice*.

Pass. pres. εὐφραίνομαι, imperf. εὐφραινόμην; 1 aor. εὐφράν-  
θην and ἠεφράνθην, Acts ii. 26; 1 fut. εὐφρανθήσομαι.

87. εὐχαριστέω, -ῶ (I.), *am grateful*.

1 aor. εὐχαρίστησα, Acts xxvii. 35, and ἠεχαρίστησα, Rom. i.  
21. Pass. 1 aor. subj. 3 pers. sing. εὐχαριστηθῇ, 2 Cor.  
i. 11.

88. εὐχομαι (I.), *pray*. προσ-εὐχομαι.

Imperf. ἠεύχόμην and εὐχόμην. Mid. 1 aor. opt. εὐξαίμην, Acts  
xxvi. 29, but T has εὐδάμην (ind.).

89. ἔχω (I.), *have*. ἀν-, προσ-αν-, ἀντ-, ἀπ-, ἐν-, ἐπ-, κατ-, μετ-,  
παρ-, περι-, προ-, προσ-, συν-, ὑπερ-, ὑπ-έχω (15).

Fut. ξέω; imperf. εἶχον, 1 pers. plur. εἶχαμεν, 2 John 5; 3  
pers. plur. εἶχαν, Mark viii. 7, Rev. ix. 8, and εἶχουσαν, xv.  
22, 24; 2 aor. ἔσχον; perf. ἔσχηκα.

90. ζάω, -ῶ (I.), *live*. ἀνα-, συ-ζάω (2).

Pres. ζῶ, ζῆς, ζῇ, inf. ζῆν and ζῆν, part. ζῶν; imperf. ἔζων;  
fut. ζήσω, v. 25, vi. 51, 57, 58, etc., and ζήσομαι; 1 aor.  
ἔζησα.

91. ζητέω, -ῶ (I.), *seek*. ἀνα-, ἐκ-, ἐπι-, συ-ζητέω (4).

Imperf. 3 pers. sing. ἐζήτει, plur. ἐζήτουν; fut. ζητήσω; 1 aor.  
ἐζήτησα. Pass. pres. ζητοῦμαι; imperf. 3 pers. sing. ἐζη-  
τεῖτο, Heb. viii. 7; 1 fut. ζητηθήσομαι.

92. ἡγέομαι, -οῦμαι (I.), *lead*. δι-, ἐκ-δι-, ἐξ-, προ-ηγέομαι (4).

Fut. ἡγήσομαι; imperf. ἡγούμην; 1 aor. ἡγησάμην; perf.  
ἡγήμαι.

93. ἤκω (I.), *have come*. ἀν-, καθ-ήκω (2).  
Imperf. ἤκον; fut. ἤξω; 1 aor. ἤξα; perf. ἤκα, Mark viii. 3  
(but not WH).
94. θάπτω (III.), *bury*. συν-θάπτω.  
1 aor. ἔθαιψα. Pass. 2 aor. ἐτάφην.
95. θεάομαι, -ῶμαι (I.), *behold*. Deponent verb.  
1 aor. ἐθεασάμην; perf. τεθέαμαι. Pass. 1 aor. ἐθεάθην.
96. θέλω (I.), *will*.  
Imperf. ἤθελον; fut. θελήσω; 1 aor. ἠθέλησα.
97. θεμελιόω (I.), *found*.  
Fut. θεμελιώσω; 1 aor. ἐθεμελίωσα. Pass. perf. part. τεθεμελιωμένος; pluperf. 3 pers. sing. τεθεμελίωτο, without augment, Matt. vii. 25.
98. θιγγάνω (V.), *touch*.  
2 aor. ἔθιγον.
99. θλίβω (I.), *press*. ἀπο-, συν-θλίβω (2).  
Imperf. ἐθλίβον; perf. part. τεθλιμμένος.
100. θνήσκω (VI.), *die*. ἀπο-, συν-απο-θνήσκω (2).  
Perf. τέθνηκα, inf. τεθνάναι and τεθνηκέναι, Acts xiv. 19, part. τεθνηκώς; 2 aor. ἀπέθανον; fut. ἀποθανοῦμαι, viii. 21, 24.
101. θύω (I.), *sacrifice*.  
Imperf. ἔθνον; 1 aor. ἔθυσα. Pass. pres. inf. θύεσθαι; perf. part. τεθυμένος; 1 aor. ἐτύθην.
102. ἰάομαι, -ῶμαι (I.), *heal*. Deponent verb.  
Imperf. ἰώμην; fut. ἰάσομαι; 1 aor. mid. ἰασάμην; 1 aor. pass. ἰάθην; perf. pass. ἱάμαι; 1 fut. ἰαθήσομαι.
103. ἵστημι (IX.), *place, set up*. See 122, 4.
104. ἰσχύω (I.), *be strong*. ἐν-, ἐξ-, ἐπ-, κατ-ισχύω (4).  
Imperf. ἴσχυον; fut. ἰσχύσω; 1 aor. ἴσχυσα.
105. καθαίρω (IV.), *cleanse*. δια-, ἐκ-καθαίρω (2).  
1 aor. -εκάθαρα, inf. -καθᾶραι. Pass. perf. part. κεκαθαρμένος

106. καθαρίζω (IV.), *cleanse*. δια-καθαρίζω.

Attic fut. καθαριῶ, Heb. ix. 14; 1 aor. ἐκαθάρισα. Pass. 1 aor. ἐκαθαρίσθην (ἐκαθερίσθη T WH in Matt. viii. 3; Mark i. 42); perf. pass part. κεκαθαρισμένος, Heb. x. 2.

107. κάθημαι (IX.), *sit down*. See 122, 17.

108. καθίζω (IV.), *set, sit down*. ἀνα-, ἐπι-, παρα-, περι-, συγ-καθίζω (5).

Fut. καθίσω; 1 aor. ἐκάθισα; perf. κεκάθικα.

109. καίω (IV.), *burn*. ἐκ-, κατα-καίω (2).

Fut. κατα-καύσω; 1 aor. inf. κατα-καῦσαι. Pass. 2 aor. κατεκάην; 1 aor. -εκαύθην; 1 fut. κατακαυθήσομαι; 2 fut. κατακαήσομαι.

110. καταράσμαι, -ῶμαι (I.), *curse*.

Pass. perf. part. κατηραμένος.

111. κατ-ηχέω, -ῶ (I.), *instruct*.

1 aor. κατήχησα. Pass. pres. κατηχοῦμαι; perf. κατήχημαι; 1 aor. κατηχήθην.

112. κερδαίνω (IV.), *gain*.

Fut. κερδήσω, James iv. 13; 1 aor. ἐκέρδησα, subj. κερδάνω (1 Cor. ix. 21; but WH fut. κερδανῶ). Pass. 1 fut. κερδηθήσομαι.

113. κινέω, -ῶ (I.), *move*. μετα-, συγ-κινέω (2).

Fut. κινήσω; 1 aor. inf. κινήσαι. Pass. pres. κινούμαι; 1 aor. ἐκινήθην.

114. κλαίω (IV.), *weep*.

Imperf. ἔκλαιον; fut. κλαύσω, John xvi. 20, etc.; 1 aor. ἔκλαυσα.

115. κλάω (I.), *break*. ἐκ-, κατα-κλάω (2).

1 aor. ἔκλασα. Pass. 1 aor. ἐκλάσθην.

116. κλείω (I.), *shut*. ἀπ-, ἐκ-, κατα-, συγ-κλείω (4).

Fut. κλείσω, Rev. iii. 7; 1 aor. ἔκλεισα. Pass. perf. κέκλεισμαι, part. κεκλεισμένος; 1 aor. ἐκλείσθην.

117. κλίνω (IV.), *inclīne*. ἀνα-, ἐκ-, κατα-, προσ-κλίνω (4).

Fut. κλινῶ; 1 aor. ἔκλινα; perf. κέκλικα. Pass. 1 aor. ἐκλίθην.

118. κομίζω (IV.), *receīve*. ἐκ-, συγ-κομίζω (2).

Mid. 1 fut. κομίσομαι, Eph. vi. 8, and Attic κομοῦμαι, Col. iii. 25 (but not WH), 1 Pet. v. 4; 1 aor. ἐκομισάμην.

119. κόπτω (III.), *cut*. ἀνα-, ἀπο-, ἐκ-, ἐν-, κατα-, προσ-, προσ-κόπτω (7).

Imperf. 3 pers. plur. ἔκοπτον; 1 aor. -έκοψα. Mid. fut. κόψομαι; 1 aor. ἐκοψάμην.

120. κράζω (IV.), *cry out*. ἀνα-κράζω.

Pres. part. κράζον; imperf. ἔκραζον; fut. κράξω, Luke xix. 40; 1 aor. ἔκραξα (once ἐέκραξα, Acts xxiv. 21); perf. κέκραγα.

121. κρίνω (IV.), *judge*. ἀνα-, ἀπο-, ἀντ-απο-(μαι), δια-, ἐν-, ἐπι-, κατα-, συν-, ὑπο-(μαι), συν-υπο-(μαι) (10).

Fut. κρινῶ; 1 aor. ἔκρινα; perf. κέκρικα; pluperf. 3 pers. sing. κεκρίκει, Acts xx. 16, without augment. Pass. pres. κρίνομαι; imperf. ἐκρινόμην; perf. κέκριμαι; 1 aor. ἐκρίθην; 1 fut. κριθήσομαι.

122. κρύπτω (III.), *hide*. ἀπο-, ἐν-, περι-κρύπτω (3).

1 aor. ἔκρυψα. Pass. perf. 3 pers. sing. κέκρυπται, part. κεκρυμμένος; 2 aor. ἐκρύβην.

123. λαγχάνω (V.), *obtain by lot*.

2 aor. ἔλαχον.

124. λαλέω, -ῶ (I.), *speak*. δια-, ἐκ-, κατα-, προσ-, συλ-λαλέω (5).

Imperf. 3 pers. sing. ἐλάλει, plur. ἐλάλουν; fut. λαλήσω; 1 aor. ἐλάλησα; perf. λελάληκα. Pass. pres. λαλοῦμαι; perf. λελάλημαι; 1 aor. ἐλαλήθην; 1 fut. λαληθήσομαι.

125. λαμβάνω (V.), *take*. ἀνα-, ἀντι-, συν-αντι-(μαι), ἀπο-, ἐπι-, κατα-, μετα-, παρα-, συν-παρα-, προ-, προσ-, συν-, συν-περι-, ὑπο-λαμβάνω (14).

Imperf. ἐλάμβανον; fut. λήμψομαι; 2 aor. ἔλαβον, imp. λάβε; perf. εἵληφα, 2 pers. εἵληφας and εἵληφες, Rev. xi. 17 WH,

part. εἰληφώς. Mid. 2 aor. ἐλάβομην. Pass. 1 aor. ἐλήμφθην; perf. 3 pers. sing. κατ-εἰληπται, viii. 4; part. κατ-εἰλημμένος.

126. λανθάνω (V.), *be hidden*. ἐκ-, ἐπι-(-μαι) (2).

2 aor. ἔλαθον. Mid. perf. ἐκ-λέλησμαι; 2 aor. ἐπ-ελαθόμην.

127. λάσσω (VI.), *burst asunder*.

1 aor. ἐλάκησα, Acts i. 18.

128. λέγω (I.), *speak*. ἀντι-, δια-(-μαι), ἐκ-, ἐπι-, κατα-, παρα-(-μαι), προ-, συλ-λέγω (8).

Imperf. -έλεγον (3 pers. plur. ἔλεγον T in xi. 56. Mid. imperf. δι-ελεγόμεν; 1 aor. 3 pers. sing. δι-ελέξατο, Acts xvii.

2. Pass. 1 aor. δι-ελέχθην; perf. part. ἐκ-λελεγμένος, Luke ix. 35.

129. λείπω (II.), *leave*. ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, ἐν-κατα-, περι-, ὑπο-λείπω (8).

Imperf. -έλειπον; fut. -λείψω; 1 aor. -έλειψα; 2 aor. -έλιπον.

Pass. perf. part. -λελειμμένος (or λελιμμένος); 1 aor. -ελείφθην.

130. λογίζομαι (IV.), *reckon*. ἀνα-, δια-, παρα-, συλ-λογίζομαι (4).

Imperf. ἐλογιζόμεν; 1 aor. ἐλογισάμην. Pass. 1 aor. ἐλογίσθην; 1 fut. λογισθήσομαι.

131. λούω (I.), *wash*. ἀπο-λούω.

1 aor. ἔλουσα. Mid. 1 aor. part. λουσάμενος. Pass. perf. part. λελουμένος and λελουσμένος, Heb. x. 23.

132. λύω (I.), *loosen*. ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, παρα-λύω (7). Regular.

133. μακαρίζω (IV.), *pronounce blessed*.

Attic fut. μακαριῶ.

134. μανθάνω (V.), *learn*. κατα-μανθάνω.

2 aor. ἔμαθον; perf. part. μεμαθηκώς.

135. μαραίνω (V.), *waste away*.

Pass. 1 fut. μαραιθήσομαι.

136. μαρτυρέω, -ῶ (I.), *give testimony*. ἐπι-, συν-ἐπι-, κατα-, συμ-μαρτυρέω (4). Regular.

137. μέλλω (I.), *be about*.

Imperf. ἔμελλον and ἤμελλον; fut. μελλήσω.

138. μένω (I.), *remain*. ἀνα-, δια-, ἐν-, ἐπι-, κατα-, παρα-, συν-παρα-, περι-, προσ- ὑπο-μένω (10).

Imperf. ἔμενον; fut. μενῶ; 1 aor. ἔμεινα; perf. -μεμένηκα; pluperf. μεμενήκειν (without augment).

139. μιμνήσκω (VI.), *remind*. ἀνα-, ἐπ-ανα-, ὑπο-μιμνήσκω (3).

Fut. -μνήσω. Pass. and mid. pres. μιμνήσκομαι; 1 aor. ἐμνήσθην; perf. μέμνημαι; 1 fut. μνησθήσομαι.

140. μωραίνω (IV.), *make foolish*.

1 aor. ἐμώρανα. Pass. 1 aor. ἐμωράνθην.

141. νύσσω (IV.), *pierce*. κατα-νύσσω.

1 aor. ἐνύξα. Pass. 2 aor. κατ-ενύγην.

142. ξηραίνω (IV.), *make dry*.

1 aor. ἐξήρανα, James i. 11. Pass. 1 aor. ἐξηράνθην; perf. 3 pers. sing. ἐξήρανται, Mark xi. 21; part. ἐξηραμμένος.

143. ξυράω, -ῶ (I.), *shave*.

Mid. pres. inf. ξυρᾶσθαι. Pass. perf. part. ἐξυρημένος.

144. οἰκέω (I.),  *dwell, inhabit*. ἐν-, κατ-, ἐν-κατ-, παρ-, περι-, συν-οικέω (6).

Fut. οἰκήσω; 1 aor. -ῶκησα.

145. οἰκοδομέω, -ῶ (I.), *build*. ἀν-, ἐπ-, συν-οικοδομέω (3).

Imperf. ῥκοδόμουν; fut. οἰκοδομήσω; 1 aor. ῥκοδόμησα (also οἰκ-, Acts vii. 47). Pass. perf. inf. οἰκοδομήσθαι, Luke vi. 48; pluperf. 3 pers. sing. ῥκοδόμητο; 1 aor. ῥκοδομήθην (also οἰκ- in ii. 20); 1 fut. οἰκοδομηθήσομαι.

146. ὁμοιόω, -ῶ (I.), *make like*. ἀφ-ομοιόω.

Fut. ὁμοιώσω. Pass. 1 aor. ὁμοιώθην and ὁμοιώθην; 1 fut. ὁμοιωθήσομαι.



147. ὁράω, -ῶ (VIII.), *see*. ἀφ-, καθ-, προ-οράω (3).

Imperf. 3 pers. plur. ἴωρων (T in vi. 2); perf. ἴώρακα and ἰόρακα, 3 pers. plur. ἰωράκασιν and -καν; pluperf. 3 pers. sing. ἰωράκει, Acts vii. 44; fut. ἰδύομαι. Mid. imperf. προ-ορώμην and προ-ορώμην. Pass. 1 aor. ὤφθην; fut. ὀφθήσομαι.

148. παρρέω (II.), *flow past*.

Pass. 2 aor. subj. παραρνώμεν.

149. πάσχω (VI.), *suffer*. προ-, συμ-πάσχω (2).

2 aor. ἔπαθον; perf. πέπονθα.

150. πατάσσω (IV.), *strike*.

Fut. πατάξω; 1 aor. ἐπάταξα.

151. πατέω, -ῶ (I.), *tread down*. κατα-, περι-, ἐμ-περι-πατέω (3).

Fut. πατήσω. Pass. pres. part. πατούμενος; 1 aor. ἐπατήθην.

152. παύω (I.), ἀνα-, ἐπ-ανα-, συν-ανα-(-μαι), κατα-παύω (4).

Fut. παύσω; 1 aor. ἔπανσα. Mid. imperf. ἐπανόμην; fut. παύσομαι (but ἀνα-παήσομαι, Rev. xiv. 13, and ἐπανα-παήσομαι, Luke x. 6); perf. πέπανμαι; 1 aor. ἐπανσάμην.

153. πείθω (II.), *persuade*. ἀνα-πείθω.

Imperf. ἔπειθον; fut. πείσω; 1 aor. ἔπεισα; 2 perf. πέποιθα; pluperf. ἐπεποίθειν, Luke xi. 22. Pass. perf. πέπεισμαι; 1 aor. ἐπέισθην; 1 fut. πεισθήσομαι. (See § 115.)

154. πέμπω (I.), *send*. ἀνα-, ἐκ-, μετα-, προ-, συμ-πέμπω (5).

Fut. πέμψω; 1 aor. ἔπεμψα. Pass. pres. πέμπομαι; 1 aor. ἐπέμφθην.

155. περι-τέμνω (V.), *circumcise*.

2 aor. περι-έτεμον. Pass. perf. part. περι-τετμημένος; 1 aor. περι-ετμήθην.

156. πικραίνω (IV.), *make bitter*. παρα-πικραίνω.

Fut. πικρανῶ; 1 aor. παρ-επίκρανα. Pass. 1 aor. ἐπικράνθην.

157. πίνω (V.), *drink*. κατα-, συμ-πίνω (2).

Imperf. ἔπινον; fut. πίομαι; perf. 3 pers. sing. πέπωκε and some plur. πέπωκαν, Rev. xviii. 3; 2 aor. ἔπιον, imp. πίε, Luke xii. 19; inf. πιεῖν and πείν, iv. 7, 9, etc.

158. *πιπράσκω* (VI.), *sell*.

Imperf. *ἐπίπρασκον*; perf. *πέπρακα*. Pass. perf. part. *πεπραμένος*; 1 aor. *ἐπράθην*.

159. *πίπτω* (I.), *fall*. *ἀνα-, ἀντι-, ἀπο-, ἐκ-, ἐν-, ἐπι-, κατα-, παρα-, περι-, προσ-, συμ-πίπτω* (11).

Imperf. *ἐπιπτον*; fut. *πεσοῦμαι*; 2 aor. *ἔπεσον* and *ἔπεσα*; perf. *πέπτωκα*, 2 pers. sing. *πέπτωκες*, Rev. ii. 5, 3 pers. plur. *πέπτωκαν*, Rev. xviii. 3.

160. *πλανάω, -ῶ* (I.), *lead astray*. *ἀπο-πλανάω*.

Fut. *πλανήσω*; 1 aor. *ἐπλάνησα*. Pass. perf. *πεπλάνημαι*; 1 aor. *ἐπλανήθην*.

161. *πλέω* (II.), *sail*. *ἀπο-, δια-, ἐκ-, κατα-, παρα-, ὑπο-πλέω* (6).

Imperf. *-έπλεον*; 1 aor. *-έπλευσα*, inf. *-πλεῦσαι*.

162. *πληρόω, -ῶ* (I.), *fill*. *ἀνα-, ἀντ-ανα-, προσ-ανα-, ἐκ-, συμ-πληρόω* (5).

Imperf. 3 pers. sing. *ἐπλήρου*; fut. *πληρώσω*; 1 aor. *ἐπλήρωσα*; perf. *πεπλήρωκα*. Pass. pres. *πληροῦμαι*; imperf. *ἐπληρούμην*; perf. *πεπλήρωμαι*; 1 aor. *ἐπληρώθην*; 1 fut. *πληρωθήσομαι*.

163. *πλύνω* (IV.), *wash*. *ἀπο-πλύνω*.

Imperf. *ἔπλυνον*; 1 aor. *ἔπλυνα*.

164. *πνέω* (II.), *blow*. *ἐκ-, ἐν-, ὑπο-πνέω* (3).

1 aor. *ἔπνευσα*.

165. *πνίγω* (I.), *choke*. *ἀπο-, ἐπι-, συμ-πνίγω* (3).

Imperf. *ἔπνιγον*; 1 aor. *ἔπνιξα*. Pass. 2 aor. *ἀπ-επνίγην*.

166. *ποιέω, -ῶ* (I.), *make, do*. *περι-, προσ-ποιέω* (2).

Fut. *ποιήσω*; 1 aor. *ἐποίησα*, opt. 3 pers. plur. *ποιήσεωιν* and *ποιήσαιεν*; perf. *πεποίηκα*; pluperf. *πεποιήκειν* (without augment). Mid. pres. *ποιούμαι*, imperf. *ἐποιούμην*; fut. *ποιήσομαι*; 1 aor. *ἐποίησάμην*.

167. *πορεύω* (I.), *depart*. *δια-, εἰς-(-μαι), ἐκ-(-μαι), ἐν-(-μαι), ἐπι-(-μαι), παρα-(-μαι), προ-, πρόσ-(-μαι), συν-(-μαι)* (9). Regular.

168. πράσσω (IV.), *practise*.  
Fut. πράξω; 1 aor. ἔπραξα; perf. πέπραχα. Pass. perf. part πεπραγμένος.
169. πυνθάνομαι (V.), *inquire*.  
Imperf. ἐπυνθανόμην; 2 aor. ἐπυθόμην.
170. ῥαβδίζω (IV.), *beat with rods*.  
Pass. 1 aor. ἐραβδίσθην and ἐραβδίσθην.
171. ῥαντίζω (IV.), *cleans by sprinkling*.  
1 aor. ἐρράντισα and ἐράντισα. Pass. perf. part. ἐρραντισμένος (T ῥεραν-, WH ῥεραν-).
172. ῥέω (II.), *flow*. παραρρέω.  
Fut. ῥεύσω.
173. ῥίπτω (III), *throw*. ἀπο-, ἐπι-ρίπτω (2).  
1 aor. ἔρριψα (T WH ἔριψα). Pass. perf. 3 pers. sing. ἔρριπται, part. ἐριμμένος.
174. ῥύομαι (I.), *deliver*. Deponent mid. verb.  
Fut. ῥύσομαι; 1 aor. ἐρυσάμην. Pass. 1 aor. ἐρρύσθην and ἐρύσθην, 2 Tim. iv. 17.
175. σείω (I.), *shake*. ἀνα-, δια-, κατα-σείω (3).  
Fut. σείσω; 1 aor. -έσεισα. Pass. 1 aor. ἐσεισθην.
176. σημαίνω (IV.), *give a sign*.  
Imperf. ἐσήμαινον; 1 aor. ἐσήμανα.
177. σπάω, -ῶ (I.), *draw*. ἀνα-, ἀπο-, δια-, ἐπι-, περι-σπάω (5).  
Fut -σπάσω. Mid. 1 aor. ἐσπασάμην. Pass. imperf. 3 pers. sing. -εσπάτο; 1 aor. -εσπάσθην.
178. σπείρω (IV.), *sow*. δια-, ἐπι-σπείρω (2).  
1 aor. ἔσπειρα. Pass. perf. part. ἐσπαρμένος; 2 aor. ἐσπάρην.
179. στέλλω (IV.), *place, arrange*. ἀπο-, ἐξ-απο-, συν-απο-, δια-, ἐπι-, κατα-, συ(ν)-, ἵπο-στέλλω (8).  
Fut. -στελῶ; 1 aor. -έστειλα; perf. -έσταλκα, 3 pers. plur. ἀπέσταλκαν, Acts xvi. 36. Mid. imperf. -εστελλόμεν; 1 aor. -εστειλάμην. Pass. perf. -έσταλμαι; 2 aor. -εστάλην.

180. *στηρίζω* (IV.), *strengthen*. ἐπι-στηρίζω.  
Fut. *στηρίξω* and *στηρίσω*; 1 aor. *ἐστήριξα* and *ἐστήρισα*.  
Pass. perf. *ἐστήριγμαι*; 1 aor. *ἐστηρίχθην*.
181. *στρέφω* (I.), *turn*. ἀνα-, ἀπο-, δια-, ἐκ-, ἐπι-, κατα-, μετα-,  
συν(ν)-, ὑπο-στρέφω (9).  
Fut. -στρέψω; 1 aor. *ἔστρεψα*. Pass. perf. *-έστραμμαι*, part.  
*-εστραμμένος*; 2 aor. *ἐστράφην*.
182. *σφάζω* (IV.), *slay*. κατα-σφάζω.  
Fut. *σφάξω*, Rev. vi. 4; 1 aor. *ἔσφαξα*. Pass. perf. part.  
*ἐσφαγμένος*; 2 aor. *ἐσφάγην*.
183. *σώζω* (IV.), *save*. δια-, ἐκ-σώζω (2).  
Fut. *σώσω*; 1 aor. *ἔσωσα*; perf. *σέσωκα*. Pass. pres. *σώζομαι*;  
imperf. *ἰσωζόμεν*; perf. 3 pers. sing. *σέσωσται*, Acts  
iv. 9 (but T *σέσωται*); 1 aor. *ἐσώθην*; 1 fut. *σωθήσομαι*.
184. *ταράσσω* (IV.), *trouble*. δια-, ἐκ-ταράσσω (2).  
Imperf. *ἐτάρασσον*; 1 aor. *ἐτάραξα*. Pass. imperf. *ἐταρασσό-  
μην*; perf. *τετάραγμαι*; 1 aor. *ἐταράχθην*.
185. *τάσσω* (IV.), *arrange*. ἀνα-(-μαι), ἀντι-, ἀπο-, δια-, ἐπι-δια-  
(-μαι), ἐπι-, προ-, προσ-, συν-, ὑπο-τάσσω (10).  
1 aor. *ἔταξα*; perf. inf. *τεταχέναι*. Mid. 1 aor. *ἐταξάμην*.  
Pass. perf. 3 pers. sing. *τέτακται*, part. *τεταγμένος*; 1 aor.  
part. *-ταχθείς*; 2 aor. part. *-ταγεί*.
186. *τελέω*, -ῶ (I.), *finish*. ἀπο-, δια-, ἐκ-, ἐπι-, συν-τελέω (5).  
Fut. *-τελέσω*; 1 aor. *ἐτέλεσα*; perf. *τετέλεκα*, 2 Tim. iv. 7.  
Pass. pres. 3 pers. sing. *τελείται*, 2 Cor. xii. 9; perf.  
*τετέλεσμαι*; 1 aor. *ἐτετέσθην*; 1 fut. *τελεσθήσομαι*.
187. *τέλλω* (IV.), only in ἀνα-τέλλω, *arise*.  
1 aor. *ἀνέτειλα*; perf. *ἀνατέταλκα*.
188. *τηρέω*, -ῶ (I.), *keep, observe*. δια-, παρα-, συν-τηρέω (3).  
Imperf. *ἐτήρουν*; fut. *τηρήσω*; 1 aor. *ἐτήρησα*; perf. *τετήρηκα*,  
3 pers. plur. *τετήρηκαν*. Pass. pres. *τηροῦμαι*; imperf. *ἐτη-  
ρούμην*; perf. *τετήρημαι*; 1 aor. *ἐτηρήθην*.

189. τίκτω (I.), *bear*.

Fut. τέξομαι; 2 aor. ἔτεκον. Pass. 1 aor. ἐτέχθην.

190. τολμάω, -ῶ (I.), *dare*. ἀπο-τολμάω.

Imperf. 3 pers. sing. ἐτόλμα, plur. ἐτόλμων; fut. τολμήσω;  
1 aor. ἐτόλμησα.

191. τρέφω (I.), *nourish*. ἀνα-, ἐκ-, ἐν-τρέφω (3).

1 aor. ἔθρεψα. Mid. 1 aor. -εθρεψάμην. Pass. pres. τρέφομαι;  
perf. part. τεθραμμένος; 2 aor. -ετράφην.

192. τρέχω (VIII.), *run*. εἰς-, κατα-, περι-, προ-, προσ-, συν-,  
ἐν-συν-, ὑπο-τρέχω (8).

Imperf. ἔτρεχον; 2 aor. ἔδραμον.

193. τυγχάνω (V.), *happen, obtain*. ἐν-, ὑπερ-εν-, ἐπι-, παρα-,  
οὐκ-τυγχάνω (5).

2 aor. ἔτυχον; perf. τέτευχα or τέτυχα, Heb. viii. 6, possibly  
also τετύχηκα.

194. φαίνω (IV.), *shine*. ἀνα-φαίνω.

1 aor. ἀν-έφανα, Acts xxi. 3, subj. 3 pers. sing. φάνη, Rev.  
viii. 12. Pass. pres. φαίνομαι; 2 aor. ἐφάνην; 2 fut. φα-  
νήσομαι and 1 Pet. iv. 18, φανοῦμαι.

195. φείδομαι (II.), *spare, abstain*.

Fut. φείσομαι; 1 aor. ἐφείσάμην.

196. φέρω (VIII.), *carry, bear*. ἀνα-, ἀπο-, δια-, εἰς-, παρ-εισ-,  
ἐκ-, ἐπι-, κατα-, παρα-, περι-, προ-, προσ-, συν-, ὑπο-φέρω (14).

Imperf. ἔφερον; fut. οἴσω, xxi. 18; 1 aor. ἤνεγκα, part. ἐνέγ-  
κας; 2 aor. -ήνεγκον, inf. ἐνεγκεῖν, Matt. vii. 18. Pass.  
pres. φέρομαι; imperf. ἐφερόμην; 1 aor. ἤνέχθην, 2 Pet. i.  
17, 21, inf. -ενεχθῆναι.

197. φεύγω (II.), *flee*. ἀπο-, δια-, ἐκ-, κατα-φεύγω (4).

Fut. φεύξομαι; perf. ἐκ-πέφευγα; 2 aor. ἔφυγον.

198. φθάνω (V.), *precede*. προ-φθάνω.

1 aor. ἔφθασα; perf. ἔφθακα.

199. φθείρω (IV.), *corrupt*. δια-, κατα-φθείρω (2).

Fut. φθερῶ; 1 aor. ἔφθειρα. Pass. pres. φθείρομαι; 2 aor.  
ἐφθάρην; 2 fut. φθαρήσομαι; perf. part. -εφθαρμένος.

200. φράσσω (IV.), *close up*.

1 aor. ἔφραξα. Pass. 2 aor. subj. 3 pers. sing. φραγῇ; 2 fut. 3 pers. sing. φραγήσεται, 2 Cor. xi. 10.

201. φύω (I.), *beget, spring up*. ἐκ-, συμ-φύω (2).

Pass. 2 aor. ἐφύην, part. φυέν.

202. φωτίζω (IV.), *shine*.

Fut. φωτίσω, Rev. xxii. 5 WH, but T Tr Attic φωτιῶ; 1 aor. ἐφώτισα. Pass. perf. part. πεφωτισμένος; 1 aor. ἐφωτίσθην.

203. χαίρω (IV.), *rejoice*. συν-χαίρω.

Imperf. ἔχαιρον; fut. χαρήσομαι, xvi. 20, 22. Pass. 2 aor. ἐχάρην (as active).

204. χαρίζομαι (IV.), *give freely*. Depon. mid.

Fut. χαρίσομαι, Rom. viii. 32; perf. κεχάρισμαι; 1 aor. ἐχαρίσαμην. Pass. 1 aor. ἐχαρίσθην; fut. χαρισθήσομαι.

205. χράομαι, χρῶμαι (I.), *borrow*.

Imperf. 3 pers. plur. ἐχρῶντο; 1 aor. ἐχρησάμην; perf. κέχρημαι, 1 Cor. ix. 15.

## VI. PREPOSITIONS.

### 125. The Use of Prepositions.

#### 1.

a. κατέλαβεν, i. 5; παρέλαβον, i. 11; ἀπέστειλαν, i. 19.

b. ἐν ἀρχῇ, πρὸς τὸν θεόν, i. 2; περὶ τοῦ φωτός, δι' αὐτοῦ, i. 7.

#### 2.

a. *With the genitive only.*

1. ἀντί, *over against, instead of*. In comp., *against, instead*.

2. ἀπό, *from, away from* (exterior). In comp., *from, away from*.

3. ἐκ, ἐξ, *from, out of* (interior). In comp., *out of*.

4. πρό, *before* (time and place). In comp., *before*.



*b. With the dative only.*

1. ἐν, *in* (time and place). In comp., *in*.
2. σύν, *with* (co-operation). In comp., *with, together*.

*c. With the accusative only.*

1. ἀνά, *up among* (rare in N. T.). In comp., *up, back, again*.
2. εἰς, *into, to*. In comp., *into*.

*d. With the genitive and accusative.*

1. διά, *through*. Gen., *through, by means of*. Acc., *by reason of, on account of*. In comp., *through*.
2. κατά, *down*. Gen., *down, against*. Acc., *according to, during*. In comp., *down, against*.
3. μετά, *with*. Gen., *together with, among*. Acc., *after*. In comp., *with* (sharing, change).
4. περί, *around* (on all sides). Gen., *about, concerning, on account of*. Acc., *about, concerning*. In comp., *round about, beyond*.
5. ὑπέρ, *over*. Gen. *for, instead of, on account of*. Acc., *beyond*. In comp., *above, beyond*.
6. ὑπό, *under*. Gen., *by* (of the efficient cause). Acc., *under, in the power of*. In comp., *under*.

*e. With the genitive, dative, and accusative.*

1. ἐπί, *upon*. Gen., *upon, over, before, at the time of*. Dat., *upon, upon the ground of, in addition to*. Acc., *upon, unto, over*. In Comp., *upon, toward, up, against*.
2. παρά, *near* (close proximity). Gen., *from beside* (used of persons). Dat., *near, with* (of person, except xix. 25). Acc., *beside, beyond, on account of*. In comp., *beside, over, aside*.
3. πρὸς, *at, towards*. Gen., *in favor of* (so once in Acts xxvii. 34). Dat., *at, near, on* (six times in N. T.) Acc., *towards, in reference to*. In comp., *towards, besides*.

## 3.

ἅμα, <i>together with</i> , Matt. xiii. 29.	μέσον, <i>in the midst of</i> , Phil. ii. 15
ἄνευ, <i>without</i> (3 times).	μεταξύ, <i>between</i> .
ἄτερ, <i>without</i> , Luke xxii. 6, 35.	μέχρι, <i>until</i> .
ἄχρι, <i>until</i> .	ὀπισθεν, } <i>behind, after</i> .
ἐγγύς, <i>near</i> .	ὀπίσω, }
ἔμπροσθεν, <i>before</i> .	ὀψέ, <i>late</i> , Matt. xxviii. 1.
ἐναντίον, <i>before</i> .	παραπλήσιον, <i>very near</i> , Phil. ii.
ἐνεκα, } <i>for the sake of</i> .	27.
ἐνεκεν, }	πλήν, <i>except</i> .
ἐνώπιον, <i>before, in the sight of</i> .	πλησίον, <i>near</i> , iv. 5.
ἐξω, <i>without</i> .	ὑπερέκεινα, <i>beyond</i> , 2 Cor. x. 16
ἐπάνω, <i>above</i> .	χάριν, <i>on account of, for the sake</i>
ἐσω, <i>within</i> , Mark xv. 16.	of.
ἐως, <i>as far as</i> .	χωρίς, <i>without, apart from</i> .

1. The prepositions were originally adverbs, and have a twofold use:

a. In composition with verbs.

b. As separate words, to connect nouns and show the relation of words in a sentence.

2. As separate words prepositions are connected with particular cases. The signification of prepositions in composition can only be satisfactorily ascertained from the lexicon, but it will be useful to know their leading meanings when so used.

3. There are certain adverbs used as prepositions, which are not compounded with verbs. These are sometimes called *improper prepositions*. All govern the genitive except ἅμα, Matt. xiii. 29, and παραπλήσιον, Phil. ii. 27 (but WH gen.), which take the dative, as also ἐγγύς sometimes.

## VII. ADVERBS.

## 126. The Formation of Adverbs.

1. δίκαιος, *just*, δικαίως, *justly*; ἀληθής, *true*, ἀληθῶς, *truly*; ταχύς (-εος), *quick*, ταχέως, *quickly*.

2. From πολὺς, *many*, πολὺ and πολλά, *much*; from τοῖς λοιποῖς, *the rest*, τὸ λοιπόν, *moreover, henceforth*; from χάρις, *grace*, χάριν, *for the sake of, on account of*; from ἀκμή, *point*, ἀκμὴν *even now*, Matt. xv. 16.

3. οὐρανόθεν, *from heaven*, Acts xiv. 17, xxvi. 13; παιδιόθεν, *from childhood*, Mark ix. 21; πέρυσι (-σι for -θι), *last year*, 2 Cor. viii. 10, ix. 2; ἐνθά-δε, *here, hither*.

4. δῖς, *twice*; τρίς, *thrice*; ἐπτάκις, *seven times*; πολλάκις, *many times*; ἑβδομηκοντάκις, *seventy times*. But ἅπαξ, *once*.

5. a. δεῦρο, *hither*, δεῦτε (plur.), *come here*. Ἑλληνιστί, *in Greek*, xix. 20; Acts xxi. 37. Ἑβραϊστί, *in Hebrew*, v. 2; xix. 13, 17, 20; xx. 16, etc. (but WH Ἑβραϊστί).

b. From ἀνά, ἄνω, *upwards*, whence ἄνωθεν, *from above*; from κατά, κάτω, *downwards*. So ἔσω, *within*; ἔξω, *without*, whence ἔξωθεν, *from without*.

1. Most adverbs are formed from adjectives, and end in -ως.

2. The accusative of an adjective (neuter) or noun may be used as an adverb.

3. Adverbs may also be formed by adding the suffixes -θεν, -θι, and -δε.

4. Numeral adverbs generally end in -ις, -κις, or -ακις.

5. Some adverbs are formed (α) from verbs, others (b) from prepositions.

6. Other forms of adverbs with various terminations will be learned by practice.

## 127. The Comparison of Adverbs.

1. 2. Positive, ταχύ or ταχέως, *quickly*; comparative, τάχιον (WH τάχειον), *more quickly*; superlative, τάχιστα, *most quickly*.

Positive, ἡδέως, *gladly* ; superlative, ἡδιστα, *most gladly*.

3. περισσotέρως, *more exceedingly*.

4. (μάλα), μάλλον, *more* ; μάλιστα, *most*.

1. For the comparative of adverbs the *neuter sing. acc.* of the corresponding adjective is commonly used.

2. For the superlative, the *neuter plural* is used.

3. Some comparatives end in -τέρω or -τέρως.

4. There are a few irregular comparatives and superlatives.

	INTERROG- ATIVE.	INDEFINITE.	DEMONSTRA- TIVE.	RELATIVE.	INDEF- INITE REL.
PLACE.	ποῦ ; <i>where ?</i>	πού, <i>somewhere.</i>	αὐτοῦ, <i>here.</i> ὧδε, <i>here.</i> ἐκεῖ, <i>there.</i> ἐνθάδε, <i>here.</i>	οὗ, <i>where.</i>	ὅπου, <i>where.</i>
	πόθεν ; <i>whence ?</i>		ἐνθεν, <i>hence.</i> ἐντεῦθεν, <i>hence.</i> ἐκεῖθεν, <i>thence.</i>	ὅθεν, <i>whence.</i>	
	<i>whither ?</i>		ἐκεῖσε, <i>thither.</i> ἐνθάδε, <i>hither.</i>		
TIME.	πότε ; <i>when ?</i>	ποτέ, <i>sometime.</i>	τότε, <i>then.</i>	ὅτε, <i>when.</i>	ὅποτε, <i>when.</i>
	<i>at what time ?</i>		νῦν, νυνί, <i>now.</i>	ἣνίκα, <i>at which time.</i>	
MAN- NER.	πῶς ; <i>how ?</i>	πῶς, <i>somehow.</i>	οὕτω(ς), <i>thus, so.</i>	ὥς, <i>as.</i>	ὁπῶς, <i>as.</i>

## 128. The Pronominal Adverbs.

1. Some adverbs are formed directly or indirectly from pronouns, and correspond to each other in form and meaning.
2. The table on page 508 gives the chief pronominal adverbs found in the N. T.
3. The indefinite adverbs are all enclitic.

## 129. Improper Prepositions used as Adverbs.

For a list of the adverbs which may sometimes be used like prepositions to govern nouns, on account of which they are also called "improper prepositions," see § 125, 3.

## 130. Negative Adverbs.

οὐ, *not* ; οὐδαμῶς, *by no means* ; οὐδέποτε, *not ever* ; οὐδέπω, *not yet* ; οὐκέτι, *no longer* ; οὐκοῦν, *not therefore*.

μή, *not* ; μηδαμῶς, *by no means* ; μηδέποτε, *never* ; μηδέπω, *not yet* ; μηκέτι, *no longer* ; μήποτε, *never* ; μήπω, *not yet*.

The negative adverbs are οὐ and μή and their compounds.

## VIII. CONJUNCTIONS AND OTHER PARTICLES.

## 131. The Particles.

1-3. *a. Conjunctions connecting co-ordinate sentences :*

## COPULATIVE.

καί, *and, also, even*.

τέ, *and, also*.

τέ . . . καί,

καί . . . τέ,

τέ . . . τέ,

καί . . . καί,

} *both . . . and*.

## DISJUNCTIVE.

ἢ, *or*.

ἢ . . . ἢ, *either . . . or*.

ἢτοι . . . ἢ, *either . . . or*.

εἴτε . . . εἴτε, *whether . . . or*.

## NEGATIVE.

οὔτε . . . οὔτε, *neither . . . nor.*  
μήτε . . . μήτε, *neither . . . nor.*

## NEGATIVE.

οὐδέ . . . οὐδέ, *not even . . . nor yet.*  
μηδέ . . . μηδέ, *not even . . . nor yet.*

## ADVERSATIVE.

δέ, *but, and.*  
μέν . . . δέ, *on the one hand . . .*  
*on the other.*  
ἀλλά, *but, yet.*  
μέντοι, *but yet.*  
καίτοι, *and yet.*  
ὅμως, *yet.*

## INFERENTIAL.

ἄρα, *accordingly.*  
οὖν, *therefore.*  
τοίνυν, *therefore.*  
διό, *wherefore.*  
τοιγαροῦν, *wherefore then.*  
ὥστε, *wherefore, so then.*

b. *Conjunctions connecting a subordinate with the principal sentence :*

## CAUSAL.

ὅτι, *because.*  
ἐπεί, *since.*  
διότι, *because.*  
γάρ, *for.*

## FINAL.

ἵνα, *in order that.*  
ὥς, *so that.*  
ὅπως, *so that.*  
μή, *that not, lest.*  
ὥστε, *so that.*

## COMPARATIVE.

ὥς, *as,*  
ὥσπερ, *just as.*  
καθώς, *just as.*

## CONDITIONAL.

εἰ, *if.*  
εἴγε, *if at least.*  
εἴπερ, *if at all.*  
εἰάν, *if (possibly).*  
εἰ καί, *although.*  
καὶ εἰ, *even if.*  
εἰ μή, *unless.*  
εἴ πως, *if possibly.*

## TEMPORAL.

ἐπεί, *when.*  
ἐπειδή, *when now, Luke vii. 1.*  
μέχρι, *till, Eph. iv. 13.*  
ἄχρις, *until.*  
πρίν, *before that.*

These are mostly **relative** adverbs of time.



## 4. The Intensive Particles.

γέ, <sup>1</sup> <i>at least, even.</i>	δήπου, <i>probably.</i>	μέν, <sup>2</sup> <i>indeed.</i>
-πέρ, <sup>1</sup> <i>very, indeed.</i>	ἦ μήν, <i>assuredly.</i>	ναί, <i>yes, even so.</i>
δή, <sup>2</sup> <i>verily, in truth.</i>	τοί, <sup>1</sup> <i>surely.</i>	νή, <i>surely.</i>

## 5. The Interrogative Particles.

<i>a. Direct questions,</i>	<i>b. Indirect.</i>	<i>c. Alternative.</i>
ἄρα, εἰ	εἰ	πότερον . . . ἢ
οὐ	ἄρα	εἴτε . . . εἴτε
μή		

## 6. The Interjections.

ἔα, <i>ah!</i> Luke iv. 34.	οὐαί, <i>woe!</i>
οὐά, <i>ah!</i> Mark xv. 29.	ὦ, <i>O!</i>

1. The term *particles* includes the conjunctions and other indeclinable words (sometimes even certain adverbs) which serve to connect and show the relation of words.

2. This is not the place to discuss in full the use and power of the particles in a sentence; so we will simply classify them and indicate their general meaning.

These *particles* may be divided into (1) Conjunctive particles, (2) Intensive particles, (3) Interrogative particles, and (4) Interjections.

3. The conjunctions are particles used to connect sentences or words. They are divided into classes, according to their meaning. Some conjunctions belong to several classes.

4. The intensive particles add emphasis either to particular words or to the whole sentence.

5. Interrogative particles are used to introduce questions.

6. Interjections are generally but the transcript of a natural instinctive sound, and can scarcely be ranked as belonging to the "parts of speech."

<sup>1</sup> Postpositive and enclitic.

<sup>2</sup> Postpositive, *i.e.* always put after one or more words in a sentence.

## IX. FORMATION OF WORDS.

## 132. Simple and Compound Words.

ἀρχή (αρχ-, root of ἄρχω, *begin*); ἀρχ-ηγός (ἀρχή, ἄγω); ἀρχιερεύς (ἀρχή, ἱερεύς).

A word is either *simple*, *i. e.* containing a *single stem*, or *compound*, *i. e.* containing two or more stems.

## 133. Primitives and Denominatives.

<i>Primitive.</i>	<i>Denom.</i>	<i>Primitive.</i>	<i>Denom.</i>
ἀρχή,	ἀρχαῖος.	δοῦλος,	δουλόω.
κριτής,	κριτικός.	τιμή,	τιμάω.
κριτής,	κριτήριον.	ἀληθής,	ἀληθεύω.
κρίσις		ἐλπίς,	ἐλπίζω.
κρίμα		ἔργον,	ἐργάζομαι.

Simple words may be either *primitives*, *i. e.* formed immediately from a *root*, or *denominatives*, *i. e.* formed immediately from a *noun-stem*. Substantives, adjectives, and verbs, which are of simple formation, may be either *primitive* or *denominative*.

## 134. Formation of Nouns.

## a. PRIMITIVES.

1. *Agent*:

	Nom.	Gen.	
Masc.	-τηρ	-τηρος	σωτήρ, <i>Saviour</i> .
Masc.	-τωρ	-τορος	ρήτωρ, <i>orator</i> .
Masc.	-της	-του	κριτής, <i>judge</i> .

2. *Action :*

Fem.	-τις	-τεως	πίστις, <i>faith</i> .
Fem.	-σις	-σεως	δικαίωσις, <i>justification</i> .
Fem.	-σια	-σιας	δοκιμασία, <i>proving</i> .
Fem.	-μα (μη)	-μης	τιμή, <i>honor</i> .
Fem.	-εια	-ειας	παιδεία, <i>education</i> .
Masc.	-μος	-μου	ὄδυρμος, <i>wailing</i> .

3. *Result :*

Neut.	-μα	-ματος	πράγμα, <i>deed</i> .
Neut.	-ος	-εος	εἶδος, <i>appearance</i> .
Fem.	-εια	-ειας	βασιλεία, <i>kingdom</i> .

4. *Quality :*

Neut.	-ος	-εος	βάθος, <i>depth</i> .
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5. *Instrument :*

Neut.	-τρον	-τρου	λύτρον, <i>ransom</i> .
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6. *General :*

-ων	-ονος	εἰκών, <i>image</i> .
-ανος	-ανου	στέφανος, <i>crown</i> .
-ονη	-ονης	ἡδονή, <i>pleasure</i> .

## b. DENOMINATIVES.

1. *Agent :*

Masc.	-ευσ	-εως	ιερεύς, <i>priest</i> .
Masc.	-της	-του	οἰκέτης, <i>servant</i> .

2. *Quality :*

Fem.	-της	-τητος	ἀγιότης, <i>sanctity</i> .
Fem.	-οσυνη	-οσυνης	ἀγιοσύνη, <i>holiness</i> .
Fem.	-ια	-ιας	σοφία, <i>wisdom</i> .

3. *Place :*

Neut.	-ιον	-ιου	(προ)αύλιον, <i>porch</i> .
Masc.	-ων	-ωνος	ἀμπελών, <i>vineyard</i> .

4. *Diminutives.*

Neut.	-ιον	-ιου	παιδίον, <i>little boy</i> .
Neut.	-αριον	-αριον	γυναικάριον, <i>little woman</i> .
Masc.	-ισκος	-ισκου	νεανίσκος, <i>youth</i> .
Fem.	-ισκη	-ισκης	παιδίσκη, <i>damsel</i> .

Nouns are formed by means of adding certain elements called *suffixes* to the root. These *suffixes* or *terminations* generally have some definite meaning.

### 135. Formation of Adjectives and Adverbs.

#### a. PRIMITIVES.

##### 1. *Quality*:

-υς	-εια	-υ	βαρύς, <i>heavy</i> .
-ος	-η	-ον	κακός, <i>bad</i> .
-ης	-ης	-ες	ψευδής, <i>false</i> .

##### 2. *Inclination*:

-ων	-ων	-ον	ἐλεήμων, <i>merciful</i> .
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##### 3. *Possibility* (verbal):

-τος	-τη	-τον	τακτός, <i>fixed</i> .
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##### 4. *Obligation* (verbal):

-τεος	-τεα	-τεον	βλητέος, <i>must be put</i> , Luke v. 38.
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##### 5. *All participles*:

-ων	-ουσα	-ον
-ας	-ασα	-αν
-υς	-υσα	-υν
-εις	-εισα	-εν
-ως	-υια	-ος

#### b. DENOMINATIVES.

##### 1. *Attribute*:

-ιος	-ια	-ιον	δίκαιος, <i>just</i> .
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##### 2. *Fitness or ability*:

-ικος	-ικη	-ικον	κριτικός, <i>fit for judging</i>
-ιμος	-ιμος	-ιμον	δόκιμος, <i>approved</i> .
-σιμος	-σιμη	-σιμον	χρήσιμος, <i>useful</i> .

##### 3. *Material*:

-εος	-εα	-εον	contracted to
-οῦς	-ῆ	-οῦν	χρυσοῦς, <i>golden</i> .
-ινος	-ινη	-ινον	λίθινος, <i>of stone</i> .

4. *All comparatives and superlatives :*

-τερος	-τερα	-τερον
-τατος	-τατη	-τατον

1. Adjectives are also formed in the same way as nouns, by adding suffixes to the root. These suffixes as a rule have special meanings, and, like nouns, adjectives may be *primitive* or *denominative*.

2. For the formation of adverbs, see § 126.

## 136. Formation of Verbs.

-αω	(state or action)	τιμάω, honor.
-εω	( " " )	πολεμέω, fight.
-ευω	( " " )	βασιλεύω, reign.
-οω	(causative)	δουλόω, enslave.
-αίνω	( " )	σημαίνω, signify.
-υνω	( " )	πληθύνω, multiply.
-άζω		ἐργάζομαι, work.
-ίζω	(intensive)	ἐλπίζω, hope.
-σκω	(inceptive)	γηράσκω, grow old.
-σχω	(causative)	μεθύσχω, intoxicate.
-ίζω	(factitive)	ἀγνίζω, purify.

Verbs derived from the stem of a noun or adjective are called *denominatives*. The most important endings are given in the accompanying table.

## 137. Compounds.

εὐ-αγγέλιον, good tidings ; προ-έρχομαι, I go before.

In a compound word three things must be taken into consideration :

- a. The first part of the compound,
- b. The last part, and
- c. The meaning of the compound.

## 138. First Part of a Compound Word.

1. ἀρχή, *beginning*; ἀρχηγός, *author*; ἀρχιερεύς, *high priest*; ἀρχιποιμήν, *chief shepherd*; ἀρχι-συνάγωγος, *ruler of a synagogue*; ἀρχι-τέκτων, *master-builder*; ἀρχι-τελώνης, *chief publican*.

2. ἀμφι-έννυμι, *clothe*; ἀνά-κειμαι, *recline at table*; ἀντι-πίπτω, *fall against*; ἀπο-δίδωμι, *give back*; δια-κρίνω, *discern*; εἰς-έρχομαι, *come in*; ἐκ-δύω, *unclothe*; ἐν-δύω, *clothe with*; ἐπι-δίδωμι, *give up*; κατα-λείπω, *depart from*; μετα-βαίνω, *pass over*; παρα-βαίνω, *go aside*; περι-βλέπω, *look around*; προ-έρχομαι, *go before*; προσ-έρχομαι, *come to*; συν-ίστημι, *stand with*; ὑπερ-έχω, *excel*; ὑπο-ζώννυμι, *undergird*.

3. ᾅ-πας, *all together*; ἀρτι-γέννητος, *newly-born*; εὐ-αγγέλιον, *good tidings*; παλιγ-γενεσία, *regeneration*; παν-ουργία, *skill*; τηλ-αυγῶς, *clearly*, Mark viii. 25.

4. ἀ-πείθεια, *disobedience*; ἀν-ὕδρος, *without water*; δυσ-ερμή-νευτος, *hard to be explained*; δυσ-νόητος, *hard to be understood*; ἡμι-θανής, *half dead*, Luke x. 30.

1. When a noun stands as the *first* part of a compound word, only its stem is used.

2. Verbs cannot be compounded with nouns, nor with anything but prepositions. Verbs, however, may be formed from compound nouns, and then are called *denominatives*. In addition to the prepositions given in § 125, ἀμφι-, *round about*, is used in composition with verbs in the N. T.

3. Certain separable particles are also used in composition, such as ἀ- (from ᾅμα, *together*); ἀρτι-, *lately*; εὖ-, *well*; παλι-, *again*; παν-, *all*; τηλε-, *afar off*.

4. Certain *inseparable* particles are also used as prefixes, such as ἀ- or ἀν- (called *alpha privative*), δυσ-, *ill* (opposed to εὖ, *well*), and ἡμι-, *half*.



## 139. Last Part of a Compound Word.

1. ἀρχ-ηγός, *author*; ὑπ-ήκοος, *obedient*; ψευδ-ώνυμος, *falsely named*.

2. φιλό-φρων, *friendly-minded*; πολί-τιμος, *very costly*.

3. εὐ-γενής, *well-born*; εὐ-λαβής, *devout*; εὐ-πειθής, *easily entreated*; εὐ-σεβής, *religious*.

1. The beginning of the last part of a compound noun or adjective is generally lengthened (α, ε, to η; ο to ω).

2. When a noun stands as the *last* part of a compound, its final syllable is generally changed.

3. Many compound adjectives end in -ης.

## 140. Meaning of Compound Words.

1. α. ἀπο-δίδωμι, *give back*; ἐπι-δίδωμι, *give up*. β. ἀρχι-ποιμήν, *chief shepherd*; ἀρχι-τελώνης, *chief publican*.

2. ἀν-ίστημι, *stand up*; ἀνθ-ίστημι, *withstand*; ἀφ-ίστημι, *stand off*; δι-ίστημι, *stand apart*; ἐν-ίστημι, *stand near*.

3. οἰκο-δεσπότης, *householder*; οἰκο-δομή, *building*; οἰκο-δομία, *edification*; οἰκο-δόμος, *builder*; οἰκο-νόμος, *house manager*.

1. When we discuss the meaning of compound words, we distinguish between *parathetic* and *synthetic* compounds.

2. In *parathetic* compounds both words retain their meaning, and their form is only affected by the laws of euphony. The words are merely *placed side by side*. In the N. T., the first part of a *parathetic* compound is almost always a preposition or an adverb, — never a verb.

3. In *synthetic* compounds, the *first* part, which is always a noun or verb, loses all inflection, and generally modifies or defines the *latter* part of the compound, which generally has the leading significance.

## 141. Synthetic Compounds.

1. χειρο-ποίητος, *made with hands*; κακο-ποιός, *doer of evil*; κακ-οὔργος, *worker of evil*; ναύ-κληρος, *master of a ship*.

2. ψευδο-διδάσκαλος, *false teacher*; ψευδο-λόγος, *false speaking*; ψευδο-μάρτυρ, *false witness*; ψευδο-μαρτυρία, *false testimony*; ψευδο-προφήτης, *false prophet*; ψευδό-χριστος, *false Christ*; ψευδ-ώνυμος, *falsely named*.

3. μακρο-χρόνιος, *long-lived*; μεγαλο-πρεπής, *excellent*; μονο-γενής, *only-begotten*; μον-όφθαλμος, *having but one eye*.

*Synthetic compounds are of three classes :*

1. *Objective*, in which the first part defines the second part in a sense which could be separately expressed by an oblique case of the noun.

2. *Determinative*, in which the first part of synthetic nouns or adjectives qualifies the second part, generally as adjective or adverb.

3. *Possessive* compounds, which are adjectives, in which the first part qualifies the second, but the whole compound denotes a quality or attribute belonging to some person or thing.

## 142. Foreign Words in New Testament Greek.

*From Hebrew :*

Ἀβαδδών	Γολγοθά	μαμωνᾶς	Σαδδουκαῖος
Ἀββᾶ	Ἑβραῖος	μάννα	Σατᾶν
Ἀκελδαμά	ἐλωῖ οὐ ἡλί	μαρὰν ἅθᾶ	Σατανᾶς
ἄλληλούϊα	Ἑμμανουήλ	Μεσσίας	σίκερα
ἄμην	ἐφφαθά	πάσχα	ταλιθᾶ κοῦμι
Βεελζεβούλ	ζιζάνιον	Ῥαββί	Φαρισαῖος
Βοανηργές	Ἰουδαῖος	ῥακά	χερουβὶμ
Γαββαθά	κορβᾶν	σαβαώθ	ὥσαννά
γέεννα	λαμά σαβαχθανί	σάββατον	

*From Latin :*

δηήριον	λεγεών	μόδιος	ταβέρναι
κῆνσος	λέντιον	ξέστης	τίτλος
κοδράντης	λιβερτίνος	πραιτώριον	φόρον
κολωνία	μάκελλον	σικάριος	φραγέλλιον
κουστωδία	μεμβράνα	σπεκουλάτωρ	

1. The *foreign* words in the Greek New Testament are mainly borrowed from the Hebrew and from the Latin. (A full list [Hebrew 57, Latin 30] is given in the Appendix to Thayer's "Greek-English Lexicon of the New Testament.")

2. The most important of these foreign words are given in the accompanying lists.

**143. New Testament Proper Names.****1.**

a. Ἀβιούδ	b. Ἡλίας	c. Ἱερουσαλήμ and Ἱεροσ ἱλυμα, -ων
Ἀβραάμ	Ἡσαίας	Μαριάμ and Μαρία, -ας
Ἰσραήλ	Ἱερεμίας	Ἰακώβ and Ἰάκωβος, -ου
Ἱεριχώ	Ἰησοῦς	Σατᾶν and Σατανᾶς
		Σαούλ and Σαῦλος, -ου
		Συμεών and Σίμων, -ωνος

2. The names of "the Seven" (in Acts vi. 5, 6) are all Greek.

3. Ταβιθά and Δορκάς; Θωμᾶς and Δίδυμος; Κηφᾶς and Πέτρος.

4. Πειλάτος, Κορνήλιος, Ἰοῦστος, Γάϊος, Μάρκος, Ῥοῖφος, Κλαύδιος, Κλήμης.

The personal names of the New Testament are of (1) Hebrew, (2) Greek, and (3) Latin origin.

1. Hebrew proper nouns in the Greek text appear either (a) *unaltered*, and are then indeclinable, or (b) they receive a *Greek termination*, and are then inflected, or (c) they appear *in both forms*, the Hebrew form then always being indeclinable.

2. Pure Greek names are common in the N. T.

3. When two names are applied to the same person, one is often the Hebrew (Aramaic) form, and the other its Greek translation.

4. Latin names are always Grecized, and occur chiefly in letters written to or from Rome.

5. For the meaning of these various names a lexicon must be consulted.

# LISTS OF WORDS.\*

## LIST I.

Verbs occurring more than fifty times.

- |                         |                   |                       |
|-------------------------|-------------------|-----------------------|
| 1. Love.                | 27. Receive.      | 54. Call.             |
| 2. Bring, lead, go.     | 28. Teach.        | 55. Go down, descend. |
| 3. Take up, bear.       | 29. Give.         | 56. Publish, preach.  |
| 4. Ask.                 | 30. Think.        | 57. Cry out.          |
| 5. Follow.              | 31. Glorify.      | 58. Judge, esteem.    |
| 6. Hear.                | 32. Be able.      | 59. Speak.            |
| 7. Go up, ascend.       | 33. Arise.        | 60. Take, receive.    |
| 8. Arise, rise up.      | 34. Saw.          | 61. Say, speak.       |
| 9. Open.                | 35. Be.           | 62. Witness.          |
| 10. Go, depart.         | 36. Said.         | 63. About to be.      |
| 11. Die, perish.        | 37. Enter.        | 64. Abide, remain.    |
| 12. Answer.             | 38. Cast out.     | 65. Will see.         |
| 13. Kill.               | 39. Go out.       | 66. See.              |
| 14. Destroy, perish.    | 40. Ask.          | 67. Deliver, betray.  |
| 15. Send away, release. | 41. Will say.     | 68. Beseech, exhort.  |
| 16. Send forth.         | 42. Come, go.     | 69. Receive.          |
| 17. Begin.              | 43. Ask, beseech. | 70. Persuade, trust.  |
| 18. Suffer, forgive.    | 44. Eat.          | 71. Send.             |
| 19. Cast.               | 45. Preach.       | 72. Walk.             |
| 20. Baptize.            | 46. Find.         | 73. Drink.            |
| 21. Look at, see.       | 47. Have.         | 74. Fall.             |
| 22. Beget, to be born.  | 48. Live.         | 75. Believe.          |
| 23. Become, be.         | 49. Seek.         | 76. Fill.             |
| 24. Know.               | 50. Will, with.   | 77. Do, make.         |
| 25. Write.              | 51. Behold, see.  | 78. Go, depart.       |
| 26. Necessary.          | 52. Stand.        | 79. Come unto.        |
|                         | 53. Sit.          | 80. Pray.             |

\* For Lists of Words in Greek see page 355.

81. Worship.	86. Keep, observe.	91. Manifest.
82. Offer.	87. Put, lay.	92. Bear, bring.
83. Sow.	88. Go, go away.	93. Say.
84. Gather together.	89. Be, have.	94. Fear.
85. Save.	90. Will eat.	95. Rejoice.

## LIST II.

## Verbs occurring ten to fifty times.

96. Rejoice.	122. Recompense	149. Minister, serve.
97. Sanctify.	123. Reveal.	150. Doubt.
98. Not know.	124. Receive.	151. Reason, dispute.
99. Buy.	125. Touch.	152. Reason.
100. Do wrong, hurt.	126. Please.	153. Testify.
101. Reject.	127. Deny.	154. Divide.
102. Sin.	128. Snatch.	155. Command.
103. Look up.	129. Be sick.	156. Surpass, differ from.
104. Tell, declare.	130. Salute.	157. Pass through.
105. Read.	131. Look steadfastly.	158. Justify.
106. Lead up.	132. Increase.	159. Thirst.
107. Slay, kill.	133. Depart.	160. Follow after, per- secute.
108. Sit at meat.	134. Torment.	161. Prove, approve.
109. Examine.	135. Reign.	162. Serve.
110. Take up.	136. Bear, carry.	163. Suffer, leave.
111. Give rest.	137. Blaspheme.	164. Be at hand.
112. Sit down.	138. Wish.	165. Bring in.
113. Overthrow.	139. Marry.	166. Go in.
114. Depart.	140. Be full.	167. Hew down.
115. Bear with.	141. Taste.	168. Choose.
116. Resist.	142. Make known.	169. Fall.
117. Tell, declare.	143. Watch.	170. Astonish.
118. Lead away.	144. To have a demon.	171. Go out.
119. Deny.	145. Show.	172. Stretch forth.
120. Disobey.	146. Beseech.	173. Pour out.
121. Be absent, ab- stain.	147. Beat.	
	148. Bind.	



174. Be shed.	214. Be jealous.	253. Lie down.
175. Reprove, convict.	215. Quicken.	254. Command.
176. Have mercy.	216. Think.	255. Gain.
177. Hope.	217. Come.	256. Weep.
178. Enter (a ship).	218. Put to death.	257. Break (head).
179. Behold.	219. Bury.	258. Shut.
180. Mock.	220. Marvel.	259. Steal.
181. Show.	221. See, behold.	260. Inherit.
182. Work.	222. Heal, cure.	261. Fall asleep.
183. Charge, command.	223. Reap.	262. Make common.
184. Lead out.	224. Die.	263. Cleave to.
185. Send forth.	225. Kill, sacrifice.	264. Receive.
186. Be lawful.	226. Heal.	265. Toil, labor.
187. Be amazed.	227. Be strong.	266. Lay hold on.
188. Confers.	228. Cleanse.	267. Hide, conceal.
189. Despise.	229. Sleep.	268. Create.
190. Promise.	230. Sit down.	269. Forbid.
191. Lift up.	231. Set, appoint.	270. Serve.
192. Be ashamed.	232. Burn.	271. Reckon.
193. Put on.	233. Proclaim.	272. Grieve.
194. Know, perceive.	234. Bring down.	273. Loose.
195. Deliver.	235. Put to shame.	274. Learn.
196. Seek after.	236. Burn up.	275. Divide.
197. Covet, lust.	237. Lie down.	276. Be anxious.
198. Call upon.	238. Condemn.	277. Depart.
199. Take hold of.	239. Apprehend.	278. Repent.
200. Continue.	240. Leave.	279. Remember.
201. Fall upon.	241. Destroy, throw down.	280. Hate.
202. Understand.	242. Consider.	281. Remember.
203. Turn, convert.	243. Attain.	282. Commit adultery.
204. Lay upon.	244. Make of none effect.	283. Fast.
205. Rebuke.	245. Mend, restore.	284. Overcome.
206. Suffer, permit.	246. Prepare.	285. Wash.
207. Work.	247. Work.	286. Understand.
208. Make ready.	248. Come down.	287. Think.
209. Be well-pleased.	249. Possess.	288. Lodge.
210. Bless.	250. Accuse.	289. Wither.
211. Be merry.	251. Dwell.	290. Build.
212. Give thanks.	252. Glory.	291. Swear.
213. Stand by.		292. Be like.
		293. Confess.

294. Owe.	323. Call to one's self.	352. Bring forth.
295. Instruct.	324. Receive.	353. Honor.
296. Charge.	325. Add, increase.	354. Dare.
297. Come near.	326. Prophecy.	355. Run.
298. Make excuse.	327. Inquire.	356. Obtain, happen.
299. Set before.	328. Sell.	357. Strike.
300. Be present.	329. Deliver.	358. Be whole.
301. Pass away.	330. Shake.	359. Obey.
302. Bring, offer.	331. Sound a trumpet.	360. Endure.
303. Stand by.	332. Be silent.	361. Turn back.
304. Suffer.	333. Offend.	362. Put in subjection.
305. Cease.	334. Have compassion.	363. Fall short.
306. Be hungry.	335. Give diligence.	364. Exalt.
307. Tempt.	336. Crucify.	365. Shine, appear.
308. Cast around.	337. Establish.	366. Flee.
309. Exceed.	338. Turn.	367. Love, kiss.
310. Circumcise.	339. Seize.	368. Kill.
311. Take.	340. Be profitable.	369. Think.
312. Lead astray.	341. Go with.	370. Guard.
313. Multiply.	342. Press.	371. Plant.
314. Fill.	343. Understand.	372. Call, cry.
315. Be rich.	344. Commend.	373. Give light.
316. Feed.	345. Seal.	374. Give freely.
317. Give to drink.	346. Rend.	375. Fill, feed.
318. Practise.	347. Humble.	376. Use.
319. Go before.	348. Trouble.	377. Separate.
320. Look for.	349. Fulfil.	378. Lie.
321. Wait for.	350. Die.	379. Profit.
322. Take heed.	351. Finish.	

## LIST III.

## Verbs occurring five to ten times.

380. Do good.	385. Praise.	390. Compel.
381. Be indignant.	386. Be ashamed.	391. Sit down.
382. Purify.	387. Anoint.	392. Cry out.
383. Strive, fight.	388. Change.	393. Remind.
384. Sing.	389. Neglect.	394. Fulfil.

395. Spring up.	436. Spend.	477. Fill.
396. Offer up.	437. Declare.	478. Fall into.
397. Recompense.	438. Divide.	479. Spit upon.
398. Oppose.	439. Continue.	480. Make manifest.
399. Speak against.	440. Open.	481. Be strong.
400. Oppose.	441. Cross over.	482. Put on.
401. Think worthy.	442. Go through.	483. Be present.
402. Meet.	443. Be perplexed.	484. Faint, be weary.
403. Be absent.	444. Rend.	485. Dwell in.
404. Wait for.	445. Scatter.	486. Shame, reverence.
405. Disbelieve.	446. Charge.	487. Make intercession.
406. Receive.	447. Turn aside.	488. Deliver.
407. Go abroad.	448. Save, escape.	489. Wipe away.
408. Reject.	449. Appoint, make.	490. Beguile.
409. Restore.	450. Tarry.	491. Declare.
410. Cut off.	451. Destroy.	492. Praise.
411. Hide.	452. Awake, arise.	493. Come upon.
412. Leave.	453. Interpret.	494. Mark.
413. Make a defence.	454. Declare.	495. Go upon.
414. Be perplexed.	455. Be in bondage.	496. Write upon.
415. Defraud.	456. Accuse at court.	497. Show.
416. Turn away.	457. Forsake.	498. Lie down.
417. Take leave of.	458. Graft.	499. Forget.
418. Put away.	459. Hinder.	500. Following.
419. Carry away.	460. Hear (prayer).	501. Long after.
420. Thrust away.	461. Bring in.	502. Visit.
421. Be sufficient.	462. Give in marriage.	503. Overshadow.
422. Dishonor.	463. Wait for.	504. Gather together.
423. Take away.	464. Avenge.	505. Command.
424. Cause to vanish.	465. Strip.	506. Complete.
425. Separate.	466. Seek after.	507. Supply.
426. Be heavy.	467. Faint, be weary.	508. Build up.
427. Confirm.	468. Grow weak, faint.	509. Search.
428. Cry out.	469. Wipe.	510. Make desolate.
429. Help.	470. Turn aside.	511. Pray.
430. Feed.	471. Bring forth.	512. Forfeit.
431. Take counsel.	472. Escape.	513. Be silent.
432. Rain.	473. Drive, row.	514. Be of good courage.
433. Marry.	474. Make free.	515. Be of good cheer.
434. Fill.	475. Draw.	516. Found.
435. Murmur.	476. Be indignant.	

517. Warm one's self.	558. Enlarge.	598. Sell.
518. Give suck.	559. Interpret.	599. Abound.
519. Treasure up.	560. Remove.	600. Take advantage.
520. Afflict.	561. Be drunken.	601. Sail.
521. Destroy.	562. It is a care.	602. Fulfil.
522. Sit.	563. Impart.	603. Blow.
523. Afflict.	564. Take.	604. Make war.
524. Cover.	565. Regret.	605. Commit fornication.
525. Bear fruit.	566. Send for.	606. It becomes.
526. Speak against.	567. Fashion one's self.	607. Go on.
527. Reconcile.	568. Change.	608. Foreknow.
528. Tread upon.	569. Partake.	609. Go before.
529. Swallow.	570. Measure.	610. Rule.
530. Curse.	571. Defile.	611. Set before.
531. Devour.	572. Commit adultery.	612. Go forward.
532. Kiss.	573. Be sober.	613. Foreordain.
533. Despise.	574. Admonish.	614. Bring on the way.
534. Devour	575. Guide.	615. Wait on.
535. Instruct.	576. Dwell.	616. Stumble.
536. Make void.	577. Reproach.	617. Tarry.
537. Move.	578. Name.	618. Fall down before.
538. Lay down.	579. Be angry.	619. Command.
539. Communicate.	580. Ordain.	620. Call unto.
540. Buffet.	581. Rush.	621. Stumble.
541. Cut down.	582. Smite.	622. Burn.
542. Adorn.	583. Pass by.	623. Harden.
543. Cry out.	584. Receive.	624. Rend.
544. Hang.	585. Stoop.	625. Cast down.
545. Knock.	586. Pass by.	626. Quench.
546. Obtain.	587. Watch.	627. Worship.
547. Compass.	588. Speak boldly.	628. Quake.
548. Have lordship.	589. Smite.	629. Signify.
549. Shine.	590. Tread.	630. Keep silence.
550. Be hid.	591. Mourn.	631. Dwell.
551. Leave, lack.	592. Go about.	632. Harden.
552. Stone.	593. Look around.	633. Mark.
553. Stone.	594. Gird one's self.	634. Scatter.
554. Wash.	595. Hang about.	635. Be darkened.
555. Be mad.	596. Put on.	636. Make haste.
556. Suffer long.	597. Carry about.	
557. Scourge.		

637. Sigh.	654. Recline.	671. Warn.
638. Stand.	655. Meet.	672. Put in remem- brance.
639. Walk.	656. Work together.	673. Spare.
640. War.	657. Eat with.	674. Come.
641. Spread.	658. Consent to.	675. Destroy.
642. Call together.	659. Finish.	676. Muzzle.
643. Rejoice with.	660. Bruise.	677. Wear.
644. Confound.	661. Drag.	678. Puff up.
645. Question.	662. Crucify with.	679. Let down.
646. Talk.	663. Slay.	680. Have need.
647. Gather.	664. Be of sober mind.	681. Warn (by God).
648. Happen.	665. Appoint.	682. Anoint.
649. Ponder.	666. Feed.	683. Tarry.
650. Unite.	667. Eat.	684. Contain.
651. Take counsel to- gether.	668. Entreat shame- fully.	685. Sing.
652. Choke.	669. Meet.	686. Bear false wit- ness.
653. Agree with.	670. Surpass.	

## LIST IV.

**Nouns, Adjectives, and Adverbs, occurring more than fifty times.**

1. Good.	16. Man, husband.	30. Woman, wife.
2. Love.	17. Man.	31. Demon.
3. Beloved.	18. Apostle.	32. Right (hand).
4. Angel.	19. Bread, loaf.	33. Master, teacher.
5. Holy.	20. Beginning, rule.	34. Just, righteous.
6. Brother.	21. Chief priest.	35. Righteousness.
7. Blood.	22. Himself, the same.	36. Glory.
8. World, age.	23. Of himself.	37. Servant.
9. Eternal.	24. Kingdom.	38. Power.
10. Truth.	25. King.	39. Two
11. But.	26. Land, earth.	40. Twelve.
12. One another.	27. Tongue.	41. Of one's self.
13. Another, other.	28. Scribe.	42. I.
14. Sin.	29. Writing, Scrip- ture.	43. Nation.
15. Amen.		44. Peace.

45. One.	86. Down, against.	127. No longer.
46. Each one.	87. Head.	128. Then, therefore.
47. There.	88. World.	129. Heaven.
48. That one.	89. Lord.	130. Neither, nor.
49. Church.	90. People	131. This.
50. Hope.	91. Stone.	132. Thus.
51. Mine.	92. Word.	133. Not.
52. Before.	93. Disciple.	134. Eye.
53. Commandment.	94. More, rather.	135. Multitude.
54. In presence of.	95. Great.	136. Young child.
55. Power.	96. Indeed.	137. Again.
56. Without.	97. Midst.	138. From beside, against.
57. Promise.	98. With, after.	139. All, every.
58. Seven.	99. Not, lest.	140. Father.
59. Work.	100. Nor yet, neither.	141. About, concerning.
60. Last.	101. No one.	142. Faith.
61. Other.	102. Nothing.	143. Faithful.
62. Yet, any more.	103. Mother.	144. More, greater.
63. Year.	104. Only.	145. Boat.
64. Gospel.	105. Dead.	146. Spirit, wind.
65. Straightway.	106. Law.	147. City.
66. Till.	107. Now.	148. Many.
67. Life.	108. Night.	149. Evil.
68. Now.	109. The.	150. Foot.
69. Day.	110. Way.	151. Elder.
70. Sea.	111. House.	152. To, with.
71. Death.	112. House.	153. Face.
72. Will.	113. All, whole.	154. Prophet.
73. God.	114. Name.	155. First.
74. Throne.	115. Where.	156. First.
75. One's own.	116. So that.	157. Fire.
76. Behold.	117. Mountain.	158. How.
77. Temple.	118. Who, which.	159. Word.
78. Garment.	119. How much.	160. Sabbath day.
79. That.	120. Whosoever.	161. Flesh.
80. Even as.	121. Whenever.	162. Sign.
81. And.	122. When.	163. Wisdom.
82. Time.	123. That, because.	164. Mouth.
83. Good.	124. No, not.	165. Thou.
84. Heart.	125. Neither, nor.	166. With.
85. Fruit.	126. No one.	



167. Synagogue.	177. Three.	187. Light.
168. Body.	178. Third.	188. Joy.
169. And, both.	179. Blind.	189. Grace.
170. Child.	180. Water.	190. Hand.
171. Honor.	181. Son.	191. Time.
172. Any one.	182. You.	192. Soul.
173. Who?	183. Above.	193. Here.
174. Such.	184. By, render.	194. Hour.
175. Place.	185. Fear.	195. As, when.
176. Then.	186. Voice.	196. So that.

## LIST V.

**Nouns, Adjectives, and Adverbs, occurring ten to fifty times.**

197. Sanctification.	219. Need.	241. Court.
198. Market-place.	220. Resurrection.	242. To-morrow.
199. Field.	221. Behavior.	243. Forgiveness.
200. Sister.	222. East.	244. Foolish.
201. Hades.	223. Wind.	245. Baptism.
202. Unrighteousness.	224. Iniquity.	246. Baptist.
203. Unrighteous.	225. Worthy.	247. Judgment-seat.
204. Impossible.	226. Once.	248. Book.
205. Cause.	227. All.	249. Book.
206. Uncleaness.	228. Unbelief.	250. Life.
207. Unclean.	229. Faithless.	251. Blasphemy.
208. Thorn.	230. Revelation.	252. Counsel.
209. Report.	231. Destruction.	253. Thunder.
210. Uncircumcision.	232. Piece of silver.	254. Food.
211. Cock.	233. Number.	255. Meat.
212. True.	234. Lamb.	256. Marriage.
213. True.	235. Old.	257. Gehenna.
214. Truly.	236. Ruler.	258. Generation.
215. Stranger.	237. Weakness.	259. Race.
216. Sinner.	238. Sick.	260. Husbandman.
217. Vineyard.	239. Wine-skin.	261. Knowledge.
218. Both.	240. Star.	262. Known.

263. Parents.	302. Oil.	343. Wild beast.
264. Knee.	303. Least.	344. Treasure.
265. Letter.	304. Alms.	345. Tribulation.
266. Naked.	305. Mercy.	346. Hair.
267. Tear.	306. Liberty.	347. Daughter.
268. Supplication.	307. Free.	348. Wrath.
269. Supper.	308. Greeks	349. Door.
270. Tea.	309. Of myself.	350. Sacrifice.
271. Tree.	310. For sake of.	351. Altar.
272. Prisoner.	311. For sake of.	352. Behold.
273. Bond.	312. Year.	353. Priest.
274. Come.	313. Hence.	354. Worthy, <b>many</b> .
275. Second.	314. Six.	355. Horse.
276. Denarius.	315. Outside.	356. Mighty.
277. Devil.	316. Feast.	357. Strength.
278. Testament, cove- nant.	317. Praise.	358. Fish.
279. Ministry.	318. Over, upon.	359. Even as.
280. Minister, servant.	319. The morrow.	360. New.
281. Thought.	320. Because.	361. And there.
282. Mind.	321. Because.	362. And thence.
283. Teaching, doc- trine.	322. Then.	363. And he.
284. Teaching.	323. Knowledge.	364. Wickedness
285. Fishing-net.	324. Desire.	365. Evil.
286. Deceit.	325. Letter.	366. Badly.
287. Dragon.	326. Heavenly.	367. Pen.
288. Mighty.	327. Laborer.	368. Rightly
289. Gift.	328. Wilderness.	369. And if.
290. Gift.	329. Desert.	370. Smoke.
291. Nigh.	330. Within.	371. Foundation.
292. Custom.	331. Ready.	372. Glorifying.
293. Idol.	332. Blessing.	373. Glorifying.
294. Twenty.	333. Godliness.	374. Vain.
295. Image.	334. Thanksgiving	375. Horn.
296. Hundred.	335. Enemy.	376. Branch.
297. Centurion.	336. Zeal.	377. Thief.
298. Thence.	337. Leaven.	378. Inheritance.
299. Chosen, elect.	338. Living creature.	379. Heir.
300. Sixth.	339. Governor.	380. Lot.
301. Olive tree.	340. Sun.	381. Calling.
	341. Foundation.	382. Called.
	342. Harvest.	383. Belly.

384. Common.	425. Lest by any means.	465. Not yet.
385. Fellowship.	426. Neither.	466. Ear.
386. Partaken.	427. Little.	467. Serpent.
387. Labor.	428. Reward.	468. Evening.
388. Bed.	429. Tomb.	469. Suffering.
389. Strength.	430. Alone.	470. Maid.
390. Better.	431. Ointment.	471. Servant.
391. Condemnation.	432. Mystery.	472. Old.
392. Judgment.	433. Fool.	473. Always.
393. Judge	434. Yea.	474. Parable.
394. Secret.	435. Sanctuary.	475. Tradition.
395. Creature.	436. New.	476. Consolation.
396. Village.	437. Cloud.	477. Sick of the palsy.
397. Dumb.	438. Younger.	478. Trespass.
398. White.	439. Babe.	479. Immediately.
399. Robber.	440. Disease.	480. Coming.
400. Exceeding.	441. Mind.	481. Boldness.
401. Lake.	442. Bridegroom.	482. Passover.
402. Famine.	443. Now.	483. Temptation.
403. Finally.	444. Stranger.	484. Five.
404. Rest.	445. Wood.	485. Beyond.
405. Sorrow.	446. This.	486. More abundant.
406. Candlestick.	447. Tooth.	487. More abundantly.
407. Lamp.	448. Whence.	488. Circumcision.
408. Blessed.	449. Householder.	489. Bird.
409. Afar off.	450. Building.	490. Rock.
410. Long suffering.	451. World.	491. Fountain.
411. Especially.	452. Wine.	492. Stroke.
412. Witness.	453. Such as.	493. Multitude.
413. Witness.	454. Few.	494. Howbeit.
414. Witness.	455. With one accord.	495. Full.
415. Sword.	456. Like.	496. Fulness.
416. Greater.	457. Likewise.	497. Neighbor.
417. Member.	458. After.	498. Rich.
418. Part.	459. Vision.	499. Riches.
419. Repentance.	460. Wrath.	500. Spiritual.
420. Measure.	461. Borders.	501. Whence?
421. Until.	462. Where.	502. Divers.
422. No more.	463. Woe.	503. Shepherd.
423. Mouth.	464. Never.	504. What?
424. Lest haply.		505. War.

506. Oft-times.	541. Darkness	577. Hypocrite.
507. Fornication.	542. Thy.	578. Patience.
508. Harlot.	543. Wise.	579. Lastly.
509. How great?	544. Seed.	580. High.
510. Flood.	545. Bowels.	581. Highest.
511. Aforetime.	546. Haste.	582. Manifest.
512. When?	547. Cross.	583. Bowl.
513. Cup.	548. Crown.	584. Friend.
514. Where?	549. Soldier.	585. Murder.
515. Thing.	550. Kinsman.	586. Wise.
516. Before.	551. Fig-tree.	587. Prison.
517. Before.	552. Council.	588. Tribe.
518. Sheep.	553. Conscience.	589. Nature.
519. Purpose.	554. Fellow-worker.	590. Gift.
520. Prayer.	555. Exceeding.	591. Worse.
521. Former	556. Seal.	592. Widow.
522. Prophecy.	557. Saviour.	593. Chief captain.
523. Early.	558. Salvation.	594. Thousand.
524. Poor.	559. Talent.	595. Thousand.
525. Gate.	560. Quickly.	596. Coat.
526. Gate.	561. Perfect.	597. Pig.
527. Colt.	562. Publican.	598. Grass.
528. By any means.	563. Wonder.	599. Need.
529. Rabbi.	564. Forty.	600. Gold.
530. Staff.	565. Four.	601. Gold.
531. Root.	566. Precious.	602. Golden
532. Trumpet.	567. So great.	603. Lame.
533. Of thyself.	568. Table.	604. Country.
534. Earthquake.	569. Thirty.	605. Without.
535. To-day.	570. Thrice.	606. False prophet.
536. Wheat.	571. Manner.	607. Lie.
537. Stumbling-	572. Food.	608. Liar.
block.	573. Figure.	609. O!
538. Vessel.	574. Whole.	610. Hosanna.
539. Tabernacle.	575. Obedience.	611. As.
540. Darkness.	576. Servant.	612. As.

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ἡσφα β. ὅντος, ὅς τις

$\frac{1}{2}$  m r  
 $\frac{1}{2}$  T E  
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λαμβάνω = take receive obtain.

Παραλαμβάνω = " receive, acknowledge, capture.

Καταλαμβάνω = grasp, apprehend.

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